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HAND-BOOK

FOR

TRAVELLERS IN EGYPT;

INCLUDING DESCRIPTIONS OF

THE COURSE OF THE NILE TO THE SECOND CATARACT,

ALEXANDRIA, CAIRO, THE PYRAMIDS, AND THEBES,

THE OVERLAND TRANSIT TO INDIA,

THE PENINSULA OF MOUNT SINAI, THE OASES, &c.

Being a New Edition, corrected and condensed,

OF

"MODERN EGYPT AND THEBES."

BY

SIR GARDNER WILKINSON, F.R.S.

M.R.S.L. F.R.G.S. &c.

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a. JOURNEY FROM ENGLAND TO EGYPT.

The most usual route from England to Egypt is by Gibraltar and Malta, or through France by Paris and Marseilles, and thence to Malta and Alexandria. There is another route through Germany by the Danube to Constantinople, and thence by Syra to Alexandria, which has been described in the Handbooks of Southern Germany, and of the East; and those who happen to be in the vicinity of the Adriatic, and do not wish to cross Italy to Naples or other ports in direct communication with Malta, may find their way by the Ionian Islands and Greece to Egypt; or by the Austrian steamer direct from Trieste to Alexandria.

b. EXPENSES TO EGYPT AND INDIA BY FRANCE.

Though the expenses of a journey depend on the arrangements made by the traveller, the following, for which I am indebted to a gentleman who passed through France in 1841, on his way to India, may give some notion of the charges on the route by Châlons and Lyons to Marseilles:

	sh.	fr.	sous.
Fare in steam-boat to Boulogne	15 or	18	10
Expenses at Boulogne - -		17	
Passport, passing baggage, &c.		12	
Diligence to Paris and dinner		20	
Extra for luggage by diligence		9	10
Porters to and from Meurice's		3	
Meurice's bill - - -		16	
Fare to Châlons by diligence -		44	
Extra for luggage - -		12	
Porter at Châlons and expenses on the road - - -		6	
Bill at Châlons - - -		12	
Servants at Châlons - -		2	
Passage in steam-boat to Lyons		8	
Bill at Lyons - - -		20	
Porters to and from hotel -		6	
Place in diligence to Marseilles		41	
Luggage at Marseilles -		19	
Total from England to Marseilles or £10 12*s.* 9½*d.*		266	0

According to another Calculation.	£.
London to Paris - -	4
In Paris - - -	1
Paris to Châlons -	3
—— to Lyons - -	1
—— to Avignon -	3
—— to Marseilles -	2
Total from England to Marseilles - -	14
Thence direct to Alexandria - - -	27
Alexandria to Suez -	15
Total from London to Suez - - -	56
From Suez to Bombay is from 52 to - -	72
Making the total to Bombay - -	128

In returning from India there is an additional expense for quarantine, which may be calculated at 11*l.* 10*s.* for the 17 days at Malta (or less if shared by two persons), making the total, according to the second calculation, 139*l.* 10*s.*

It may be observed — 1st. That the first of the above calculations appears to be made on the most economical plan; — 2nd. That in both, the sum total does not include stoppages on the road, but allows only for the actual expenses of the direct journey; — 3d. That 170*l.* is generally considered necessary for a person leaving India for England, who intends to travel economically by public conveyances, or 150*l.* if taking a deck passage.

c. STEAMERS FROM MARSEILLES TO EGYPT.

French steamers run direct from Marseilles to Egypt, and the old line by Syra is abandoned.

There is also an English steamer between Marseilles and Malta which goes once a month to and from Malta, where it meets the packet coming direct from England. The fare from Marseilles to Malta is 9*l.*, including board, for a 1st class passenger; that of the 2nd class being 5*l.*, living also included. It leaves Marseilles on the 9th of every month, arriving at Malta early on the third day, or the 12th; and brings with it the London mail for India, which is made up on the 4th, unless it should happen to fall on a Sunday, when it is deferred till the following day. By this junction-steamer letters can be despatched from London three or four days later than by the packet that goes round by Gibraltar to Malta.

The arrangements of the Mediterranean steamers are frequently changing; and it is therefore advisable to refer to the Tariffs issued annually by the different companies.

d. STEAMERS FROM ENGLAND BY GIBRALTAR AND MALTA.

Steamers leave Southampton to Alexandria and India on the 3rd and 20th of every month for Alexandria, calling at Gibraltar and Malta. They are connected with the overland journey to India.

Those who have time to spare may visit Lisbon, and the neighbourhood, or Cadiz and Seville, by going out in one of the previous Gibraltar steamers, which leave England every week, (touching at Vigo, Oporto, Lisbon, and Cadiz, on the way to Gibraltar) and join the Alexandrian packet, the week or fortnight after, at Gibraltar.

The following is the latest information published by the Peninsular and Oriental Company respecting their steamers to Egypt and India.

"THE OUTWARD ROUTE.

"*First Line.*—England to Alexandria, Aden, Bombay, Ceylon, Madras, and Calcutta, Penang, Singapore, and Hong Kong. 20th of every Month.

"The Company's Steamers (vessels of about 1500 tons and 450 horse-power) start from Southampton on the 20th of every month, at 2 P.M., and after calling at Gibraltar and Malta, and receiving at the latter place the mail of the 24th from England, brought from Marseilles to Malta by Her Majesty's steamers, arrive at Alexandria in about sixteen days from Southampton.

Passengers are conveyed through Egypt by the Transit Administration of his Highness the Pacha of Egypt.

The mode of transit is as follows: — 1st, Alexandria to Atfeh, by the Mahmoodeeh Canal, in large track boats, towed by a steam-tug or by horses. (*See* Route 6.)

2nd, From Atfeh, at the junction of the canal with the Nile, to Boulak (the port of Cairo), by the river Nile, in steamers. (*See* Route 6.)

3rd, Cairo to Suez across the desert; this part of the journey is performed in carriages. (*See* Route 7.)

The entire journey from Alexandria to Suez is performed with ease in about sixty hours, including a night's rest at Cairo, and a sufficient time for refreshment and repose at the central station between Cairo and Suez.

The following are extracts from the Tariff of the Transit Administration: —

'Passengers are furnished with three meals per diem, during the time they are *en route*, free of charge, but their expenses at hotels must be defrayed by themselves, as also wines, beer, &c. during their entire transit.

'The portmanteaus, trunks, carpet bags, &c. of the passengers, must bear the name and destination of the owners; such inscription to be legible and well secured.

'On the arrival of each steamer the officer of the administration will attend to receive the luggage of passengers.

'The administration will not be responsible for any loss or damage of luggage, nor unavoidable detention.

'The administration will at all times endeavour to employ the easiest means of conveyance, such as donkey chairs, &c. for invalids and sick persons."

On arriving at Suez passengers embark on board one of the Company's steamers for Ceylon, Madras, and Calcutta (vessels of about 1,800 tons and 500 horse-power), which start from Suez about the 10th of every month, call first at Aden, where they coal, and transfer passengers and mails for Bombay to the Honourable East India

Company's steamers; the steamer then proceeds to Ceylon, arriving there in about seventeen days, at Madras in about twenty-two days, and at Calcutta in about twenty-seven days from Suez, including all stoppages.

Passengers for Penang, Singapore, and Hong Kong, leave the main line at Ceylon, and there embark in one of the Company's branch steamers (vessels of about 1,000 tons and 300 horse-power,) and which arrive at Penang in about six days, at Singapore in about nine days, and at Hong Kong in about sixteen days from Ceylon, including all stoppages.

The length of time therefore of the voyage to India, and China, by the Overland Route, is as follows: —

England to Bombay	- - - -	35 days
Ceylon	- - - -	40 „
Madras	- - - -	45 „
Calcutta	- - - -	48 „
Penang	- - - -	46 „
Singapore	- - - -	49 „
Hong Kong	- - - -	56 „

"*Second Line.* — England to Alexandria, Aden and Bombay, 3d of every Month.

"A second line of the Company's steamers leave Southampton on the 3rd of every month, for Gibraltar and Malta, where the passengers and mails are transferred to their steamer 'Ariel' for Alexandria.

On arriving at Suez, passengers embark on board the Honourable East India Company's steamers for Bombay: the length of passage from England to Bombay is about thirty-five days.

The dates of the departure of the Company's steamers from the several intermediate ports, are about as follows: —

1st. Line Outwards from	Gibraltar - - -	25th of the month.
	Malta - - - -	31st „
	Suez - - - -	10th „
	Aden - - - -	16th „
	Ceylon (Galle) - -	28th „
	Madras - - -	1st „
	Penang - - -	3rd „
	Singapore - - -	6th „
2nd. Line Outwards from	Gibraltar - - -	9th „
	Malta - - - -	14th „
	Suez (Honourable East India Company's Steamer) -	25th „
	Aden - - - -	30th ..

"THE HOMEWARD ROUTE.

"*First Line.*— Calcutta, Madras, Ceylon, Hong Kong, Singapore, Penang, and Aden to England.

"From Calcutta - - - - - -	10th	of the month.
Bombay (Hon. East India Co.'s Steamers)	15th	,,
Hong Kong - - - - - -	28th	,,

The Company's steamers start from Calcutta (Sandheads) on the 10th of every month, except in May, June, and July, when they start on the 5th. From Calcutta they call at Madras, Ceylon, and Aden, at which last place they receive the Passengers and Mails (brought so far by the Hon. East India Company's steamers) from Bombay. From Aden they proceed to Suez.

On landing at Suez, generally about the 7th of the month, passengers are conveyed through Egypt in the same way as described in the outward route, and, on arriving at Alexandria, embark on board the Company's steamer for England, which conveys them to Southampton, calling at Malta and Gibraltar. There is now no quarantine upon this line of steamers, and passengers are allowed to land at once, the vessel merely calling at the Motherbank to receive pratique.

"*Second Line.* — Bombay and Aden to England.

"The Honourable East India Company's steamers leave Bombay 1st of every month, except in the months of May, June, and July, when they leave on the 20th of the month; the length of passage from Bombay to Suez is about sixteen days.

On arriving at Alexandria, passengers embark on board the Peninsular and Oriental Company's steamer 'Ariel,' for Malta, where they go on board another of the Company's steamers for Southampton.

The dates of departure of the steamers from the several intermediate ports homewards are about as follows: —

1st Line.	Homewards - -	Madras	- 13th	of the month.
		Ceylon	- 17th	,,
		Aden	- 28th	,,
		Hong Kong	- 28th	,,
		Singapore	- 4th	,,
		Penang	- 8th	,,
	Hon. East India Company's Steamers. - -	Bombay	- 15th	,,

"*2nd Line.* Hon. East India Company's Steamers from - Bombay - 1st of the month.
Aden - - 11th „
Peninsular and Oriental Co.'s Steamers. - - Alexandria - 19th „
Malta - 24th „
Gibraltar - 30th „

"*The Rates of Passage Money.* — Passengers for Aden, Ceylon, Madras, Calcutta, Penang, Singapore, and Hong Kong, are booked through at the Company's Office, including expenses of transit.

Passengers for Bombay are booked only as far as they are conveyed by the Company's Steamers, but the cost of the passage throughout will be found in the table below.

The Rates of Passage Money have been lately greatly reduced, and are

From England to	Aden.	Ceylon.	Madras.	Calcutta.
For a Gentleman - - -	77	113	118	127
For a Lady - - - -	82	122	127	136
For a Gentleman and his Wife, a whole cabin throughout - -	214	290	299	317
Children with their Parents.				
5 years and under 10 - -	50	65	70	80
2 years and under 5 - -	35	45	50	60
Not exceeding 2 years - -	Free.	Free.	Free.	Free.
Servants — European Female -	37	46	52	62
Europan Male - -	35	44	50	60
Native Female - -	30	32	38	44
Native Male - -	26	28	34	40

From England to	Bombay.	Penang.	Singapore.	Hong Kong
For a Gentleman - - -	107	134	142	165
For a Lady - - -	112	143	152	175
For a Gentleman and his Wife, a whole cabin throughout -		332	350	396
Children with their Parents.				
5 years and under 10 - -		70	75	85
2 years and under 5 - -		50	55	65
Not exceeding 2 years - -		Free.	Free.	Free.
Servants — European Female -		52	57	67
European Male -		50	55	65
Native Female - -		39	44	49
Native Male - -		35	40	45

These rates will be proportionately increased according to the class of accommodation required.

The above rates include transit through Egypt, Steward's fees, and table, wines, &c., for first-class passengers. Bedding, linen, and all requisite cabin furniture, is provided in the Steamers at the Company's expense, together with the attendance of experienced male and female servants.

For large families an allowance will be made in the foregoing rates

"*Baggage.*—First-class passengers are allowed, *in the Company's Steamers only*, on either side of the Isthmus, 3 *cwt. of personal* baggage free of freight, and children and servants 1½ cwt. each. And passengers will please to take note, that the Company cannot engage to take any excess of baggage over that quantity, unless shipped at Southampton three days before starting and freight paid thereon.

All baggage must be shipped on the day previous to sailing, except carpet bags or hat boxes.—All other baggage received on board on the day of sailing will be considered as extra baggage, and charged freight as such.

The charge for conveyance of extra baggage, should there be room in the vessel, will be 2*l.* per cwt. between Suez and India, and 1*l.* per cwt. between England and Alexandria.

Passengers will have to pay the Egyptian Transit Company in Egypt 16*s.* per cwt. for conveyance of baggage through, should it exceed, for first-class passengers, 2 cwt., and children and servants 1 cwt. No package of baggage should exceed 80 lbs. weight. The best dimensions for a trunk or portmanteau are, length 2 ft. 3 in.—breadth, 1 ft. 2 in.—depth, 1 ft. 2 in.

Every package of baggage should have the owner's name and place of destination distinctly painted upon it in white letters.

Passengers taking parcels or articles of merchandize in their baggage will incur the risk of seizure by the Customs' authorities, and of detention for freight by the Company's agents.

"*Passengers for Bombay.*—As the Company do not book the whole way to Bombay, it is well that passengers should know that they will find no difficulty, or inconvenience, in securing the passage on, after leaving the Company's ships. If they proceed by the 1st Line (20th of every month), they have merely to pay on board the Honourable East India Company's Steamers at Aden, for the passage from Aden to Bombay. If they proceed by the 2nd Line (3rd

of the month), they will have to pay for the transit through Egypt, on arriving at Alexandria, and on arriving at Suez will have to pay on board the Honourable East India Company's Steamers there for their passage from Suez to Bombay.

The expenses of transit through Egypt are as under: —

TRANSIT ADMINISTRATION TARIFF.

		From Alexandria to Suez, and vice versâ.
A Lady - - - - - -	In Vans across the Desert.	£12
A Gentleman - - - - -		12
A Child above 10 years - - -		12
A Child of 5 years and under 10 - -		8
A Child of 2 years and under 5 - -		6
A Child under 2 years - - -		free
A European Female Servant - -		10
A European Man Servant or Mechanic -		8
A Native Female Servant - - -		8
A Native Man Servant on a Dromedary or Donkey - - - - - -		4

The Honourable East India Company's Rates of Passage Money are as under: —

SUEZ TO BOMBAY.

For a Gentleman - - - - -	£55 0 0
For a Lady - - - - - -	60 0 0

ADEN TO BOMBAY.

For a Gentleman - - - - -	£27 10 0
For a Lady - - - - - -	30 0 0

The addition of the rate from Aden to Bombay (should the passenger proceed by the 1st Line, 20th of the month), to the rate charged by the Peninsular and Oriental Company from England to Aden, will give the whole expense of the passage from England to Bombay; and in the case of a passenger proceeding by the 2nd Line (3rd of the month), the addition of 40*l.* (the Company's rate to Alexandria) to the Transit rate, and the Honourable East India Company's charge from Suez to Bombay, will also give the total amount of passage money."

C. QUARANTINE RETURNING FROM EGYPT.

By going direct in the Steamers from Alexandria to England, the quarantine is avoided, and pratique is given on reaching the Motherbank, provided they have a clean bill of health; the voyage in like manner counts in going by the Austrian Steamers to Trieste.

Those who intend visiting Southern Italy will probably stop at

Malta, where the quarantine is less irksome than in most places. The full quarantine with a clean bill of health is 24 days, but the voyage reduces this number to 19, and it will probably soon be less than at present; but when the plague is at Alexandria it is increased to 22 and upwards.

Shortly after the steamer is anchored in the quarantine harbour, an officer comes alongside to inquire about the number of the passengers, in order to prepare for their accommodation in the lazaretto, and fix upon the part they are to occupy. They then go ashore to choose their rooms, leaving their baggage, properly packed up, to follow after them. The traveller must make up his mind to be detained some time before each person is satisfied, and he will be fortunate if the passengers are few. When numerous, there is often a scramble for rooms, and two persons are put into the same bedroom. A sitting-room is not given except as a favour, or when there are few passengers; but it is not refused to a party of five or six persons who intend to dine together. If without a servant, the first thing after securing rooms is to take one, who may be engaged beforehand by writing to a friend at Malta, or may be found at the door of the lazaretto; where many come to offer their services, with letters of recommendation from former masters, which may be read *but not touched.* When engaged, they come into quarantine and perform the same number of days as their master. They are paid 1*s.* 8*d.* a day wages, and 7*d.* a day for living. Two or three persons may employ one servant between them. The necessity of a servant is very evident, when it is remembered that no guardian is allowed to render the stranger any services beyond those demanded by lazaretto duties, and there is no one to bring him a drop of water. Nor can the porters who carry his luggage from the boat on hand-trucks touch any thing, as they are in *pratique*, and all must be put on and taken off by the person himself, or his servant. This is sufficiently explained in the quarantine regulations, of which the following is a copy: —

General Regulations to be observed by all Persons performing Quarantine in the Lazaretto of Malta.

1. All passengers on landing are to give their names to the captain of the lazaretto, which are to be entered in the registry of the office.

2. The captain of the lazaretto will assign apartments for passengers, and each passenger will be provided with two chairs, a table, and a wooden bedstead, for which no charges are made; but any

damage done by the passengers to the apartments or furniture is to be made good by them before pratique.

3. Passengers are not to be permitted to enter other apartments; nor can they be allowed to receive visitors except at the *Palatorio* of the lazaretto, and that only during office hours; nor are they to trespass the limits assigned to them by the captain of the lazaretto.

4. Passengers must pay a strict attention to all the instructions they may receive from the captain of the lazaretto, and from the health guardians, and particularly in every point that regards their baggage, clothes, &c., being properly aired and handled during the period of their quarantine, and their quarantine will only commence to reckon from the day on which all their baggage, clothes, &c. have been duly opened and handled.

5. All letters and parcels, or other effects brought by passengers, must be given up, in order that they may be fumigated or depurated separately from them as the occasion may require.

6. All cases of sickness must be reported immediately to the captain of the lazaretto, and all persons sick are to be visited immediately by the physician to the lazaretto, after which official visit passengers are at liberty to avail themselves of any medical attendance they think proper.

7. Passengers are to pay the government fee for the guardians employed to attend them, for the number of days of their quarantine, at the following rates: viz. at 1*s.* 3*d.* per day for the guardian who attends one passenger; and at 2*s.* 6*d.* per day for each guardian who attends more than one passenger. They are to victual the guardian or guardians during their quarantine, or to pay to each guardian an allowance of 7*d.* per day in lieu thereof. It is to be clearly understood that the guardians are employed solely for quarantine purposes, and they are strictly prohibited to interfere in any other service whilst they attend passengers.

8. The office hours at the lazaretto are from 8 A.M. to 12, and from 2 P.M. to 5 daily; and all letters sent to the fumigating room before 9 A.M. daily will be delivered in Valetta at 10, and those sent before 3 will be delivered in Valetta at 4 P.M. by the letter messenger, who is entitled to receive from the passengers 1*d.* for each note, parcel, or letter, as a remuneration for his trouble and for boat-hire.

9. A daily report of all circumstances is to be made by the captain of the lazaretto to the superintendent of quarantine and marine police.

E. BONAVIA,
Superintendent of Quarantine and Marine Police.

N.B. A *trattoria* has been established at the lazaretto for the convenience of passengers who wish to avail themselves of it, from whence they can be supplied with dinners, wines, &c. &c. in their own apartments.

Beds complete and other articles of furniture, if required, can also be hired from a person appointed to provide them.

A note of charges for the *trattoria*, and for the hire of furniture, will be furnished to the passengers on their applying for it.

The next point, or perhaps the first, is to order breakfast or dinner from the restaurateur; who has a *trattoria* in the lazaretto, though he is in pratique, and brings over provisions every morning from the town. He will present every one with a tariff of prices, which are as follows: —

GIOACCHINO ERIQUEZ, INNKEEPER, AT LAZARETTO, MALTA.

Fixed Prices for Breakfast and Dinner for a Single Person.

1. *Breakfast at* 1*s.* 2*d.*
Tea or coffee with milk (*at pleasure*).
Two eggs.
Butter.
Bread.

2. *Breakfast at* 1*s.* 8*d.*
Tea or coffee with milk (*at pleasure*).
One dish of hot or cold meat or fish.
Two eggs.
Butter.
Bread.

3. *Dinner at* 3*s.*
Soup, fish, or boiled beef (*at pleasure*).
One entrée.
One roast.
One vegetable dish.
Fruit.
Bread.

4. *Dinner at* 4*s.* 4*d.*
Soup, fish or boiled beef (*at pleasure*).
One entrée.
One roast.
One sweet dish.
Two dishes of vegetables.
Fruit.
Salad.
Cheese.
Bread.

N. B.—Passengers will be supplied with table-cloths and dinner services, but they are to pay for any article missing, broken, or in any manner destroyed. Gentlemen wishing to alter the disposition of the above detailed dinners, are requested to inform the innkeeper, that the prices may be altered accordingly. Families having children pay according to agreement.

If a dinner should be ordered for five or six persons, the innkeeper will give two entrées in lieu of one without charging for the additional entrée.

When four or five persons club together, the restaurateur will make an arrangement to provide dinner and breakfast at a lower rate, and charge only 3*s.* 6*d.* each person for the two; giving soup, fish, 2 entrées, 1 roast, 2 dishes of vegetables, 2 of fruit and bread, and the same breakfast as in No. 1.; sufficient remaining from the dinner for three servants. Wine and all other extras had better be sent for from the town.

Those who have their *batterie de cuisine*, a good cook, and other requisites, may find it more comfortable to cook at home; and a *spenditore*, or caterer, will supply every thing required from Valetta. This would be far preferable for those who wish to dine late; as it is with great difficulty that the restaurateur can be prevailed upon to give dinner as late as 5 o'clock, his hour being usually 4.

The next point is the furniture of the rooms. The government allow for each person a table, two chairs, a bedstead, and wooden *horses* for airing his things, gratis; and the only payment is 1*s.* 3*d.* a day for the guardian, and 7*d.* for his living. The upholsterer's low charges for hired furniture show how unnecessary it is to be encumbered with any of the articles mentioned there. But I should not recommend a traveller to abstain from carrying with him whatever he may want for his journey, from any dread of the trouble of putting it out on the *horses*, on which all his things must be aired during his stay in the lazaretto. The bedstead furnished by government is frequently made into a sort of divan, or given to a servant, and an iron bedstead with mosquito curtains is hired with the other things mentioned in the following list: —

J. Antony and Lewis Garcin, Brothers, supply articles of furniture to passengers at the lazaretto and Fort Manoel, at the following rates: —

	d.
Iron bedstead with mosquito curtain -	2½ per day.
A mattress and two pillows - -	3
A paliass - - - - - -	0½
A pair of sheets - - - -	1
A pair of pillow cases - - -	0½
Coverlids, each - - - -	0½
Small mat, bed-side table, &c. - -	0½
Wash-hand table complete, and tub -	1
Dressing table and looking glass -	0½

N.B. Passengers taking the whole set of furniture will only pay 8*d.* a day.

Extra furniture may be had, if required, at the following prices during the quarantine: —

			s.	d.
For a large mat	-	-	3	0
a sofa	-	-	5	0
an easy chair	-	-	2	6
a screen	-	-	3	0

Passengers are to pay for any article of furniture missing, torn, or in any manner damaged or destroyed.

If travellers happen to have any furniture with them, they can easily dispose of it, when they leave the lazaretto, or send it by sea to England; and those who have carried a canteen, cooking things, and table services on their journey, may as well use them in quarantine.

There are two lazarettos at Malta. That of Fort Manoel is by far the most comfortable.

The rooms in the lazaretto of Malta are not large, but they are sufficiently so for one person, and they have the comfort of fire-places, which, in winter, is a very great point. They are given gratis, and not as at the Piræus, with the exorbitant charge of 5*s.* a day, as if the punishment of imprisonment were not sufficient; for Quarantine has been justly defined "imprisonment, with the chance of catching the plague."

There is one thing very deficient at Malta, the means of transporting luggage from the beach to the lazaretto, which might be easily improved, and calls loudly for the attention of all who have the direction of these matters. A traveller who has no servant finds himself on the beach without any one to move his things: even if the sailors are willing to take them to his room, he must wait a long time, until the boat has landed the whole luggage. Each box has to be carried some distance; and if he is the last served, he may have to wait several hours before all his things are removed from the shore to the lazaretto.

Every one on entering the lazaretto is obliged to unpack all his things, and put them out on wooden horses, during the whole time of his stay, the last three days excepted, which are allowed for packing up; and his quarantine does not begin to count until they have been so exposed. All sealed letters or packages must also be opened, unless he chooses to give up the former, and have them forwarded, after proper fumigation, by the post. Any thing may be sent for from the town, but nothing can be returned, unless it can pass uninjured through the process of fumigation. The guardians are

obliged every now and then to inspect the rooms, to see that the things have been laid out and properly exposed to the air. Great care must be taken to avoid touching any one not in quarantine, as he would be condemned to pass the same number of days in the lazaretto as the person so compromising him, who would have to pay all his expenses; and these he might increase to any amount, in revenge for his confinement. Equal care should be taken not to come in contact with any new comer, after a portion of the quarantine is over; as the person touched would be doomed to an additional imprisonment, or the same number of days that the other had still to keep quarantine.

As things cannot be sent to the wash out of the lazaretto, it is necessary to engage a washerwoman from the town, unless the traveller has a servant who can perform this office. The washerwoman is, of course, subject to the same number of days' quarantine that remain to be performed by her employer, after the time of her coming into the lazaretto. She is paid 1*s.* 8*d.* a day; and for soap and labour, according to the things washed. If a party join together, they may share the expenses.

The total expense of quarantine, for living, furniture, guardians, one servant, a washerwoman during the whole time (which is unnecessary), letters, coffee, fruit, and other extras for lunch or supper, for one person is about 11*l.* 10*s.*, *without wine.* For two persons, or a party, less, or about 9*l.*; for a large party much less, or between 6*l.* and 7*l.* each, the guardians then being charged only 11*s.* 4*d.* each person.

Visits may be received during the day, at the *parlatorio* from 8 A. M., or even 6 A. M., till sunset. The parties stand at a barrier, separated from each other about 10 feet; but, as a favour, they are sometimes permitted to sit in the adjoining court, a certain distance apart, attended by a *guardiano*, to see that they do not touch each other, or pass anything out of quarantine.

A person who is alone, and can find friends willing to join him in his confinement, may obtain quarters for them in the lazaretto. Another privilege is being allowed to bathe in the sea every morning from 6 till 8, under the *surveillance* of a *guardiano.*

On taking *pratique*, you have only to send your things down to a boat, and across the harbour to the Marsa Muchétt stairs, from which they will be carried by porters to the hotel. For taking them from the rooms in the lazaretto to the boat, you pay according to the quantity of luggage. For two boxes and two portmanteaus, for instance, 1*s.* 6*d.*, which is ample. The boatmen will probably endeavour to impose on a stranger, but he should remember that the

hire of a boat across the harbour is only 2*d.* each person; and if 6*d.* be given for two persons with their luggage, it is more than enough. This is the price of a boat when hired for a whole hour; and the same is paid to a *guardiano*, who accompanies any one on a visit to a friend in the lazaretto. You cannot pay a boat for less than half the hour, when taken by time.

Porters at Malta are far more troublesome than boatmen, who are generally very civil and easily satisfied. They are generally paid 6*d.* for each package, but if very heavy 8*d.*, 10*d.*, and sometimes 1*s.* There are also carts with one horse, which will take a load from the Marina to the main street for the same sum. With regard to a number of small packages, I recommend a traveller always to have as few as possible; it is better to put things together in a single box, or case, than to have many little parcels, which are easily lost, and give an infinity of trouble in looking after; and if it is thought necessary to have several of these encumbrances, they had better be put together into a bag when carried from place to place. The less baggage one has the better. Have as many comforts as possible in a small space, but no superfluities. No better name was ever applied to any thing than "*impedimenta*" to "baggage" by the Romans; and an old traveller will always have all he requires very compactly put away in a small compass.

In landing from a ship in the great harbour, as, for instance, from the Marseilles, Naples, or Gibraltar steamers, the best plan is to order the boatmen to take you to the "custom-house," and on landing your things, give him 1*s.*, which is liberal pay (in spite of his pretending to be dissatisfied), and call for one of the many carts that are always kept ready close to the spot. Your baggage being put upon it, take care to accompany, or to send your servant with it; and on arriving at the hotel dismiss the cart with 1*s.*, and the porters who have loaded it, and carried the things to your rooms, with another. They would not be satisfied with 5*s.*, or any other sum; but of this no notice need be taken, being well paid; and the assumption of discontent is part of their profession.

In the great harbour the hire of boats is,—from the Nix Mangiare stairs, or the Calcara gate, to the ships, or to the dockyard, —2*d.* there, and the same back: and from this harbour to St. Julian's Bay, 1*s.* You may pay more if you like, and give 6*d.* instead of 2*d.* At night the prices are increased.

Hotels at Malta.—The best hotels in Valetta are, Morell's, in Strada Forni; Dunsford's, in Strada Reale; Madame Goubeau's, or

the Clarence, in the same street; and the Victoria, in Strada Giovanni, opposite St. John's church. The smaller ones are, Vicary's, in Strada Vescovo, looking upon the Parade, lately taken by another person, and fitted up under the name of the Princess Royal Hotel; the Hotel de la Mediterranée, in Strada Reale; the Hotel d'Orient, in Strada Teatro; and a few others of less note.

Morell's is very comfortable, and the prices there and at Dunsford's are about the same. Madame Goubeau's is the only hotel with a *table d'hôte*, which is at 5 o'clock in summer and 6 in winter, and is pretty good. The house has the advantage of hot and cold baths. The Mediterranée is small, but has the reputation of having by far the best cuisine; it is therefore much frequented as a *restaurant*, and the prices are moderate. At Morell's a bed-room, furnished to answer also as a sitting-room, is charged 3*s.* a day: breakfast, of tea, bread and butter, and eggs, 1*s.* 6*d.*; with toast and coffee, 2*s.*; with meat, &c., 2*s.* 6*d.*: plain dinner, with soup, meat, &c., 3*s.*, and with side dish, 4*s.*: tea, 6*d.*, and with bread and butter, 1*s.*

Dunsford's is about the same, or a little cheaper.

At the Clarence, a bed-room 2*s.*, and bed-room with small sitting-room 4*s.*, larger apartments paying in proportion: breakfast 1*s.*, and 1*s.* 6*d.*: private dinner 3*s.* to 4*s.*, and at *table d'hôte* 2*s.* 6*d.*, exclusive of wines.

There are also lodging-houses, many of which are very comfortable: two belonging to Dunsford, in Strada Forni, and Strada Zecca: Morelli's, in Strada Reale, close to the church of Santa Catharina; and one or two more in Strada Forni. They are well adapted for persons intending to make some stay in Malta, and then it is better to come to an agreement, according to the time. The usual price of a bed-room and sitting-room is about 5*s.* a day, and small rooms are charged 3*s.* The average price of dinner is 4*s.*, and breakfast 1*s.* 6*d.*

English money is the current coin in Malta, from a sovereign to a farthing.

Carriages and Horses.—Carriages, with a pair of horses, let at 45 dollars a month; a pair of horses, without carriage, 40 dollars; by the day, 3 dollars; half a day, 1½ dollar. A saddle-horse for the whole day, 5*s.* to 6*s.*; half a day, 2*s.* 6*d.*; from 9 A. M. until evening 4*s.* to 5*s.*; from 9 to 2 o'clock, 3*s.* to a dollar; and from 3 o'clock till 9, 2*s.* 6*d.* to 3*s.* If you keep a calesse with one horse, the food of the horse will cost 10*d.* a day; and the calessier, besides attend-

ing to the horse and carriage, is expected to wash the floor of your house—an instance of the multifarious occupations of servants in this part of the world.

Sights at Malta.—There are few objects worthy of a visit at Malta. The principal in the town of Valetta are the palace, the government library, the cathedral church of St. John, the fortifications, the view from the two Baraccas, and the palaces of the knights, called Auberges, particularly those of Castille and Provence.

In the palace are the armoury, a few good pictures, and some curious tapestry. Many of the apartments are good, and not less so the ball-room.

The armoury is well arranged, but the specimens of armour are not so curious, nor so varied, as might be expected in the city of the knights. The complete suit of Vignacourt is very elegant and simple. It is the same he wore when painted by Caravaggio in a picture in the dining-room, a copy of which is placed above it. There is a large suit near the other end of the room, that appears, from its immense weight, not to have been worn: and not far from this is a very primitive field-piece, made of copper bound round with ropes, over which a composition of lime was put, cased in leather.

The Turkish arms are few, and remarkable neither for beauty nor curiosity; which is singular in a place so long at war with the Osmanlis and the Moors. The library was founded in 1790 by the Bailli de Tencin, who presented the public with 9700 volumes. It contains many curious and old works, and is composed of the private collections of the knights, who were obliged to bequeath their books to this public institution. Here are deposited some antiques of various kinds found in Malta and Gozo; among which are a parallel Greek and Punic inscription, several strange headless figures from Crendi, two curious coffins of terra-cotta, and a few other objects of various styles and epochs.

Of St. John's Church the most curious part is the floor, where the arms of all the grand masters are inlaid in various coloured marbles. They have been very useful for heraldry.

The tapestry of this church is also very fine. It is put up at the fête of St. John, and continues to be exposed to public view for several days, before and after that ceremony. The silver railing in the chapel of the Madonna, at the east end, is curious. It is said to have owed its preservation, at the time of the French occupation of

the island, to the paint that then concealed the valuable quality of its materials.

In one of the side chapels is a picture by Michael Angelo Caravaggio, representing the beheading of St. John; a good painting, but badly preserved. It is said that the artist made this a present to the order, on condition of being created a knight of Malta, in consequence of the following occurrence: — One of the knights having offended the artist, the latter challenged him to single combat, and satisfaction being refused, on the plea of his not being worthy to meet his antagonist in a duel, Caravaggio sought to obtain a position which should entitle him to this right. He therefore applied to the grand master, in the hopes of obtaining the rank of knight; which was granted, on condition of painting this picture. It was done, he became a knight, and fought his duel; but in order to diminish as much as possible the value of a work, which the pride of a member of the order had condemned him to execute, he painted the picture on cotton instead of canvas, whence its decayed state, and the difficulty of its restoration. Such is the story at Malta, the truth of which may be doubted; though the most important point is true that he painted the picture.

In the crypts below the cathedral are the tombs of some of the grand masters.

The principal objects in the vicinity of Valetta and in the country are the ruins near Crendi, or Casal Crendi, the hollow called the Devil's Punch Bowl, or Maklúba, St. Paul's Bay, Citta Vecchia and the Catacombs, the Garden of Boschetto, the Governor's Villa of San Antonio, the Grotto of Calypso, and the Aqueduct built by the Grand Master Vignacourt in 1610.

These have been so frequently described that I shall only mention the ruins near Casal Crendi, excavated by order of the governor, Sir Henry Bouverie, in 1839-40. They are about twenty minutes' walk from that village, and are called Hagar Keem, "the upright stone." This name has been very improperly written *Khem*, and has been supposed to bear some relation to Egypt, or the land of Ham (Khem). They consist of several apartments of various sizes, irregularly placed within one common enclosure, mostly connected with each other by passages or doorways. The rooms are either oval, or have one end of semicircular form; and their walls are composed of large stones placed upright in the ground, or in horizontal courses. The principal entrance is on the S. S. E. A short passage leads from it into a small court, in which, on the left hand side, is a small altar ornamented with a rude attempt at sculpture, repre-

senting a plant growing from a flower-pot; and near it is a flat stone like a seat, above which are engraved on an upright block two volutes, protruding on either side of an oval body. There are no other signs of sculpture; but a peculiar kind of ornament is common on these and all the principal members of the building, consisting of round holes punctured all over the surface of the stones, extending little deeper than the surface.

On either side of this court is a semicircular chamber; and after passing on, through a door in a line with the main entrance, you come to a second court, at the upper end of which to the right is the principal sanctuary. It is of semicircular form, and its walls are built of stones placed in horizontal courses, put together with care, and breaking joint.

Within this is a smaller enclosure of stones, placed upright in a circle, with an entrance corresponding to that of the room itself. All the stones of the sanctuary have been punctured in the manner above mentioned.

On the left of this second court are two large stone altars; one on each side of a door leading to a small apartment, connected with which is another little chamber, also containing an altar. There are four more apartments at this (south-west) end of the ruins; and in the outer wall of circuit are some very large stones placed upright, about 15 ft. high above the ground. A stone of similar size stands near the sanctuary to the north-east, and another of still larger dimensions is placed horizontally a little to the east of the main entrance.

About 120 ft. to the north of these ruins are other semicircular enclosures, made with stones placed upright in the ground; and about a mile to the south, near the sea, are some ruins similar to the Hagar Keem, which are also deserving of examination.

In the same excursion may be included a visit to Maklúba, and even to the cave called Ghar Hassan on the sea-coast to the south-east of Crendi.

Other ruins of a similar kind are found close to Valetta, at the Coradino, near Captain Spenser's monument and the new tank, which may be visited at the same time.

With regard to the date of these peculiar structures and the people by whom they were built, I will not pretend to offer any opinion. Their general appearance has rather a druidical character, and from their antiquity and the occupation of the island by the Phœnicians, we might attribute them to that people; but the absence of all inscriptions leaves the matter in uncertainty, and the small

headless figures discovered there (now preserved in the Government library at Valetta) in no way aid in solving the question.

In Gozo is another ruin called Torre dei Giganti, "the Giants' Tower," inland on the eastern side of the island, which is on a grander scale than the ruins of Crendi, though of similar construction, and evidently the work of the same people.

Rowing and sailing boats go over to Gozo from Valetta daily, and sometimes a small yacht may be hired for the occasion, which is cleaner and more comfortable.

Valetta has a small theatre, where Italian operas are performed during the season. Many public and private balls are also given, particularly in the winter.

ERRATA ET CORRIGENDA.

Page 86. line 18., for "had not happened," read "had happened."

218. second column, 4th line from bottom, for "20 monks" read "30 monks."

293. first column, 3rd line from bottom, on the word "Omar," insert the following note: — "I understand the river now flows again at the foot of the hill, where the caves are, which may be reached in ten minutes from the boat."

CORRECTIONS AND ADDITIONS

FOR THE

HAND-BOOK OF EGYPT.

P. 18. The 16th and 17th dynasties should be the 11th and 12th; and the names of the "Amun-m̀-Gori" should be "Amun-m̀-he." Many other alterations should be made in the arrangement of the kings, and the 22nd dynasty should be "Bubastites."

P. 73. line 32. "A better mode of transporting luggage at Alexandria is on a cart, for which the same sum of 10 piastres is paid, though far beyond the proper price."

P. 74. List of prices at Alexandria: —

	Piast.	Par.		Piast.	Par.
Potatoes, 1 oka	1	20			
Rice, 1 oka	1	20			
Maccaroni, 1 oka	3	20	to	4	20
1 cheese	10	0			
Sugar (loaf), the oka	4	20			
Coffee, the rotl	3	20			
Bread (Frank), the rotl	0	10			
Salt, the basket	3	20	to	5	0
Pepper, the rotl	3	0			
2 *Goollel* (Koollel) or water bottles	1	0			
Meat, the oka	3	20	to	4	0
Charcoal, the oka	0	25	to	0	30
Kumr-e'dden (apricots), the oka	3	0			
Common soap, the oka	5	0			
Butter, the oka	7	20	to	8	0
Candles, ½ oka (spermaceti)	9	0	to	11	0
Fowls, at (cheaper on the road)	2	0	to	2	20
Mats for cabins, each	10	0			
Oil, 1 flask	3	0			
Bottle, ditto	7	0			
Copper boilers, the rotl or lb., by weight	22	0	to	23	0
Tin *fanoos* or lanthorn	4	0			
Tin pot for water	1	10	to	2	20

Egypt.

	Piast.	Par.		Piast.	Par.
2 tin cases for coffee and sugar - -	6	0			
2 tin cases for salt and pepper - -	2	0			
Tin coffee-pot - - - -	2	0			
1 tin kettle - - - -	10	0			
1 rope for flag and pulley - -	4	20			
Flag - - - -	60	0	to	80	
2 fire-places - - - -	[illegible]				
White bason (tin bason better, 10 piast.) -					
Turkish coffee cups, and stands, each, the best					
Gebeli tobacco - - -				[illegible]	0
Beef and mutton, the oka - -	3	20	to	4	20
Charcoal - - - -	0	30			
Wood - - - -	0	7	to	0	10
Rice - - - -	1	20			
Butter - - - -	7	20	to	8	0
Oil (for lamps) - - -	5	0			
Fine oil, the bottle - - -	3	0	to	7	0

Blankets are cheaper and better in England.

P. 117. Hotels.—The hotel best known to English travellers is Shepherd's, or the British, in the Great Square of the Usbekéëh. There are also two others very good: one the Hotel d'Orient, on the N. side, and the Europa on the E. side of that square.

P. 120. Monthly pay of servants:—

Native servants speaking Italian or English -	12 to 15 and 25 dollars.
Native man cook, speaking only Arabic -	50 to 100 piastres.
" " speaking English -	200 to 300 —

P. 126. Boats.—Some boats are taken for the journey to Asouan or Wadee Halfeh, from Cairo and back; and a large dahabéëh to Asouan is hired for about 4000 piastres, or to Wadee Halfeh for 5500 p., and in summer, of course, much less. To Thebes and back about 3000 p. are paid: this is called *Megówleh*. Sometimes a certain sum is given for the boat, provisions, and every thing required on the journey,—the sum for two persons to Asouan being 8000 piastres, and to Wadee Halfeh 9500; or for three persons to the latter place 12,500 piastres. A certain number of days are allowed for stopping at Thebes and other places, according to agreement beforehand; and on staying longer at any place, so much more is paid for each day. A *steamer* occasionally goes from Cairo to Thebes and back, for which about 12,000 piastres are paid by the whole party. It stops only a few hours at each place, and at Thebes about two or three days, according to agreement before leaving Cairo.

P. 142. Prices in 1849:—

	Piast.	Par.		Piast.	Par.
Almonds, shelled, the oka - -	5	0			
Aloes wood, the Derhm - - -	0	20	to	0	30
Apricots, dried, the oka - -	5	0	to	6	0
Asses - - - - -	250	0	to	1000	0

	Piast.	Par.		Piast.	Par.
Barley, the ardeb - - -	36	0			
Beans, ditto - - - -	40	0			
Beef, the rotl - - - -	1	0			
Boats, carriage in, by ardeb, to Alexandria	7	0	to	9	0
Bornoos, silk and wool - - -	125	0	to	155	0
Bread, the rotl - - - -	0	5			
Bricks, the 1000 - - -	10	0			
Bridle, for donkey - - -	12	0	to	25	0
Ditto, for horse - - -	125	0			
Buffaloes - - - -	600	0	to	1200	0
Butter, the rotl - - - -	2	10	to	2	20
Calves - - - - -	100	0	to	150	0
Camels and dromedaries - - -	400	0	to	2000	0
Candles, the oka - - -	8	0			
Candles, spermaceti, the oka - -	18	0	to	22	0
Carpets (segádee) - - -	40	0	to	400 and 700	
Ditto (keleem) - - -	120	0	to	250	0
Charcoal, the oka - - -	25	0	to	30	0
Cheese, the rotl - - - -	0	35			
Ditto (Dutch) - - - -	16	0			
Cloth (European), the drah - -	45	0	to	85	0
Clover (fresh), the donkey load - -	3	20	to	4	0
Coffee, the rotl - - - -	2	10	to	2	30
Ditto, ground - - - -	3	20			
Cotton stuffs, the drah - - -	1	10	to	1	20
Ditto, fine - - - -	1	35	to	2	20
Ditto, printed - - - -	2	10	to	3	0
Copper, the oka, worked - -	50	0			
Courier, on dromedary, for distance of about 70 miles - - -	45	0	to	60	0
Cows - - - - -	500	0	to	750	0
Crape stuff, the drah - - -	9	0	to	12	0
Ditto, the piece - - - -	120	0			
Ditto béledee ("of the country"), the piece	80	0			
Dates, the rotl - - - -	0	20	to	0	30
Day's labour of a man - - -	2	0			
Ditto of a bricklayer - - -	3	0	to	4	0
Ditto of builder - - -	9	0			
Doora shámee (Indian corn), the ardeb -	26	0			
Doora béledee, the ardeb - -	40	0			
Dresses for women —					
Gold brocade, the piece - -	165	0	to	170	0
Brooss silk, ditto - - -	80	0			
Salta jacket - - - -	900	0	to	1000	0
Dying cotton, the drah - - -	1	30			
Ditto linen, ditto - - -	0	20	to	0	30
Ditto woollen cloth, ditto - -	5	0	to	8	0
Eggs, 16 for - - - -	1	0			
Engraving seals - - - -	25	0	to	125	0

	Piast.	Par.		Piast.	Par.
Figs, the oka	2	20			
Flour, the oka	1	20	to	4	0
Firewood, the kantar	22	0	to	25	0
Fowls	1	20	to	2	0
Geese	6	0	to	7	0
Goats (for milk)	125	0	to	150	0
Gypsum, the ardeb	9	0			
Hay, the donkey load	7	0	to	9	0
Henneh (Lawsonia), the mid	5	0	to	8	0
Ditto, in Nubia, at Kalabshee	1	0	to	1	10
Honey, the rotl	2	15			
Horses, native	600	0	to	5000	0
Houses	5000	0	to	500,000	
Lentils, the ardeb	26	0			
Linen, the drah	0	25	to	0	30
Leather, Russia, the skin	120	0	to	150	0
Mats (14 feet by 8)	4	0	to	15	0
Ditto, best menófee, the square drah	0	35	to	1	0
Mouth-piece (amber without jewels)	125	0	to	1500	0
Mules	800	0	to	2000	0
Mutton, the rotl	1	20			
Nuts, the oka	2	20			
Oil, lamp, the oka	3	20			
Ditto, seérig, ditto	5	20			
Ditto, olive, ditto	3	20	to	4	20
Pigeons, the pair	1	20	to	1	30
Pipes, without mouth-piece	15	0	to	140	0
Potatoes, the oka	2	0	to	4	0
Raisins, the oka	3	20	to	4	0
Rice, the oka	1	20	to	2	0
Ropes, the oka	2	20			
Ditto, Syrian, the oka	5	0			
Sailors, on the Nile, month's pay	25	0			
Ditto in boats hired by Europeans	50	0			
Ditto, of the navy, besides provisions, &c.	30	0			
Sea salt, the roob	1	20			
Sheep	45	0	to	60	0
Ditto, in Upper Egypt	30	0	to	50	0
Shoe leather, the skin	5	0	to	7	0
Skins	5	0	to	7	0
Silk shirt (Turkish)	45	0	to	50	0
Ditto shirting, the piece	85	0	to	100	0
Ditto, raw, the derhm	0	20	to	0	30
Ditto, thread, ditto	1	0	to	1	10
Ditto, piece of (allága)	75	0	to	80	0
Ditto stuffs, Cairene, the drah	6	0	to	7	0

	Piast.	Par.		Piast.	Par.
Silk small Trablus sash - - -	60	0	to	200	0
Soap, the rotl - - - -	2	10	to	2	30
Soldier's pay, the month, exclusive of provisions - - - -	15	0			
Straw, the donkey load - - -	9	0	to	10	0
Sugar, the rotl - - - -	1	0	to	1	5
Ditto, white, ditto - - -	1	20	to	1	25
Swords - - - - -	125	0	to	4000	0
Takéen, white cap - - -	4	0	to	6	0
Tarboosh, red cap - - -	6	0	to	65	0
Timber, planks, 10 ft. long - -	6	0	to	7	0
Tobacco, gébelee, the oka - -	18	0	to	25	0
Ditto, sooree, the oka - - -	8	0	to	12	0
Ditto, béledee, ditto - - -	3	20	to	4	0
Treacle, the rotl - - - -	1	5	to	1	10
Turkeys, each - - - -	12	0	to	13	0
Ditto, in Upper Egypt - - -	6	0	to	10	0
Veal, the rotl - - - -	1	0	to	1	5
Ditto, the oka (from the Franks) -	4	0	to	4	20
Water, the skin - - -	0	25	to	0	30
Ditto bottle, zemzeméeh - - -	12	0	to	18	0
Ditto skins - - - -	25	0	to	30	0
Ditto bottle of pottery, koolleh - -	0	10	at Keneh	0	6
Ditto, rose, the quart bottle - -	3	0	to	3	20
Wheat, the ardeb - - -	45	0	to	70	0

P. 167. for Osirtasen who reigned "from the year 1740 to 1696, before our era," read "from about the year 2080 to 2030 before our era."

P. 238. and elsewhere, the square-eared god "Ombo" should be called "Seth."

P. 291. Route 22. for "At the projecting corner of the mountain, opposite Mínieh," read "At the projecting corner of the mountain, behind El Howarte, opposite Mínieh."

P. 296. The notion of the strangers at Beni Hassan being Joseph's brethren, is at once shown to be erroneous, as these sculptures are of the early time of the 12th, and not the 16th or 17th, dynasty.

P. 319. The copy I have given of the inscription at Ekhmim is correct, except one word, which should be συνεκλεσθε.

P. 333. Route 25.

	Miles.
Keneh to Koos (E.) about - - -	23
Thebes (E. and W.) about - - -	25
	48

P. 335. for "Opposite Koos is *Negádeh*," read "A short distance S. of Koos, and on the opposite bank, is Negádeh."

P. 389. last line, column 1. for "Remeses IV." read "Remeses III."
line 4. column 2. for "area," read "era."
line 45. column 2. for "66 feet high, without the pedestal," read "62 feet high, without the plinth;" for "12 in diameter," read "11 feet 6 inches in diameter."

P. 393. line 23. column 2. Bakhan followed Amunoph III., to whom he is represented making offerings, as to a god, in the temple of Soleb, in Ethiopia; and he is shown, from the ruins of his monuments at Thebes, to have preceded Horus.

P. 406. line 5. column 2. The Christian martyrs of Esné *were* really those put to death by Diocletian; but the Christians of Medéenet Háboo, killed by the Arabs near Esné, were probably also buried near that place.

P. 408. line 24. column 2. for "tomb to the eastward," read "tomb but two to the eastward."

P. 416. line 14. column 2. The obelisk was not "broken," but has a fissure cut in it at a later period.

P. 419. line 14. In passing the cataracts, boats of 250 ardebs burden pay about 400 piastres, half on going up, the other half on coming back again; and, besides this, a *backshish* or present, or from 10 to 25 piastres, is given to the *réïs* of the cataract.

P. 423. Routes 30, 31. line 2. for "16th and 18th dynasties," read "12th and 18th dynasties."

P. 424. line 20. for "Thothmes II. at Samneh," read "Thothmes III. at Samneh."

P. 437. Fakkarit is misplaced. It should be in p. 440, after line 12, col. 1.

P. 439. line 5. from bottom of column 1. The captives are only Negroes; and the sculptures representing the three races are on some other monument.

P. 441. line 13. column 1. The nilometers at Samneh have not "Greek," but hieroglyphic, inscriptions; and are found on both banks, on the rocks and stones forming the substructions of the temples. They show the river to have risen, during the 12th dynasty, 28 feet higher than at the present time, and the change in the level of the river was owing to the rocks having given way at Silsilis.

Among the general instructions, it may be well to add the following: —

Take candles whenever you go to visit caves, and the means of lighting them.

A small boat should be hired, or bought, at Cairo, for the journey to Upper Egypt. It is useful for landing and for shooting.

A fine sieve is useful in Upper Egypt.

Guards are established at most of the villages, who watch at night upon the banks of the river, and two piastres are paid them for each boat.

If the sailors behave well, it is customary to give them a sheep at some of the large towns; but it is not necessary to do this at *every* town. In lieu of the sheep it may be as well to give them 50 piastres at Osiout, and 50 more at Esné. Some travellers have spoilt them by want of discrimination in giving rewards when none were called for.

Guides at Thebes have from 8 to 10 piastres a day; and 5 piastres are paid for donkeys.

In the map, Kom Ombo and Gebel Silsileh are misplaced. The latter should be to the N. of Kom Ombo.

There are several changes which might be made in the list of kings, of pp. 17, 18, and 19., recent discoveries having shown that their dates, and the arrangement of their dynasties, require alteration; but as the object of this chronological table is merely to give a general notion of the names most commonly found on the monuments, it is less necessary to remodel it every now and then, according as each new discovery is made.

HAND-BOOK

FOR

TRAVELLERS IN EGYPT.

SECTION I.

EGYPT.

Preliminary Information.

a. Season for visiting Egypt — Time required — Expense of the Journey. — *b.* Things useful for the Journey in Egypt. — *c.* Mode of Living in Egypt, and Diseases of the Country. — *d.* Dress. — *e.* Presents. — *f.* Firmans. — *g.* Money. — *h.* Weights and Measures. — *i.* Post Office. — *j.* Population — Revenue. — *k.* Mohammed Ali. — *l.* Chronological Table. — *m.* List of Caliphs and Sultans of Egypt. — *n.* Certain points requiring Examination. — *o.* English and Arabic Vocabulary.

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1. Arrival at Alexandria. 2. Hotels. 3. Servants. 4. Boats. 5. Things to be purchased at Alexandria for the Journey to Cairo. 6. History of Alexandria. 7. Plan of Alexandria, and Site and description of the Buildings. 8. Monuments outside the Canopic Gate. 9. Present Remains of Ancient Alexandria. 10. Its Size and Importance. 11. Inhabitants. 12. Climate, Lake Mareotis and Canals. 13. The two Ports, Gates, Walls, and Old Docks. 14. Mosks and other Buildings. 15. Amusements and Sights at Alexandria.

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a. SEASON FOR VISITING EGYPT.—TIME REQUIRED.—EXPENSES.

The best season for visiting Egypt is October, when the cool weather begins, and the northerly winds prevail; and boats may then go up the Nile without the impediments of calms and contrary winds. At the beginning of that month the traveller may have an opportunity of witnessing the curious

aspect of the inundation, which, when it rises very high, gives the villages of the Delta the appearance described by Herodotus, of islands in the sea.

Almost every season may be considered favourable for seeing Egypt, but good winds from April to July are not to be expected, and the comparative prevalence of southerly and other adverse winds in May make it the worst month in the whole year. It is then, too, that the *Khamsin* winds blow, which begin about the 2nd of May, and prevail for *fifty* days, as the name implies. It is not that they blow every day, but this period is more subject to them than any other. The worst are from the S. E. The first day of the Khamsin is called *Shemt e' neseem*, or "the smelling of the zephyr," when the people smell at an onion, and go into the gardens; frequently to be nearly suffocated by the sand and dust raised by these strong hot winds. Though the thermometer does not range as high as in the three following months, or the beginning of September, the heat is more oppressive and disagreeable during this season, and of all others it is the least advisable for a voyage up the Nile.

In choosing a time for going to Egypt, much will depend on the destination of a traveller after leaving it. If he is going into Syria, it may be too long for him to remain in Egypt from October till April, before which it is too cold to travel comfortably in Syria.

All the winter months are good for going up the Nile, and if he intends making any stay in the country he may choose his own time; but in that case he had better arrive in October. Twenty days may be reckoned a fair average for the voyage from Cairo to Thebes; with fair winds, it is possible to go from Thebes to the second Cataract and back again in a fortnight, though this is rarely done; and the least *time* for seeing Egypt conveniently, is three months.

As a general rule, a traveller should always make it a point to see every thing when he can, and not put it off for a second visit, which may be prevented by some unforeseen impediment; but in ascending the Nile it is as well to go on direct as long as the wind is favourable, and only stop if it fails at a spot where there is anything to be seen. At Thebes, however, I should recommend his staying two or three days in going up, to look over the ruins: in order that, after having taken a general view of them, he may know what to go and examine in detail, on his return from Nubia or the Cataracts. I may also observe, that if a steamer is ever established on the Nile to run between Cairo and Thebes, a traveller who is interested in antiquities should only take advantage of it for going up the river. He should quit it at Thebes, and order a dahabéëh or cangia to be sent up for him to that place to bring him back to Cairo; when he can stop, as he likes, at the different ruins on his way down, without being hurried from one to the other.

Besides, the speed and certainty of the steamer's passage is only an object in going up the stream, as a rowing boat can always come down in about eight days from Thebes, and in it the traveller has all the comfort of a boat to himself, going or stopping at his own option, and the great advantage of being independent. The cangia may be either bespoken by him before leaving Cairo, and even sent off then, or be engaged afterwards by a friend, according to the time he intends staying at Thebes.

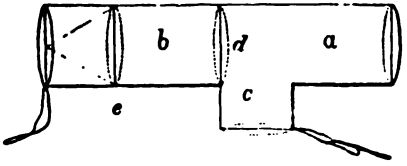
It is impossible to say what the *expense* of a journey in Egypt may be; that will of course depend upon each individual; but it may be reckoned at about 60*l.* for three months, if with a companion; or 80*l.* if alone; and this may be diminished by making arrangements respecting the outfit at Cairo.

4. THINGS USEFUL FOR A JOURNEY IN EGYPT.

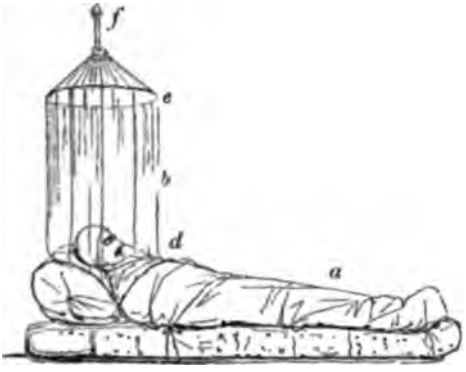
Before leaving Malta, it will be better to make purchases of certain things more or less necessary in Egypt, according to the wants of each individual. I shall therefore give a list of those most useful to a traveller, marking such as should be taken from Europe with an E, those which may be obtained at Alexandria with an A, and those which need not be bought before reaching (or, which are better, at) Cairo, with a C. (See Route 1. No. 5. and Sect. 2. *n.*)

Jug and basin, E. or A.: if of copper and in the Turkish style, at A. or C.
Mats, one or two at A., and others at C.
Carpets (Segádee), A. or C. (See Route 1. No. 5.)
Common soap, A. or C.
Lamp, E. or cloth fanóos, A. or C.
Kitchen-cloths, E. or A.
Towels and table-cloths, E.
Sheets, horse-hair mattrass, pillows, and pillow-cases, &c., E.

To those who wish to be entirely protected at night from intruders, I cannot do better than recommend a contrivance of Mr. Levinge's, which he imagined during his travels in the East, and which is equally adapted to a boat, a house,



or a tent. It consists of a pair of sheets (*a*), about six feet long, sewed together at the bottom and the two sides, except where the piece (*c*) is attached to them, and by which you get in. To the upper end (*d*) is added a thin piece of muslin, serving as a mosquito net (*b*), which is drawn tight at the end by a tape or string, serving to suspend it to a nail (*f*). A short way from the end (at *e*) are fastened loops, through which a cane is threaded, to form a circle for distending the net. This cane is in three pieces, about three feet long, fitting into each other by sockets. After getting in by the opening of *c* you draw the tape tight to close its mouth, and tuck it in under the mattrass, and you are secure from intruders, whether sleeping at night, or sitting under it by day. Over the part *a*, the blankets, or coverlid, are put.



Two or three blankets, E., or *buttaneeh* at A. which will fold into four. (See Route 1. No. 5.)
Mosquito net, E.
Iron bedstead to fold up, E.
Or a Cafass bedstead, C.

Gridiron, E. or C., (if thought necessary.)
20 okas of potatoes, A. or C.
Tobacco, A. or C.
Pipes, C.
Wire for cleaning pipes, put into a reed, C.
Some tow for the same purpose, C.
Mouth-pieces and pipe-bowls, C.
A *takhatooka*, or a brass plate, called *Sennéeh*, and wire cover for pipe-bowl, are useful, A. or C.
Salt, pepper, &c., A. or C.
Oil, and distilled vinegar, E. or C.
Butter, C.
Flour, C.
Rice, C.
Maccaroni. A. or C.
Coffee, C.
Portable soup and meats, E.
Cheese, A. or C , or English cheese, E.
Mishmish apricots, C.
Kumredeen apricots, C.
Tea, E. or A.
Wine, brandy, &c., E. or A. White wine I believe to be better in a hot climate than red.
Spermaceti candles, E. or A.
Table with legs to fold up, and top to take off, E. or A.
Foot tub (of tin or copper), &c., E.
Washing tub, E.
Flag, E. or A. (for boat on Nile).
Small pulley and rope for flag, E. or A.
Coffee-pot, E. or A.
Small *búkrag*, or Turkish coffee-pot, A. or C.
Tea-kettle, E., or a tin one at A.
Plates, knives and forks, spoons, glasses, tea things, &c., in canteen, E.
A large *bukrag* might serve as tea-kettle and for boiling eggs, &c., A.
Copper saucepans, one to fit into the other (*Hellel fee Kulbe-bád*), may be bought at A.; buy them not tinned, in order to see if they are sound.
Copper pan for stewing (*Táwa*), A.
Baskets for holding these and other things, A.
Candlesticks, E.
Bardaks (*Goollel*), or water bottles, C.
Zeer, or jar, for holding water, C.
Almond paste (*rooág* or *terwéey*) for clarifying water, C.
Some tools, nails, and string, E.
A *Kadóom* may serve as hammer and hatchet, C.
Charcoal in mats, C.
Two fire-places (*mangud*), A. In the boat going up the Nile have a set put together in a large fireplace with a wooden back; the whole will cost about 54 piastres, if well made, C.
Small bellows, E., or fan, at A. or C.
Fez caps (*tarboosh*, *tarabeesh*) A. or C.
Manásheh, fly-flap, A. or C.
Cafass, or kafass, a coop for fowls, with moveable drawer at the bottom, in order that it may be kept clean, A. or C.
White, or light-coloured boots or shoes, being cooler, and requiring no blacking, E.
Red Turkish slippers, C.
Biscuit, E. or C., or bread twice baked, C. The bread in the villages in Upper Egypt will not please every one; but very good bread is to be had at Thebes (*Koorneh*), and that of Osioot and some other large towns is by no means bad.
Small tin cases for holding coffee, sugar, salt, pepper, &c., A.
Ballási, or earthen jars for flour, rice, butter, and other things which rats might eat, are useful, C.
Candles in boxes, or in tin cases, but if in the latter not to be exposed to the sun, E. or C.
Broom called *makásheh*, and a tin, for sweeping cabin, C.
Gun, powder, and shot, &c., E.
Ink, paper, pens, &c., E.
Camp-stool and drawing table, E.
Umbrella lined with a dark colour for the sun, E.
Drawing paper, pencils, rubber, &c., and colours, in tin box of Winsor and Newton, E.
A saddle and bridle for Syria and Greece.
Tent (if required), ladder, and cushions, may all be made at Cairo.

Telescope, E.

Thermometer, mountain barometer, if required, E.

Measuring-tape and foot-ruler, E.

For observations, a sextant and artificial horizon, or rather, Captain Kater's Repeating Circle, chronometer, &c., E.

Curtains for boat, of common or other cotton stuff, A. or C.

A packing-needle or two, and some string, thin ropes, needles, thread, buttons, &c, are useful: E., A., or C.

A filterer is not necessary. Keneh jars and *goollel*, or earthen water bottles, supply its place.

A *zemzemêêh*, or water bottle of Russian leather, for the desert, or even for excursions to the ruins; though for the latter *goollel* will answer very well, without any trouble, C. The seams must be first of all rubbed with a mixture of melted tallow and wax, and when this dries the Zemzemêêh may be filled; but afterwards it must never be left without some water in it. Another precaution, when on an excursion, for *preserving* the water, is to insist on the servants not drinking it.

A donkey, if he intends taking a large boat from Cairo, or, at all events, a donkey saddle, but no bridle, the asses of Upper Egypt not having any knowledge of such a *luxury*, C.

As many eatables, which will keep, as he likes, most of which may be had at Cairo. Portable soups, or meat, &c., preserved in tins, may be brought from England as occasional luxuries.

An iron rat-trap for the boat, E.

Two sheets of Mackintosh, about 7 feet square, with loops here and there, against damp ground and rain, are very useful, especially in the desert and in Syria.

With regard to instruments, they should, when it is possible, be of the same materials throughout, wood and metal combined ill according with the heat of an Egyptian climate; and in the top and bottom of the cases nails, or screws answer better than glue.

In his medicine chest, the most necessary things for a traveller are, scales, and liquid-measure, lancet, diachylon and blistering plaster, lint, salts, rhubarb, cream of tartar, ipecacuanha, sulphate of bark or quinine, James's and Dover's powders, calomel, laudanum or morphine, sugar of lead, sulphate of zinc, nitrate of silver, and sulphate of copper (these 4 being of great use in ophthalmia), nitre, oil of peppermint, and other common medicines. They had better be brought from Europe, though they *may* be had in Alexandria or Cairo. Powders and other medicines should be put into bottles, well closed with glass stoppers.

Nearly all the above-mentioned things may, indeed, be found in Egypt, but they are better and cheaper in Europe: many, too, will be thought unnecessary by many travellers; it must therefore be left to them to decide if any, or what, can be dispensed with.

The choice of a library (which cannot be collected in Egypt) will, of course, depend on the occupations or taste of each person: I shall therefore only recommend the most useful works, as vols. ii. and iii. of Larcher's Herodotus; Champollion's Phonetic System of Hieroglyphics, Letters, and Grammar; Pococke; Denon; Hamilton's Ægyptiaca; Savary's Letters; Clot Bey's Aperçu Générale de l'Egypte; Gliddon on the Hieroglyphics; Mengin's "Egypte sous Mohammed Aly;" Robinson's Palestine and Mount Sinai; Lane's Modern, and Wilkinson's Ancient, Egyptians; Hoskins's Ethiopia, and Visit to the Great Oasis; Colonel Leake's, Lapie's, or Wilkinson's Map of Egypt; Captain Smyth's Alexandria; Wilkinson's Survey of Thebes; Costa's Delta; and Parke and Scoles's Nubia; to which

may be added Burckhardt, Laborde's Petra, Ptolemy, Strabo, and Pliny; but of these three last, as well as Diodorus, extracts will suffice, if considered too voluminous. (Of the libraries in Egypt see Sect. 2.)

c. MODE OF LIVING IN EGYPT, AND DISEASES OF THE COUNTRY.

In winter, it is unnecessary to make any change in the mode of living from that usually adopted in Europe; and most persons, unless they commit excesses, may eat whatever they are accustomed to in other countries. In the summer months it is, however, better to avoid much wine or spirits, as they tend to heat the blood; and cause the hot weather to be more sensibly felt; and some (though I may say, very few) will find that fish (chiefly those without scales), eggs, and unboiled milk, do not always agree with them. Bathing in the Nile is by no means prejudicial in the morning and evening; and, except in the neighbourhood of sandbanks, there is no fear of crocodiles. Fruit and vegetables are wholesome and cooling, and mutton is better than beef. The fish of the Nile are not very good; the booltee and kisher are perhaps the best.

The diseases of Egypt are few. Fevers are very rare, except about Alexandria, Damietta, and other places on the coast; and almost the only complaints, to which strangers are subject in the interior, are diarrhœa, dysentery, and ophthalmia. The following is a good mode of treatment for diarrhœa, or even for the beginning of suspected dysentery. First take an emetic of ipecacuanha, and in the morning a mild aperient, as 15 grs. of rhubarb with 2 grs. of calomel; on the following day, 2 grs. of ipecacuanha with ¼ gr. of opium morning and evening, nothing being eaten but boiled rice, sweetened with white sugar. But if this does not stop the complaint, and tenesmus gives the well-known sign of decided dysentery, a dose of 20 grs. of calomel with ¼ gr. of opium, should be taken, which must be followed next morning by a dose of castor oil. This generally cuts the matter short; but it is as well to follow it up with 2 grs. of ipecacuanha and ¼ gr. of opium three or four times within the 12 or 24 hours, for two or three days after. In severe cases, an injection of nitrate of silver (caustic) has been employed with great success; but this can only be done under medical advice.

For ophthalmia, in the first stage, mix 10 grs. of sulphate of zinc in 1 oz. of distilled or rose-water, and put one or two drops into the eye, reducing the strength for succeeding applications. In the purulent stage, mix 7 grs. of sulphate of copper, or blue vitriol, in 1 oz. of rose-water, and drop it into the eye once a day. Fifteen grs. of sulphate of zinc may even be put into 1 oz. of rose-water, and one or two drops be put into the eye; and I have been recommended by an eminent practitioner to use 7 grs. of nitrate of silver to 1 oz. of rose-water in the same manner.

In slight inflammation, a wash of 2 grs. of sulphate of copper to 1 oz. of rose-water may be frequently used. Warm water will often remove an irritation which if neglected often ends in ophthalmia; and spirits of wine will generally have the same effect, particularly if the hand be held over the eye to cause an external heat; the eye being, of course, kept closed to prevent the spirit entering it. Steaming the eye over boiling water is also highly beneficial; or bathing it in a decoction of poppy-heads.

The cause of ophthalmia has frequently been assigned to the sand of the desert; but, in order to show the error of this conjecture, I need only observe, that ophthalmia is unknown there, unless taken from the Nile; and I have always cured myself and others, after two or three days, by a visit to the interior of this dry tract. I do not, however, mean to affirm that sand

blown into the eye, or a great glare from the sand, will not produce it; dust and the glare of snow will cause it in other countries; but still they are not *the* causes of ophthalmia, generally speaking. There are, in fact, both direct and accidental causes. Among the latter are a blow, dust or sand, glare of the sun, a draught of wind, and other things; but the former must be looked for in a fixed and specific agent, peculiar to Egypt. This, I am persuaded, after many years' experience, and frequent attacks of ophthalmia, arises in the transition from excessive dryness to damp; and though Egypt is, perhaps, the driest climate in the world, the difference between the generally dry atmosphere and the damp exhalations on the river, or in the streets of Cairo and other towns (which are not only narrow, but are watered to keep them cool), is so great, that the eye is readily affected by it; particularly when in that susceptible state, caused by the sensible and insensible perspiration, to which the skin is there subject. Hence it is, that during the inundation, when the exhalations are the greatest, ophthalmia is most prevalent. The facts of its non-existence in, and its speedy cure if a patient goes into, the desert, sufficiently substantiate this opinion; and this is further confirmed by the comparatively comfortable sensation there imparted to the eye, by the dryness of the air.

It is always advisable to avoid sitting in a draught, particularly of damp air; and if obliged to go out at night from a warm room, or the cabin of a boat, to wash the eyes and forehead with a little cold water, by which means the perspiration is not checked on going out, and the eye is prepared for the change to a cooler temperature. They must, however, be wiped dry before leaving the room.

It is unnecessary to say much respecting the plague: every one will take care to avoid it, either by not going to Egypt when it rages there, or by leaving the country on the first alarm. If he cannot do the last, he may avoid it by remaining in Upper Egypt, where it never goes above Osiôôt; or he may keep quarantine like other Europeans in the country. In Alexandria cases rarely occur from September to the end of January, and at Cairo from thee nd of June to the end of March; and that only in certain years. A violent plague occurs about once in 10 or 12 years. It is less frequent at Cairo than at Alexandria, and the worse plagues cease at Cairo by the end of June. It is now no longer dreaded as of old; great precautions are taken by the board of health, and the treatment is better understood. The first remedy should be an emetic, which will often stop it if taken in time; but bleeding is injurious.

d DRESS.

If the traveller inquires whether the Oriental dress be necessary, I answer, it is by no means so; and a person wearing it, who is ignorant of the language, becomes ridiculous. One remark, however, I must be allowed to make on dress in that country — that a person is never respected who is badly dressed, of whatever kind the costume may be, and nowhere is exterior appearance so much thought of as in the East.

e. PRESENTS.

With regard to presents in Egypt, it may be laid down as a general rule that they are quite unnecessary; which was not the case in former times. But it will sometimes happen that the civilities of a *Shekh Bélled*, or even of a Turkish governor, require some return; in which case some English gunpowder, a watch, or a telescope for the latter, and a white shawl and *tarboosh*, or an amber mouth-piece for the former, are, generally speaking, more than they

have any reason to expect. And although on those occasions, when their politeness arises from the hope of reward, they may be disappointed in their expectations, yet they would only consider greater presents proofs of greater ignorance in the person who made them. But in all cases the nature of a present must depend on the service performed, and also upon the rank of both parties.

f. FIRMANS.

Firmans are no longer given by the Pasha, but a *booyóordee* or *teskreh* may be obtained from the *Diwán el Khedéewee* at the citadel, on application to the consulate, which it is as well to have, and which is absolutely necessary if the traveller intends going any distance from the Nile into the interior. Indeed, I have known the governor of a town refuse protection to a traveller when applied to for it, on the excuse of his having no firman or *booyóordee;* and the want of one might, in some cases, be a very serious inconvenience.

g. MONEY IN EGYPT.

The most common foreign coins current in Egypt are the dollar, the sovereign, Venetian sequin, and 5 franc piece. The dollar is rated at 20 piastres, though the Spanish colonnato, or pillar dollar, has latterly passed for 22, and the Austrian *thaler* at 21; and it may be observed as a general rule, that in mentioning a dollar 20 piastres are implied, unless the name of Spanish or Austrian dollar be specified. The value of the dollar, like other foreign coins, is frequently changing in Egypt, in consequence of the constant deterioration of the piastre. In 1833 it was at 15, and the sovereign at 70 piastres. Formerly it was at 90 *paras*, and to this day the sum of 90 *paras* is called *real* or dollar. In Pococke's time, the *para* or *máydee* was 3 farthings English, and the 1*l.* was 8 piastres. The small Constantinople coins were not then current in Egypt.

The principal gold coins of the country are *kherěěhs*, *beshliks*, and pieces of 20 and 10 piastres. Those of silver are 3 and 1 piastre pieces, half and quarter piastres; and the only copper coins are pieces of 5 paras. Large sums are reckoned by purses, as throughout the Turkish empire. The purse is always 500 piastres, now equal to 5*l.*; there is also the *kházneh*, wich is 1000 purses.

The money of Egypt has lately undergone a change, and Mohammed Ali has called in all the worthless coin of Constantinople, and issued a new currency, which is very good. The only bad part of it was, that instead of calling in the old coins, and giving the people the price at which they received them, the Pasha merely altered their value, and treated them as we have the Maltese in the case of the dollar.

In January, 1842, the Spanish dollar, hitherto passing for 22, was rated at 20 piastres 28 paras, the Austrian dollar of 21 at 20; and after various changes, a tariff was published, stating the different proportionate reductions of the other coins.

The following is the value of the different pieces of money circulating in Egypt, according to the new tariff of 1842: —

Gold.

	Piast.	Par.		Piast.	Par.
Doubloons, *doppie di Spagna*	313	30	Portuguese *pezzi d'oro*	174	4
English sovereigns (reduced from 100)	97	20	Venetian sequins	46	17
			Hungarian ducats, or *Mugger*	45	26

	Piast.	Par.
Louis d'or of 20 francs	77	6
Old Mahmoodéëhs	60	22
New Mahmoodéëhs	50	33
Fendooklee of Mahmood	43	10
New Fendooklee of Mahmood	34	10
New Fendooklee of Selim	36	12
New Mahbóob of Selim	25	13
Old Adleeh of Constantinople.	17	16
New Adleeh of Constantinople	15	28
Old Zariffe of Constantinople	3	2
New Zariffe of Constantinople	2	28

	Piast.	Par.
Old Khereeh (or Khayréëh) of Constantinople	20	5
New Khereeh of Constantinople	17	10
New Khereeh of Abd-el-Megeed	17	10
Cairene piece of 100 piastres	100	0
New Khereeh of Cairo	20	0
Old Khereeh of Cairo	8	32
New Khereeh of Cairo	8	32
Mahbóob of Cairo, Mootstefáwee	24	8
Mahbóob of Cairo, Mahmoodee	20	34
Saadeeh or small Khereeh of Cairo	3	37

Silver.

	Piast.	Par.
Austrian dollar	20	0
Spanish pillar dollar	20	28
Neapolitan *scudo*	19	22
5 Franc piece	19	10
American dollar	19	0
Sardinian dollar	13	27
Old Beshlik of Constantinople	16	20
New Beshlik of Constantinople	2	24
Ekkeelik of Constantinople	10	0
Old Tuslik of Constantinople	11	27
Old Altmishlik of Constantinople	3	0
A'lteelik Abd-el Megéed	5	0
A'lteelik	4	30
A'lteelik, Haméedee	9	15

	Piast.	Par.
Silver coin of Mahmood	6	6
Sittéenee, Megéed	1	3
Half piastre, Megéed	0	8
Quarter piastre, Megéed	0	4
Para of Abd-el Megéed for every thousand	10	17
Piastre of Abd-el Megéed	0	24
Cairene dollars	20	0
Cairene 3 piastre piece	3	0
Cairene piastre	1 or 40	0
Cairene ½ piastre	0	20
Cairene ¼ piastre	0	10
Maydee, fodda, noos (noosf), or 1 para piece	0	1

Copper.

	Piast.	Par.
Piece of 5 paras, or Khámsa fodda	0	5

The best money to take to Egypt is English sovereigns, or Spanish and Austrian dollars. It is also necessary to have bills on London. They may be drawn either at Alexandria or Cairo; but it must be remembered that no money is to be obtained in Upper Egypt, and the traveller must take all he wants for his journey, before he leaves Cairo. He should also provide himself with a sufficient quantity of piastres, 20, 10, and 5 para pieces, as in buying fowls or other things in the villages, his servants will not always find change for larger coins; it is not convenient to be delayed, until a poor peasant can search for it; and many object to taking gold, even of the country, from the natural fear of losing it, or of suffering from some change in its value. Sometimes it is possible to negotiate a bill at Keneh, through our

agent Sayd Hossayn, who, though acting without any pay from our government, is always ready to oblige travellers; but this is of course only done as a favour, and cannot be relied on, unless the stranger is furnished with a letter to him from a house in Cairo or Alexandria. This, for one who intends making a long stay at Thebes, would be advisable. Circular notes are also very useful at those two places; but some merchants prefer a letter of credit, as bills are more secure against loss on the way, when drawn in duplicate or triplicate.

The piastre and the smaller Egyptian coins now pass throughout Ethiopia; though, in the southern parts, the old prejudice in favour of the Spanish pillar-dollar of Charles IV. (once common throughout Ethiopia as low as the first cataract) may perhaps still remain. That dollar was preferred, and had a greater value, partly from its having *four* lines in the number, and partly, as they affirmed, from the superior quality of the silver.

h. WEIGHTS AND MEASURES.

8	Mitkál	make	1 Okéea (wokéea) or Arab. oz.
12	Okéea	—	1 Rotl or pound (about 1 lb. 2 oz. 8 dwt. Troy.)
2¾	Rotl	—	1 Oka or Wukka.
100 to 110	Rotl		1 Kantár (about 98¾ avoirdupois).
108	Rotl	—	1 Kantár for coffee.
102	Rotl	—	1 Kantár for pepper, &c.
120	Rotl	—	1 Kantár for cotton.
150	Rotl	—	1 Kantár for gums, &c.

For Gold, Gums, &c.

4	Kumh (Grains)	make	1 Keerát (Carat) or Kharóobeh.
64	Grains or 16 Keerat	—	1 Derhm (47⅞ to 49 grains English).
1½	Derhm, or 24 Keerát	—	1 Mitkál (from about 1 drachm to 72 grs. English).
12	Derhm	—	1 Okéea or oz. (from 571¼ to 576 grs. English).
12	Okéea	—	1 Rotl or pound.
150	Rotl	—	1 Kantár.

Measures of Length.

Fitr, or span, with fore finger and thumb.
Shíbr, longest span with little finger and thumb.
Kubdeh, human fist with the thumb erect.
1 Drah beledee, or cubit, equal to 22 to 22⅔ inches English.
1 Drah Stambóolee equal to 26 to 26½ inches English.
1 Drah Hindázee (for cloth, &c.) equal to about 25 inches English.
2 Bah (braces) equal to 1 Kassobeh or 11½ feet.

Land Measures.

22 (formerly 24)	Kharóobeh or Kúbdeh	make	1 Kassobeh, equal to from 11 ft. 4½ in. to 11 ft. 7¼ in. English.
13⅞	Kassobeh or rods	—	1 Keerát.
24	Keerát, or 333 Kassobeh	—	1 Feddán or acre.

Corn Measure.

In Lower Egypt.			*In Upper Egypt.*		
2 Kuddah	make	1 Melweh.	4 Roftow	make	1 Mid.
4 Kuddah	—	1 Roob.	3 Roob	—	1 Mid.
2 Roob	—	1 Kayleh	8 Mid or 6 Waybeh	—	1 Ardeb, or nearly 5 Eng. bushels.
4 Roob	—	1 Waybeh.			
24 Roob	—	1 Ardeb.			

i. POST OFFICE.

There is only one *Foreign* post-office in Egypt, which is at Alexandria. Letters to England (which need not be prepaid) can be sent to Alexandria, and forwarded without difficulty; but those for Malta and other parts of the Mediterranean, which require the postage to be paid, must be sent to some one in Alexandria, who will pay them there, as this cannot be done at Cairo.

Those for Germany, and inland places in Europe, must be sent to some house at Marseilles, in order that they may be there prepaid and forwarded, as this is not to be done in Egypt.

The following is a copy of the notice in the British Government Packet Office at Alexandria: —

"Mails are made up at this *office only* for the following ports in the Mediterranean by H. M.'s packets, namely, Malta, Gibraltar, Syra, and Marseilles; and all letters for these ports (excepting Marseilles) must be prepaid at the following rates, or cannot otherwise be forwarded: —

		s.	d.
Not exceeding ½ an ounce	-	0	6
1 ounce -	-	1	0
2 ounces -	-	2	0
3 ounces -	-	3	0 and so on."

j. POPULATION.—REVENUE.

The population of Egypt, which 200 years ago was estimated at 4,000,000, now amounts only to about 1,800,000 souls, having been reduced since 1800, from 2,500,000 to that number. Plague, and the Turkish system of Government, have lessened and still continue to lessen, the population of all Egypt, Alexandria alone excepted; which, through increasing commerce, contains nearly ten times the number of inhabitants it had before the time of Mohammed Ali.

The revenue of Egypt is said to be about 2,500,000*l.* sterling.

k. MOHAMMED ALI.

Mohammed Ali was born at Cáwala, a small town of Roumelia, opposite Thasos, in 1769; the same year that gave birth to the two most illustrious persons of the present era, Napoleon and Wellington.

His father was Réngber, peasant, or farmer; who followed the double occupation of tilling his lands, and deriving a part of his livelihood from the sea. A military life was the only one that suited the active disposition of his son; and Mohammed Ali having entered the service of the *shórbagee* or governor of Cáwala, received the rank of Bóolook-Báshi, or subaltern, under the chief of the guard (Agha-t-el bab, "officer of the door"), at the palace.

On the death of his commanding officer, he was appointed to succeed him as Agha-t-el bab, and married his widow. She had two children, the present Ibrahim Pasha, born in 1789, and his young sister, the late Tafóedah

Hánem, widow of Moharrem Bey; she afterwards became mother of Toossoom and Ismaïl Pasha. Mohammed Ali after his marriage continued to hold the same office in the governor's household; and though he may have entered into speculations in trade, like many Turkish soldiers, he never quitted the military profession; and when, in 1799, Cáwala was required to furnish a contingent of 300 men for the army of the Vizeer, then levying to oppose the French in Egypt, he was sent with them, and soon afterwards obtained the rank of Bin-bashi. His conduct on several occasions, when engaged with the French, merited and obtained the approbation of the commander-in-chief, particularly at the battle of Abookir; and when attached with a corps of Turks, to part of the British army, he attracted the notice of several of our officers by his courage and activity in the field.

At the period of the evacuation of Egypt by the French, he had attained the rank of Sar-cheshmeh, Brigadier-General, and his courage having gained for him the admiration, as his manners the affection of the army, he soon felt himself possessed of an instrument for increasing his influence in the country, of which he was not slow in taking advantage. The discontent of the troops, in consequence of long arrears of pay, had already begun to manifest itself, when a threatening message of Khosrow Pasha to Mohammed Ali, was the signal for open rebellion. They looked upon him to be the defender of their rights; and since he had displayed great anxiety for their welfare, they were ready to protect him from the anger of the viceroy; and the rest of the army, when called upon to quell the mutiny, and seize the rebellious chief, was too much interested in his safety not to join in his defence. Thus strengthened in the affections of the army, his career became more and more successful; Khosrow, and his successor Khoorshid Pasha, were expelled from Egypt; and on the payment of a large sum to the Porte, Mohammed Ali was appointed to the Pashalic in 1806.

In the spring of 1807, our unfortunate expedition to Egypt under General Fraser took place; the result of which is well-known: and the triumph then gained by Mohammed Ali over an enemy, who had attempted to interfere in a province of the Ottoman Empire, obtained for him fresh support at Constantinople. Many of the Memlooks also thought it a favourable opportunity for courting his friendship. This invasion, and the necessity of putting the sea-coast into a better state of defence, gave him an opportunity of ridding himself of the unwelcome interference of the Captain-Pasha; which, had it continued, would have stood greatly in the way of those projects he afterwards devised. Alexandria was fortified, and garrisoned by his own troops; and thus strengthened at home, his thoughts were free to occupy themselves on more distant projects. But ere that could be done, it was necessary to crush the remaining power of the Memlooks. With this view a large force was sent into Upper Egypt; and, after various encounters, a truce was agreed upon between the Pasha and the Beys, who were even admitted to the capital.

The deliverance of the Holy Land of Arabia from the Wahábees, who had taken possession of Mecca and Medina, was the next object of Mohammed Ali's wishes. The only impediment was the fear of leaving Egypt exposed to the intrigues of the Memlooks. They, on the other hand, looked with eager anxiety for the opportunity which the absence of the Turks would afford them, of regaining their power, and of destroying the man whose talents had defeated all their plans.

It was a question, which should perform the first successful act of treachery. The failure of one led the way to the other. While at Suez, superintending the preparations for the Arabian expedition, Mohammed Ali received a letter from

Mohammed Laz, his Kehia Bey, telling him that the Memlooks intended to way-lay him on his return to Cairo. Instead, therefore, of remaining at Suez, as expected, he left it that night on a dromedary, without letting any one know where he was going, and reached Cairo, with 4 out of 18 attendants, before day break next morning. This intended treachery, and another plot revealed to him about the same time, determined Mohammed Ali to be beforehand with them, and he laid his plans for their destruction. The expedition for Arabia was ordered to be hastened by every possible means; and the investiture of his son Toosoom Pasha with the command of the army was set forth as the prelude to its immediate departure. The day fixed for this important ceremony was the 1st of March, 1811. All the principal officers attended at the citadel on the occasion, and the Memlooks were invited to be present. When the ceremony was over, they mounted their horses to retire from the citadel. On reaching the gates, they were surprised to find them closed, and no one there to open them: the suspicion of treachery immediately flashed across their minds, and a volley of musketry from above revealed the horror of their position. Men and horses fell under a shower of balls: no courage could avail against an enemy protected behind walls; and those who attempted to fly from the scene of slaughter were picked off by the Albanians wherever they turned.

Emin Bey, who leapt his horse over a gap in the wall, was the only one who escaped.

The houses of the Memlooks were now given up to plunder: orders were issued to exterminate all who could be found in the city; and punishment was denounced against any one known to harbour them or facilitate their escape. At length, on the second day a cessation of the persecution was proclaimed; Mohammed Ali himself went through the city to stop the tumultuous licence of the troops; and those who had escaped the general massacre were permitted to retire, or remain unmolested. It is said that about 440, with their chief Ibrahim Bey, perished in the citadel; and in the city and country it is supposed that no less than 1200 were sacrificed.

Those who were in Upper Egypt retired into Ethiopia, after having suffered from the treachery of Ibrahim Pasha at Esne, and took refuge with the Mek of Shendy; until, on the approach of the Turks in 1820, they retired from the valley of the Nile, and crossing over to the westward, passed through Dar-Foor; whence they at last found their way through Africa to the sea-coast of the Mediterranean. On reaching Tripoli, their numbers were reduced to fourteen or fifteen, some of whom terminated their wanderings and their life in obscurity at Constantinople; the remnant of upwards of 4000, against whom Mohammed Ali had begun his contest for the possession of Egypt.

Some few who had remained in Egypt were afterwards employed by the Pasha. Osman Bey, and a few more, obtained the rank of governors of provinces; and those who had the means of living independently were permitted to establish themselves at Cairo. One of these, Soolayman Agha, who has the honorary rank of *wellee*, or civil governor of the city, told me the following anecdote. At the time of the massacre of the Memlooks he was already a friend of Mohammed Ali's, from whom he received an indirect intimation "not to go to the citadel" on that occasion; and as soon as order had been restored in Cairo, the Pasha made diligent search for him, hoping to find he had escaped the indiscriminate slaughter of his comrades.

A confidential messenger conducted him to Mohammed Ali. He was

overjoyed to see him, and his first question was respecting his escape. "I disguised myself as a woman," said the Memlook. "How!—With that voice and that beard?" I am sure I should have discovered you." "I think not," was the reply; and the conversation then turned to other matters.

A few days after this, a stranger dressed in the usual veil and black *hábbarah* of the Cairene women appeared before the Pasha, complaining of ill-treatment from her husband. He pronounced judgment in the case, and orders were given that the injured wife should be relieved from her husband's injustice; when the complainant, throwing up the veil and disclosing the face of a man, asked the Pasha if he acknowledged himself deceived by the voice and appearance of Soolayman Agha. This incident was the cause of great merriment to the Pasha and his Memlook friend.

It is surprising that the Memlooks, versed in and accustomed to all the artifices of treachery, as they had ever been, should have fallen into a similar trap, which Mohammed Ali himself had shortly before avoided, when invited by Khoorshid to the citadel to receive the pelisse and title of Pasha of Judda; and it is probable that, like a chess-player too intent on his own game, they overlooked the intended move of their adversary, from being too sure of their own success.

The destruction of the principal Memlooks left Mohammed Ali free to prosecute the war he contemplated; and in the autumn of 1811, the army was sent to Arabia. The young Toossoom, his son, took the command, assisted by the ablest of his father's generals; but he received a severe check from the valour of the Wahábees; and it was not till 1818 that Ibrahim Pasha succeeded in taking the capital of the Draéëh.

Abdallah, the son of Sáóod, was made prisoner; and having been sent to Constantinople, was there beheaded in 1819, after having been exposed to the gaze of the people and every insult; and the other chiefs were taken to Egypt, to be kept as hostages for the future tranquillity of Arabia.

In the year 1820, an expedition was sent into Ethiopia under Ismaïl Pasha, with orders to annex the kingdoms and provinces of Dongola, Dar-Shékeëh, Bérber, Shéndy, Sennár, Kordofán, and the intermediate districts, to the Turkish empire. Nubia, between the first and second cataract, had been previously overcome by Ibrahim Pasha, when driving before him the Memlooks, who had passed through it, on their way south in 1811. The present expedition had for its pretext the pursuit of those enemies of the Pasha, who had taken refuge with the Mek of Shéndy, and were said to threaten the tranquillity of Egypt. But the real motive of the expedition originated in far deeper views. The turbulent spirit of the Albanians and Turks precluded the possibility of introducing Mohammed Ali's favourite project of European tactics: the removal of all the most obnoxious spirits was the only means of overcoming their opposition; and the conquest of those countries promised increase of wealth, power, and renown. His intention was to send a large force into Upper Ethiopia, and bring from thence a body of Blacks, to be disciplined, and formed into *Nizám*, or regular troops, in some out-of-the-way place unobserved by the Turks; who too could not object to this system being adopted towards foreigners, and could forsee in it no danger to their own importance.

For this purpose he employed Colonel Sève (now Soolayman Pasha), a French officer of great military talents, who had fled from France at the time of the Restoration in 1815; and having established a military school at Asouan in 1820, under the direction of Mohammed Bey Laz, sent 500 of his

Mamlooks to be drilled and taught the duties of officers. At the same time the Blacks were forwarded from Ethiopia to this depôt, and drilled for soldiers; and Mohammed Bey (if I remember correctly) told me that the project was to have 50,000 of them as infantry, with Turkish artillery and cavalry; some irregular Arab horsemen; and a few Albanians and Turks as a corps de reserve, to supply the divisions in Arabia and Sennar.

But notwithstanding every care, the Blacks died off so rapidly that it was found necessary to supply their places by native Egyptians; and this was the origin of the present disciplined army. This was unfortunate both for the viceroy and the people; as it drained the population of a thinly-peopled country, and diminished the number of hands required for the cultivation of the soil; which were doomed to be still farther reduced a few years after by the establishment of numerous manufactories.

The introduction of the cotton plant gave the first impulse to Mohammed Ali's scheme of making Egypt a manufacturing country; the impracticability of which the experience of many years, the immense expense he has incurred, the drain on the population, the destruction of machinery by the sand, and universal opinion, have sufficiently demonstrated. The culture of the cotton, which is of very good quality, is certainly beneficial to the revenues of Egypt; as are the indigo, and many other kinds of produce introduced or increased by Mohammed Ali; and had he been satisfied with the manufacture of common stuffs, as in former times, for ordinary purposes, which did not require expensive machinery, he would have found it more profitable in the end. The export of the raw produce was obviously more beneficial to the country, and the Pasha, contented with that, would have been a gainer in money and disposable hands.

Indigo, cotton, and sugar-cane have been for many years cultivated in the valley of the Nile. The first of these is of very excellent quality in Upper Ethiopia, where the latter plant also grows; and a coarse sugar from the cane was made long ago in Upper Egypt. But the indigo, as it now is, was brought from Nabloos in Syria, in 1824, and the Indian cotton was introduced by Maho Bey, assisted by M. Jumel, about 1819, and first grown at Heliopolis. From him it received the name of Maho cotton, and it is a curious fact, that it has been found growing at Fazoglo, above Sennar. A sugar refining manufactory was established at Reramoon, in Upper Egypt, by Mr. Brine, an Englishman, in 1818; and the coarse sugar of the peasants being sent there to be refined, was found to be very good both in sweetness and appearance.

Ibrahim Pasha, who had returned victorious from Arabia, was sent to prosecute the war, and extend the Turkish conquests in Ethiopia; and Kordofan, Sennar, and the other provinces were annexed to Egypt. He then returned to Egypt, and other events soon called him to a new field; for the moment had arrived when Mohammed Ali felt himself sufficiently strong to attempt the subjugation of the revolted Greeks; and he sent to request permission of the Sultan to undertake the war of the Morea, which he promised to terminate at his own cost, and solely with his own troops; provided he might withhold the tribute from Egypt during that time, for the expenses of the war. This apparently disinterested offer was welcomed by the Porte; and the Sultan rejoiced in a proposition which promised to destroy an enemy, while it tended to weaken the resources of a too-powerful vassal; and the assent of His Highness was returned in the form of a command to Mohammed Ali to put an end to the Greek insurrection.

It is generally supposed that the order emanated solely from the Porte;

but the fact of Mohammed Ali's having proposed it was known to me between two and three months before any order came from Constantinople, in the following manner: — Happening to be acquainted with a Turk in the Pasha's confidence, and conversing with him on his probable intentions, I remarked that many in Cairo talked loudly of his kind reception of the Greeks, and supposed that he was likely to join them in their rebellion against the Porte. He then told me, that, so far were they from being right in their surmises, the Pasha had sent to make the above proposition to the Sultan; and in less than three months he added, "You will see the permission arrive as an order from the Porte to send an army into Greece." The result proved the truth of what he said; and accordingly, in 1824, a fleet and army were sent, under Ibrahim Pasha, to the Morea.

The results of this campaign, the intervention of the European powers in July, and the battle of Navarino, October 20th, 1827, are well known. Candia not having been included in the independence of Greece, was permitted to be retained by the Porte, and Mohammed Ali, who had overthrown the revolted Greeks there, was afterwards allowed the complimentary distinction of appointing a pasha to that island, in lieu of obtaining the pashalic of Syria, which he had solicited.

The Egyptian troops having been taken back to Egypt, and his Greek projects having failed, Mohammed Ali turned his thoughts to obtaining possession of Syria by force: this and the Morea, as one of his courtiers observed to me, "being two doors that lead to the same place" — Constantinople. For I need scarcely observe now, what I had so often mentioned to English travellers whom I met in Egypt, while the war was going on in the Morea, that the ultimate object of the Greek war was an attack on Constantinople; though few would then believe that he had either the intention to attempt so ambitious a project, or the means to oppose the (reputed) power of the Porte.

There is little doubt that Sultan Mahmood, by his incessant animosity against Mohammed Ali, and his repeated attempts to destroy him, paved the way, in a great degree, for the success of his vassal's ambition; that the supineness of European nations, in not preventing a collision between the Sultan and the Pasha, led to the late unsettled state of Syria; and that their subsequent interference was misplaced; but this subject is too long for discussion at the present moment, and does not, of course, come within the scope of this brief notice. Nor is it necessary to enter into the details of the Syrian war, which are well known to every reader.

In contemplating the private character and political career of Mohammed Ali, it is evident that, as an individual, he possesses many excellent qualities, and is kind, indulgent, and humane; while in his public capacity he must be censured for ambition, for extorting money from the people, and for neglecting to relieve them from the state of misery to which they have been reduced by his expensive projects.

On the other hand, it may be said, that, considering all he has done, which originated solely in his own energies, his endeavours to civilise the country have been highly praiseworthy; and when we compare him to others of his nation, his superiority stands forth in a still more remarkable light. But it is certain that his conduct may be presented under different aspects, according to the views of his enemies or his friends; and this has led to the great discrepancy in the character given of this extraordinary man. It may be said that the various establishments set on foot in Egypt, the dykes, canals, and other public works, are as much for the benefit of the government, as for

that of the people. This is true; but what other Turk has done it? and what native would have made the attempt? and may not this be said of all great works in any country? at the same time, how many prejudices of the people has he not had to encounter? and how gradual must be the steps in the commencement of civilisation? For these, then, he deserves full credit; and the point for which he merits censure, is his having done little to ameliorate the condition of the people, though indebted so much for his greatness to the money wrung from their labours.

k. FAMILY OF MOHAMMED ALI.

The family of Mohammed Ali consists of Ibrahim Pasha, Saïd Pasha, Hossayn Bey, Alim Bey, and Mohammed Ali Bey; Nuzleh Hanem, his eldest daughter, the widow of Mohammed Bey Defterdar, and other daughters.

Toossoom and Ismaïl Pashas died many years ago, and the former left a son, now Abbas Pasha, who will probably one day succeed to the Pashalic of Egypt.

Ibrahim Pasha has some children, the eldest of whom are Ahmed Bey, born in 1825, Ismaïl Bey, and Mustafa Bey.

The other members of Mohammed Ali's family are his nephews, Hossayn Bey, Ahmed Pasha, Ibrahim Pasha the younger, Ismaïl Bey, and some younger ones.

l. CHRONOLOGICAL TABLE OF KINGS OF EGYPT.

In order to assist those who are interested in Egyptian antiquities, I shall introduce a list of the kings, which may be useful in examining the monuments, particularly at Thebes.

Letter in Plate.	Kings.	Ascend the Throne B.C.	Events.
A	Menes, Menai -	2320	First King of Egypt, according to Josephus lived upwards of 1300 years before Solomon.
	Athothis, his son - (Other kings)	2300	
		2204	Foundation of the kingdom of Assyria by Nimrod.
	Suphis, or Saophis -	2123	Built the Great Pyramid.
		2089	Kingdom of Sicyon founded.
	Sen-Saophis - -	2083	Built the Second Pyramid.
		2057	Era of the Chinese Emperor Yao.
	Moscheris, Mencheris, or Mycerinus -	2043	Built the Third Pyramid.
	Apappus - -	2001	Or Aphoph "the Giant."
		1920	Abraham arrives in Egypt.
	Nitocris - -	1900	Probably the queen called Nicaule by Josephus.
		1856	Foundation of the kingdom of Argos.
		1848	Deluge of Ogyges in Attica.
NE	Menmoph, or Menmôthph	1830	Perhaps the only king of this xvth Dynasty, and a Theban.

Letter in Plate.	Kings	Ascend the Throne B.C.	Events.
	XVI. Dynasty from Lower Egypt.		
ΨΩ	Osirtasen I. - -	1740	Reigned at least 48 years.
		1706	Arrival of Joseph.
AB	Amun-mì-Gori ? -	1696	
CD	Amun-mì-Gori II.? -	1686	Reigned at least 35 years.
	XVII. Dynasty from Lower Egypt.		
EF	Osirtasen II. - -	1651	
GH	Osirtasen III. -	1636	Called also Nofrí-ftep, or Nofri-ôthph.
		1635	Death of Joseph.
IJ	Amun-mì-Gori III. ?	1621	Reigned at least 41 years.
KL	. . . . . ?	1580	Phonetic name not found.
	XVIII. Dynasty of Diospolitans (from Thebes).		
MN	Amosis - - -	1575	Or Ames, "the new king (or Dynasty) who knew not Joseph." Reigned at least 22 years.
		1571	Moses born.
		1556	Cecrops founds the kingdom of Athens, from Saïs.
OP	Amunoph I. - -	1550	Crude brick arches used in Egypt.
QR	Thothmes I. - -	1532	Flight of Moses, 1531.
Qa Ra	Amun-neit Gori ? -	- -	Included in the reign of Thothmes II. Perhaps a queen. Nitocris ?
ST	Thothmes II. -	1505	Glass already known in Egypt.
		1503	Deluge of Deucalion.
UV	Thothmes III. -	1495	A great architect.
		1491	Exodus. Moses died in 1451.
WX	Amunoph II. - -	1456	His son. Came to the throne young.
YZ	Thothmes IV. -	1446	His son.
	(Some foreign kings ruled in Egypt about this time.)		
a b	Amunoph III. (*while a minor, his mother, Maut-mì-shoi, Zb, was probably Regent.*)	1430	His son. The supposed Memnon of the vocal statue at Thebes.
a2 b2	Amun-Toonh ? -	- -	A foreigner, cotemporary of Amunoph III.
c d	Horus - - -	1408	Iron first used in Greece, 1406.
e f	Remeses I. - -	1395	Or Remesso.
g h	Osirei, *or* Osiri I. ? -	1385	A great conqueror.
i 1, 2 j 3, 4 5, 6	Amun-mai Remeses or Remeses II. - (*His two Queens*) -	1355	Or Remeses the Great. The supposed Sesostris, son of Osirei, or *Se-Osirei*: hence, perhaps, confounded with Sesostris?
k l	Pthahmen - -	1289	His son.

Letter in Plate.	Kings.	Ascend the Throne B.C.	Events.
	XIX. Dynasty of Diospolitans, or Thebans.		
k 2, l 2	Pthahmen-Se-Pthah	1269	(Sethos?) not admitted into the Theban lists, perhaps from being a Memphite, or from having only married the Princess Taosiri.
		1263	Argonautic expedition.
m n	Osirei II. - -	1255	
o p	Osirei III. - -	1245	
q r	Remeses III. - -	1235	His son, called also Miamun, and Amun-mai.
s t	Remeses IV. - -	1205	His son.
u v	Remeses V. - -	1195	Sons of Remeses III. Troy
w x	Remeses VI. - -	1180	taken 1184.
	XX. and XXI. Dynasty of Diospolitans.		
y z	Remeses VII. -	1170	
α β	Remeses VIII. -	1155	
γ δ	Remeses IX. -	1140	
ε ζ	Remeses X. - -	1125	
η θ	Remeses XI.? -	1110	
ι κ	Amunmai Pouee? -	1095	This name should perhaps come before ε ζ.
λ μ	Amunmeses? - - (Other kings)	1080	To about 1068.
	XXII. Dynasty of Diospolitans.		
1, 2	Sheshonk I. - -	978	Shishak of SS. (Solomon.)
3, 4	Osorkon I. - -	945	Zerah, king of Ethiopia, battle with Asa, 941.
5, 6	Takelothe - -	925	
	XXIII. Dynasty of Diospolitans.		
7, 8	Osorkon II. - -	908	Money of gold and silver first coined at Argos, 894. Age of Homer 907, or 844.
9, 10	Sheshonk II. - (More kings)	890	To about 860.
	Tnephactus, or Tnephachthus.	820?	The Technatis of Plutarch. The father of Bocchoris. Name not found.
	XXIV. Dynasty of 1 Saïte.		
1, 2	Bocchoris, or Pehor?	812	Called "the Wise."

Letter in Plate.	Kings.	Ascend the Throne B.C.	Events.
	XXV. Dynasty of Ethiopians.		
1, 2	Sabaco, or Sabakôthph	778	So of SS.
		753	Rome founded.
3, 4	Sebechon, or Shebek,	728	I am not certain which of these two kings should come first.
		721	Captivity of the Ten Tribes.
5, 6	Tehrak, or Tirhaka	714	Sethos said by Herodotus to have ruled at Memphis at the same time. Sennacherib attacks Judah 710.
	Ammeres? - -	698	
	XXVI. Dynasty of Saïtes.		
	(Uncertain.)		The 12 kings or monarchs.
7, 8	Psamatik, or Psamaticus I.	664	Psamiticus, or Psammitichus, son of Neco I.
9, 10	Neco II. - -	610	Nechao of SS., defeated Josiah 610 B. C. Era of Solon, Alcæus, and Sappho.
11, 12	Psamaticus II. -	600	Captivity of Jehoiakim, 599.
	Apries - - -	596?	Or Vaphres, the Hophra of SS. Takes Sidon. Perhaps 9a, 10a are his name.
13, 14	Psamaticus III. -	590?	It is uncertain whether he was the same as Apries.
15, 16	Amasis, Ames -	571	Married the daughter of Psamaticus III. Era of Thespis, Pythagoras, and Æsop. 560.
	Psammenitus, or Psammicherites	525	After 6 months Egypt conquered by Cambyses.
	XXVII. Dynasty of Persians.		
19	Cambyses - -	525	Canbosh in hieroglyphics.
20, 21	Darius Hystaspes -	521	Ntareosh. Egypt revolts.
22	Xerxes - - -	485	Khsheersh. Recovers Egypt, 484.
23	Artaxerxes, or Artksheshes	472	Egypt revolts, and elects Inaros and Amyrtæus Kings. 463, the Persians retake Egypt. Inaros is crucified. Herodotus visits Egypt, 460.
	Xerxes II. - -	425	Reigns 2 months.
	Sogdianus - -	-	——— 7 months.
	Darius Nothus -	424	——— 19 years.
	XXVIII. Dynasty of one Saïte.		
24, 25	Amyrtæus - -	414	Egypt revolts, and Amyrtæus is recalled.

Letter in Plate.	Kings.	Ascend the Throne B.C.	Events.
	XXIX. Dynasty of Mendesians.		
26, 27	Nepherites - -	408	Nefaorot. Long vowels first used in Greek, 403.
28, 29	Achoris, or Acôris -	402	Hakori. Death of Cyrus the younger. Retreat of the 10,000, 401.
30, 31	Psammoutis, or Pse-Maut - - -	389	Nepherotes and Muthis not on the Monuments.
	XXX. Dynasty of Sebennyte Kings.		
32, 33	Nectanebo, I. - -	387	Nakhtnebo. Nectabis of Pliny.
	Teos or Tachos - -	369	Persians defeated, 362.
	Nectanebo II. -	362	Defeated by the Persians, 340.
	XXXI. Dynasty of Persians.		
	Ochus - - -	340	In his 20th year. Philip dies, 335.
	Arses - -	338	
	Darius - - -	336	Alexander conquers Egypt.
	Macedonians. Ptolemy being Governor of Egypt, 322.		
	Philip Aridæus -	323	Ptolemy made governor of Egypt in their name, 322.
	Alexander, son of Alexander the Great	317	
	Ptolemies, or Lagidæ.		
1	Lagus, or Soter -	305	*Married*, 1 Eurydice, 2 Berenice.
2	Philadelphus - -	284	The Ethiopian king Ergamenes lived at this time. *Mar.* Arsinoë.
3	Euergetes I. - -	246	*Mar.* Berenice.
4	Philopator - -	221	*Mar.* Arsinoë.
5	Epiphanes - -	204	*Mar.* Cleopatra.
6	Philometor - -	180	*Mar.* Cleopatra. Antiochus invades Egypt, 170.
7	Euergetes II., or Physcon	145	*Mar.* 1 Cleopatra, 2 Cleopatra Cocce. Also called Philometor.
8	Soter II., or Lathyrus	116	*Mar.* 1 Cleopatra, 2 Selene. Called also Philometor, expelled 106.
9	Alexander I. - -	106	With his mother. *Mar.* Cleopatra. Lathyrus restored, 88.
10	Berenice - - -	81	Daughter of Lathyrus.
11	Alexander II. - -	80	Bequeaths his kingdom to the Romans.
12	Neus Dionysus, or Auletes	65	*Mar.* Cleopatra. Expelled 58, restored 55.
13	Ptolemy, the elder son of Auletes	51	With Cleopatra, his sister and wife.
14	Ptolemy, the younger	47	*Mar.* Cleopatra also.
15	Cleopatra - -	44	Alone, and then with Cæsarion, or Neocæsar, her son by J. Cæsar.

A.D.	Events.
122	Visit of Adrian to Egypt; and again, A.D. 130.
297	Taking of Alexandria by Diocletian.
325	Council of Nicæa in reign of Constantine. Athanasius and Arius.
379	Edict of Theodosius. Destruction of the Temple of Sarapis.
622	Conquest of Egypt by Amer (miscalled Amrou). (See Table of Caliphs.)
1517	Conquest of Egypt by the Turks under Sultan Selim.
1763	Rebellion of Ali Bey.
1798	Invasion of Egypt by the French.
1801	Expelled by the English.
1806	Mohammed Ali made Pasha of Egypt. (See above, p. 12.)

In the era of Menes I have followed Josephus; and by allowing 17 years for each reign from Apappus to Menes, which requires a sum of 323, his era would be about the time I have given, or B.C. 2324; though the number of the reigns intervening between those two kings is by no means certain. In the XVth Dynasty I have been guided by the Table of Kings at Thebes, which gives one Diospolitan between Menes and the XVIIIth Dynasty.

The contemporary reigns of Shishak and Solomon are the earliest fixed epoch for the construction of a chronologial table; but reckoning back the number of years of each king's reign, either according to Manetho, the dates on the monuments, or the average length of their ordinary duration, we may arrive at a fair approximation; and the epoch alluded to on the ceiling of the Memnonium, at Thebes, in the reign of Remeses II., seems greatly to confirm my opinion respecting the accession of that Prince. And, allowing for the reigns of the intervening monarchs his predecessors, the Exodus of the Israelites agrees with Manetho's departure of the Pastors in the reign of Thothmes III.

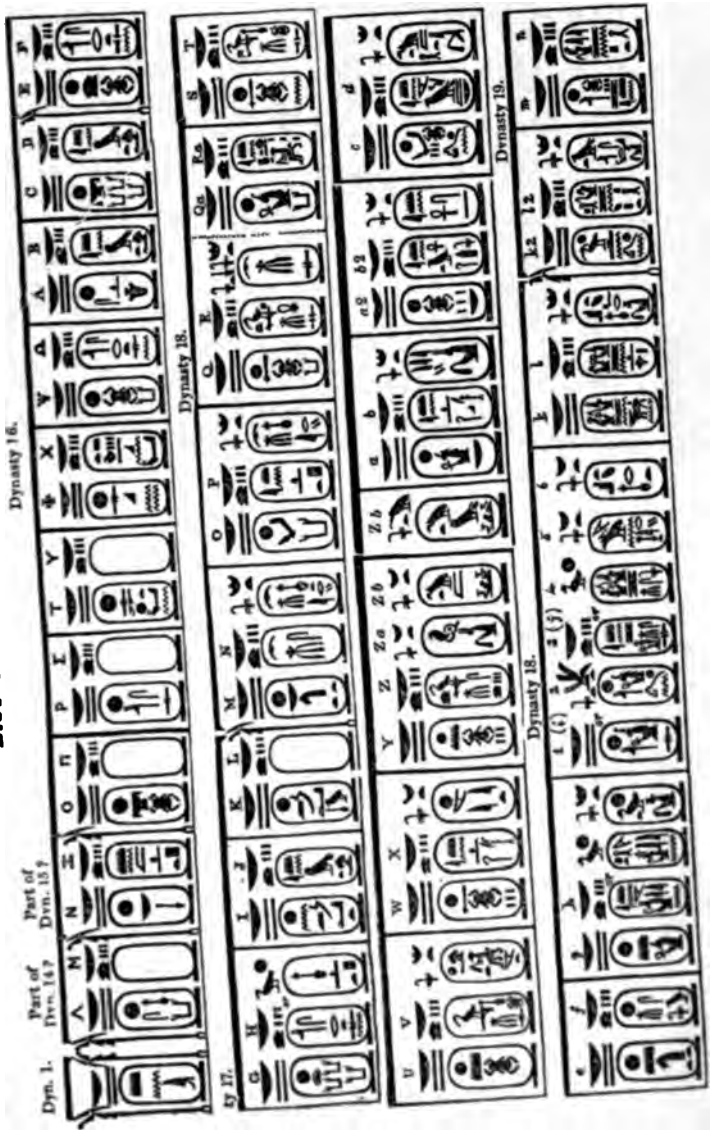
Those who wish to compare the lists of kings given by Manetho and Eratosthenes, will find them in the History of Egypt given in my "Manners and Customs of the Ancient Egyptians," and in that very useful work, "Ancient Fragments," published by Mr. Cory.

Of the Shepherd Kings nothing certain has yet been discovered; nor is it always possible to make the names given by Manetho and Eratosthenes accord with those on the monuments.

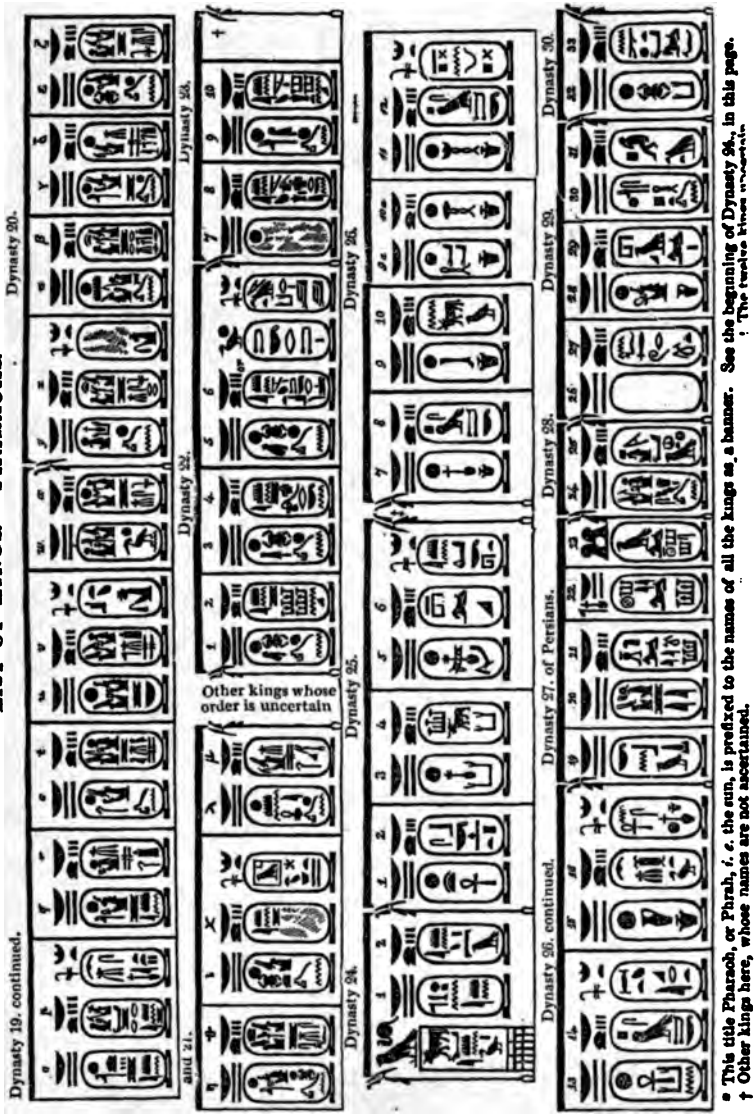
The government of Egypt appears first to have been, as with the Jews, a hierarchy, which was successively composed of the priests of one or other of the principle deities; but its duration is uncertain. We then come to the Kings, the first of whom, by universal consent, was Menes; and with him I commence my chronological series.

The 2 ovals contain their prenomen and phonetic name, and the third that of the Queen, whenever it has been found. Many other names of kings occur on the monuments; but as their date and relative position are uncertain, I have not been able to place them in this list.

LIST OF KINGS. — PHARAOHS.



LIST OF KINGS. — PHARAOHS.*

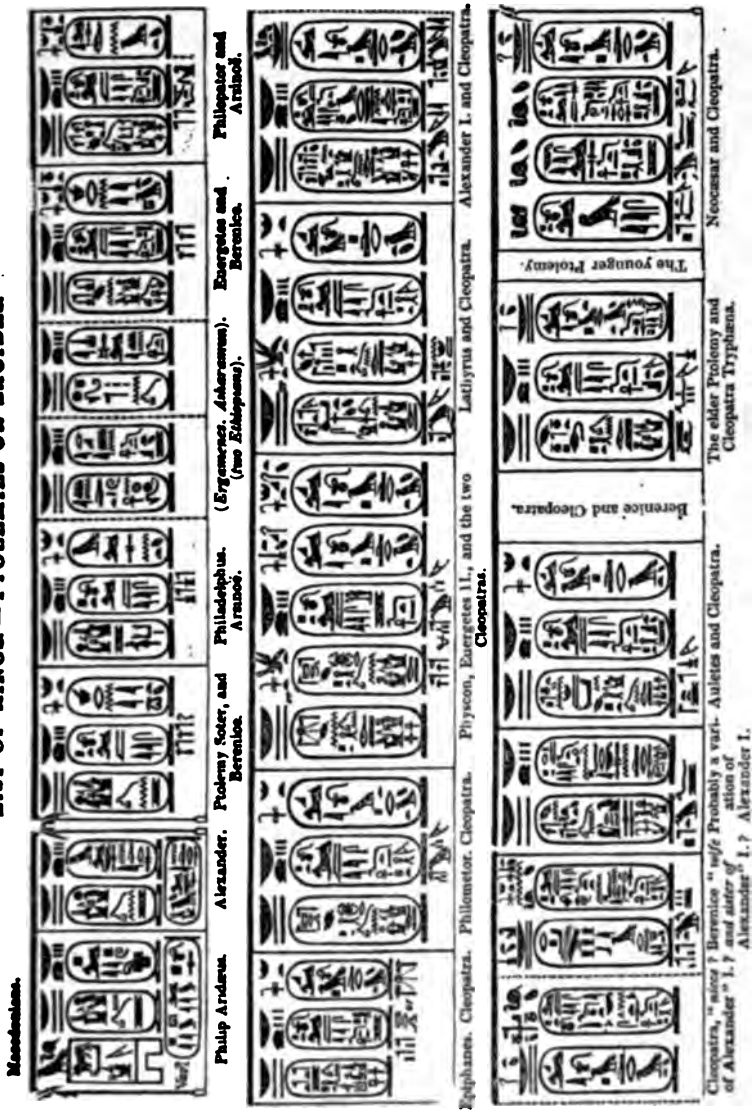


* This title Pharaoh, or Phrah, *i. e.* the sun, is prefixed to the names of all the kings as a banner. See the beginning of Dynasty 24., in this page.

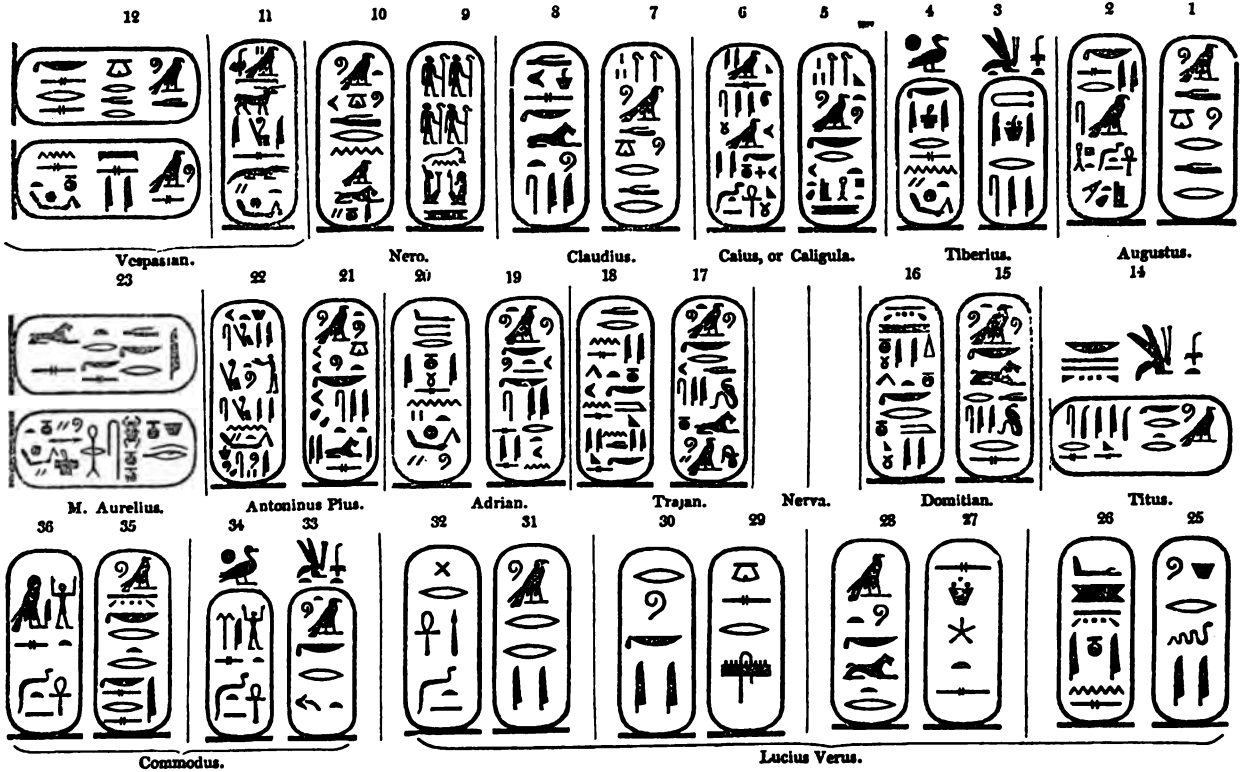
† Other kings here, whose names are not ascertained.

‡ The twelve kings uncertain.

LIST OF KINGS.—PTOLEMIES OR LAGIDES.



NAMES OF CÆSARS.



III. LIST OF THE CALIPHS AND SULTANS OF EGYPT.

The frequent mention of these Kings, particularly in describing the monuments of Cairo, and the necessity of knowing at least when they reigned, induces me to give this Chronological Table

Ommiades, or Ammawéih.	Events during their Reign.	Began to reign.
		A. D.
Aboo Bukr, or Aboo Bekr (e' Sadéek).	Invasion of Syria commenced.	632.
O'mar (ebn el Khuttáb, or Khattab).	Conquest of Persia, Syria, and Egypt. A'mer, or Amr (ebn el As) enters Egypt in June, 638.	634.
Othmán.	Conquest of Africa begun.	644.
A'li (or Alee), and Moáwieh I.	Ali in Arabia reigns till 661; and El Hassan, his son, nominally succeeds him, and having reigned six months abdicates, A. D. 661. Death of Hassan, 670. Moáwieh in Egypt and Syria.	656.
	House of Ammawéih (Ommiades).	
Moáwieh I.	Alone. Fruitless attack on Constantinople by the Saracens.	661.
Yezéed I.	His son. Hossayn killed at Kerbela.	680.
Moáwieh II.	His son. [Abdallah, son of Zobaýr, reigned nine years in the Hegáz (Arabia), from 64 to 73 A. H., or 684 to 693 A. D.*]	684.
Merawán I.	- - - - - - -	684.
Abd el Mélek.	His son. Conquest of Africa completed. Abd el Azéez, his brother, made a Nilometer at Helwán. In 76 A. H. first Arab coinage. The oldest coin found is of 79 A. H. (699 A. D.); it is a silver Der'hem. The oldest gold *deenárs* are of the years 91 and 92 A. H.	684.
El Weleéd I.	His son. Conquest of Spain, 710. First invasion of India by the Moslems.	705.
Soolaymán.	His brother. Second failure before Constantinople. Was the first who founded a Nilometer at the Isle of Roda.	714.
Omar II.	Son of Abd el Azéez.	717.
Yezéed II.	Son of Abd el Mélek.	720.
Heshám.	His brother. Defeat of Abd e' Rahmán in France, by Charles Martel, 732.	724.
El Weleéd II.	Son of Yezéed.	743.
Yezéed III.	His son.	744.
Ibrahím.	His brother.	744.
Merawán II.	Grandson of Merawán I., killed at Abooséer, a town belonging to the Fyoóm, in Egypt.	744 to 749.

* The Hégira, or Moslem era, begins 622 A. D., dating from the "*flight*" of the prophet from Mecca. To reduce any year of the Hégira to our own, we have only to add 622 to the given year, and deduct 3 for every 100, or 1 for every 33; *e. g.* 1233 + 622 = 1855; then for the 1200 deduct 36, and 1 for the 33 = 37, leaves 1818 A. D.

Dynasty of the Abbasides, or Abbaséëh, descended from Abbas, the uncle of Mohammed.		Began to reign.	Contemporary Dynasties.		Began to reign.
		A. D.			
E' Seffáh, Aboo 'l Abbas, Abdallah.	- - - - - -	749.			
El Munsoór, Aboo Gáfer, Abdallah.	His brother. Bagdad is founded by Munsoór, and becomes the seat of empire. Under these Caliphs, astronomy and other sciences were particularly encouraged.	754.	Abd e' Rahmán.	Established the Ommiade dynasty at Cordova in Spain; an example followed by the House of Ali, the Edrissites of Mauritania, and the Aglebites and Fatemites of Eastern Africa.	755.
El Mahdee Mohammed.	His son.	775.			
El Hádee Moosa.	His son.	785.			
Haroón e' Rasheéd, or E' Rasheéd Haroón.	His son. The hero of Arabian tales, the "*ally*" of Charlemagne, and the dread of the Romans. The Edrisites found the kingdom of Faz (Fez).	786.	*Aglebéëh, or Aglebite Dynasty in Africa.*		
			Ibrahim ebn * (or ben) el A'gleb (or Akleb).	Governor of Africa. Throws off his allegiance to the Caliphs. Regular troops first introduced by him.	800 to 811.
El Ameén Mohammed.	His son.	809.			
El Mamoón Abdallah. (Ibrahim, son of El mahdee, his competitor from 817 to 818).	Son of Haroón. A great encourager of arts and sciences, particularly astronomy. By his order Greek authors were translated into Arabic. Measures a degree of the meridian.	813.	This Dynasty rules till the year A. D. 900. Kayrawan (Cairoan), 70 miles south of Tunis, was their capital. It was founded A. D. 670. This is followed in 910 by the Fowátem or Fatemite Dynasty.		
El Mautússim billáh, Mohammed.	His brother. War with Theophilus. Turkish guards taken into the service of the Caliphs. Decline of the Caliphate.	842?			

* In these names, Ibrahim el Agleb, Ahmed ebn e' Tooloon, and others, the word *ebn*, "*son*," should properly be written *ben*; but in speaking (at least in Egypt) *ebn* is used.

El Wáthek billáh, Haroón.	His son. The Saracens attack Rome and fail, 846.	843?
El Motawúkkel al Alláh, Gáfer.	His brother. Makes the new Nilometer in the Isle of Roda.	847.
El Muntússer billáh Mohammed.	His son.	861.
El Mostain billáh, Ahmed.	- - - - -	862.
El Mautúz billah, Mohammed.	- - - - -	866.
El Mohtúddee billah, Mohammed.	The power of the Caliphs was weakened by the factions of the Taherites, in 813; Soffarides, 872; Samanides, 874; Aglebites and Tooloonides, 800 to 906; Ikshidites, 934; Hamadanites, 892; and Bowites, 933.	869.
El Mautummid al Allah, Ahmed.	New sect of the Carmathians, 890. (El Mowuffuk billáh, his coadjutor from 871 to 891).	870.
El Mautússim billáh, Ahmed.	- - - -	892.
El Moktuffee billáh, Ali el Mautuddid.	- - - -	902.

Tooloonides, Dowlat e' Tooloonéih, in Egypt.

Ahmed ebn e' Tayloón (or e' Tooloón).	Governor of Egypt. Usurps the sovereignty of that country in 868. Builds a mosk at the back of the Kuttasees, or Kalat el Kebsh, now within the walls of Cairo, with *pointed* arches, in his 11th year (A. H. 265, A. D. 879).	868.
Aboolgáysh Khamarawéih.	His son builds a series of palaces from Egypt to Bagdad. His daughter Kutr e' Nedda marries the Caliph Mautuddid. Dies at Damascus in 896.	884.
Abool Asáker Gaysh	His son.	896.
Aboo Moosa Haroón.	His brother.	897.

Abbaséëh, or Abbaside Dynasty.		A. D.	Tooloonide Kings.		A. D.
			Abool Magházee Sheeban.	Son of Ahmed ebn e' Tooloón. Reigns ten days. In him ends this dynasty. The Caliphs retake Egypt.	906
			Dynasty of the Fatemites (Fowátem), or the Fatméëh Dynasty.		
			Abayd Allah El Mahdee billáh.	Usurps the government of Eastern Africa. Assumes the title of Mahdee or "Guide." Subdues the Edrissites of Western Africa. Invades Egypt in 912. Is defeated by the forces of Moktuddir.	from 910 to 934.
El Moktuddír billáh, Gáfer.	The Carmathians under Aboo Táher pillage Mekkeh (Mecca), 929.	908.			
El Káher billáh, Mohammed.	- - - -	932 to 934.			

Abbasídh.		A. D.	Fowátem in Africa.		A. D.	Cotemporary Kings of Egypt. Akhsheed Dynasty of Turks.		A. D.
E'Rádee billáh, Mohammed.	- -	934.	El Kaiem be amr Illah, Mohammed.	His son.	934.	El Akhsheed, Mohammed ebn Tughg, e'Toorkee, el Faraghánee.	Usurps the government of Egypt.	936.
El Motúkkée Ibrahim.	- -	940.						
El Mostúkfee billah, Abd-Allah.	- -	944.	El Munsoor Ismáïl.	The Arabic character first employed about this time; but Cufic still used.	945.	Aboól Kásem ebn el Akhsheed.	His son.	948.
El Motée al Illah, El Fodl.	The Byzantine arms, under John Zimisces, threaten Bagdad.	946 to 974.	Aboo Tummím, or El Móéz ledeen-Illah, Aboo Tummeem (Tummím) Maad (his son).	Sends Góher el Káïd with an army to invade Egypt, which he takes. Góher founds a new city, under the name of Musr El Káherah (Cairo) A. H. 358. In 362 A. H. it becomes the capital of Egypt. El Móéz arrives himself in 360 A. H., and removes the seat of empire to Cairo, leaving Yusef ebn Zeiri, his viceroy, in Africa.	952 to 969.	Abóol Hassan, Ali.	His brother.	962.
						Kafóor el Akhsheedee.	A slave of El Akhsheed.	967.
						Aboól Fowáris, Ahmed.	Son of Ali, deposed by Goher.	969 to 970.

Abbasées.		Began to reign.	Fowátem in Egyyt.		Began to reign.
		A. D			A. D.
E'Táieea billah, Abd el Kereem.	Rise of the Turkmans, 980. Mahmood created Sultán by the Caliph, in 997; overruns, about the year 1000, the whole of the provinces from the Caspian to India, which he also invades. Rise of the Seljuk Dynasty.	974.	El Moëz -	(*as above*) - - -	969.
			El Azeéz billah, Aboól Nusr, Nizár.	His son.	975.
El Káder billáh, Ahmed.	Peter the Hermit, 995.	991.	El Hákem, be Omr — Illah, Aboo — Ali, Munsoor (his son).	The prophet of the Druses, aids Derari and Hamzah in founding this new sect. A mosk of his remains at Cairo, with pointed arches, and date 393 A. H. or 1003 A. D.	996.
El Káiem be Omr Illah, Abdallah.	Alp Aslan, nephew of Togrul, defeats Romanus, Emperor of Constantinople, and takes him prisoner, 1063. Accession of Melek Shah, 1072.	1031.	E'Záher, or E'Dtháher, le Azáz deen Illah.	His son.	1021.
El Moktúddee billáh, Abdallah.	Jerusalem taken, 1076. Division of the Seljuk empire into Persian, Kermani, Syrian, and Room Dynasties, 1092.	1075 to 1094.	Aboo Tummím, El Mostúnser Billah (his son).	Moëz, third successor of Yusef ebn Zeiri, in 1050, defeated by Mostúnser, whose rights to the African throne had been disputed. William I. of England, 1066 to 1087. William II., 1087 to 1100.	1036 to 1094.

El Mostúshir billáh, Ahmed.	Expedition of Godefroy de Bouillon, and taking of Jerusalem, 1096–99.	1094.	El Mostáles billah, Aboól Kasém, Ahmed (his son).	Takes Jerusalem from the Turks, 1098. It is taken by the Latins in 1099. Henry I. succeeds in 1100. First Crusade, 1096.	1094.
El Mostúrshid billáh, El Fodl.	Foundation of the Mohades Dynasty in Africa and Spain, 1120.	1118.	El Amr, be-ahkam Illah, Aboo Ali el Munsoor.	- - - -	1101.
E'Rashéed billáh.	- - - -	1136.	El Háfuz le deen Illah, Abd el Megeed, Mohammed.	- - - -	1130.
El Moktúffee le-omr-Illah, Mohammed.	Crusade of the Emperor Conrad III. and Louis VII., 1148; Noor e'deen, son of Zenghi, in Syria, 1145–74.	1136.	E'Dthéfer, Illah, Ismáil.	Stephen, 1136.	1149.
El Mostunged billáh, Yusef.	- - - - - -	1160 to 1170.	El Fiyéz, le Nusr Illah, Aesa.	Henry II., 1154.	1155.
			El Aádud le deen Illah, Abdallah.	His son. The intrigues of Shawer and Darghan bring about the dissolution of this Dynasty in Egypt. The Franks penetrate to Cairo under Amaury, or Amalric, king of Jerusalem; the city is burnt on their approach, and they are forced to retreat.	1160 to 1171.

Abbasëïh.		A. D.	Aioobite Sultáns.		A. D.
			Eiyoobëïh, or Aioobite Sultáns of Egypt. Curd Dynasty.		
El Mostúddee be-Noor-Illah.	- - - - - - -	1170.	El Mélek Yusef, Saláh-e'deen or E'Náser Saláh-e'deen, Yoosef ebn Eiyoob. (Saladin.)	Retakes Jerusalem from the Crusaders, in 87. Crusade of the Emperor Frederick I. (Barbarossa,) and Philippe Auguste, and Richard Cœur de Lion, 1189—1192.	1171.
			El Mélek e'deen, or Melek el Azéez, Othman.	His second son. (Melek Afdal, his eldest son, ruled in Syria.)	1193.
			El Mélek el Munsoor, Mohammed.	His son; a child. In England the large massy column of Norman architecture began to be divided into smaller pilasters; and the *arch took a pointed form about* 1200.	1200.
E'Náser le-déen-Illáh, Ahmed.	Fourth *Crusade.* Taking of Constantinople by the French and Venetians, from the Greeks, 1204. Fifth Crusade, 1218.	1180 to 1225.	El Mélek el A'del, Sayf-e'deen, Aboo Bukr. (Mélek Adel.)	Brother of Saladin, usurps the throne. Fifth Crusade. The Franks penetrate into Egypt, and take Damietta, but are obliged to abandon it, 1218—1221.	1200.

E'Dthaher, or E'Ẓáher billáh, Mohammed.	- - - - - - -	1225.	El Mélek el Kámel, Mohammed.	His son. Crusade of Frederick II., who obtains possession of Jerusalem, Bethlehem, Nazareth, Tyre, and Sidon, 1228.	1218.
El Mostúnsir billáh, Aḥmed.	- - - - - - -	1226 to 1242.	El Mélek el A'del, Aboo Bekr.	His son.	1238.
			El Mélek E'Sáleh, Eiyoob, Nigm e'deen.	His brother. Sixth Crusade. St. Louis takes Damietta, 1249. In advancing towards Cairo the Count d'Artois is killed, and the king taken prisoner. On the evacuation of Damietta, and the payment of 400,000 pieces of gold, he is released.	1239.
			El Mélek el Moëzzem, Tarawán Shah.	His son, murdered by his father's Memlóoks. He was not his son by Shegeret e' door.	1249.
			Shégeret e'doór, Om Khaléel.	Widow of Sáleh, after three months abdicates.	1250.
			El Mélek el Ashraf Moosa.	From 1250 to 1254. Deposed by Moëz, who dates from the beginning of this reign.	1250.

Abbasëëh in Egypt.		A. D.	Baharite Memlook Kings.		A. D.
			Baharite Memlooks, Sultáns, or Kings of Egypt. Dowlet el Memaleek el Bahrëëh or Torkëëh.		
			El Moëz, Ez-e'deen, I'bek e' Toorkománee, e'Sálehee.	Marries Shegeret e'door, and is killed by her from jealousy.	1250.
			El Munsoor Noor e'deen, Ali.	His son.	1256.
El Mostásum billáh.	In whom ended the Caliphate of Asia.	1242 to 1258.	El Mozúffer Sayf e'deen, Kotoz el Moëzzee.	Syria, which had been conquered by the Tartars (Tatárs), recovered to Egypt in 1260.	1259.
Nominal Caliphate of the Abbasëëh, in Egypt.			E'Záher Baybérs el Bendukdáree (a Memlook of E'Sáleh). Called also Rookn-e'deen and Aboo'l Fotóoh.	Succeeds, having assassinated his predecessor. Syria again invaded by the Tartars. Baybers marches thither, and takes Damascus. In 1264-5 he again goes into Syria, and extends his conquests over great part of Armenia. St. Louis dies before Tunis, 1270.	1260.
El Hakem be Omr Illah, Ahmed e'Rasheed, el Abbásee.	Appointed Caliph in the time of E'Záher Baybérs, in 1263, and died in 1302.	1263.			
			Mohammed e' Sáeed, Naser e' deen, Bárakat Illah.	His son.	1277.
			El Aádel, Béder e'deen, Salámish.	His brother.	1279.

			Dowlet el Kalaoonéeh, e' Salahéeh; a division of the same Baharite Dynasty.	
			El Munsoór Kalaóon (a Memlook of E' Saleh).	In 1279-80, sends an army into Syria, and recovers Damascus, lost to Egypt since the death of Baybérs. Founds the Hospital Morostán in Cairo, 1286. 1279.
			El A'shraf Saláh e' deen, Khaleel.	His son. Takes Akkeh (Acre) from the Christians. 1290.
			E' Náser Mohammed. Ebn Kalaoón.	His brother. 1293.
			El Aádel Ketbogha el Munsoóree.	Syria again overrun by the Tartars, 1295-6. 1294.
			El Munsóor Hesám e' deen Lagéen, el Munsóoree.	- - - - - - - 1296.
			E' Naser Mohammed Ebn Kalaóon (restored).	An Egyptian army sent against the Tartars, who had obtained possession of all Syria, completely defeated. The Tartars are routed by a second Egyptian army, and driven beyond the Euphrates, 1302-3. Absolute *Gothic* began in England about 1300. 1298.

Abbasëëh in Egypt.		A. D.	Baharite Memlook Kings.		A. D.
			El Medúffer, or el Mozuffer, Rookn-e' deen, Baybérs, e' Gáshenkéer, el Munsóoree.	- - - - - -	1309.
El Mostúkfee billáh Soolayman.	His son. Abdicated and was banished to Koos, by Náser Mohammed, who crowned El Wáthek as the new caliph.	1302.			
El Wáthek billáh, Ibrahim.	Deposed by Naser at his death.	1341.	E' Náser Mohammed, Ebn Kalaóon (restored again).	Agriculture and the arts encouraged.	1310.
El Hakem be Omr Illah, Ahmed.	Son of Mostúkfee.	1341.	El Munsoor Aboo Bekr.	His son.	1341.
			El Ashraf Kégek.	His brother.	1341.
			E' Náser Shaháb e' deen, Ahmed.	His brother.	1342.
			E' Sáleh Ismáil.	His brother.	1342.
			El Kámel Shabán.	His brother.	1345.
			El Meduffer (or Mezuffer) Hágee.	His brother.	1345.
			E' Náser Hassan.	His brother.	1348.
			E' Sáleh, Saláh—e' deen.	- - - - - -	1351.
			E' Náser Hassan (restored).	Built the mosk of Sultan Hassan in Cairo.	1354.

El Mautuddid billáh, Aboo Bekr.	His brother.	1352.	El Munsoor Mohammed.	Son of Hágee, the son of Kalaóon.	1361.
			El Ashraf Shaban. (A great grandson of Kalaóon.)	The first who ordered the Shereefs, or descendants of the Prophet, to wear green turbans. In 1365 Peter de Lusignan, King of Cyprus, besieges Alexandria and fails.	1363.
El Motawúkkel al Alláh, Mohammed.	His son, deposed in - -	1362.	El Munsoor Ali.	- - - - - -	1377.
			E' Sáleh Hágee.	Deposed - - - -	1381 to 1382.
El Mautússim Zakaréeh.	Deposed after one month.	1378.			
El Motawúkkel.	Restored, and deposed again after six years.	1378.	*Dowlet el Memalook el Borgéeh, e' Geráksch (or Tcherkasséeh) Circassian or Borgite Memlook Kings.*		
El Wáthek billáh, Omar.	- - - - - -	1384.	E' Záher Berkóok.	Marches into Syria, and twice repulses the Tartars under Teemoorlang, or Teemóor (Tamerlane or Timur), in 1393-4.	1382.
El Mautússim Zakaréeh.	Restored in 1387, and reigned till 1390.	1387.	E' Náser Fúrreg.	His son. The Governor of Syria having rebelled, Fúrreg marches against him, takes him prisoner, and puts him to death, 1399-1400. The Tartars again invade Syria: Fúrreg marches against them, but is defeated, and returns to Egypt, 1400-1. He recovers Syria, 1405-6.	1399.

Abbaséëh in Egypt.		A. D.	Borgëëh, or Circassian Memlooks.		A. D.
El Motawúkkel. El Mostain billáh, Aboo 'l Fodl, el Abbas.	Restored again, and died in 1406. His son, deposed by Moáïud Shekh, in 1413, and imprisoned at Alexandria till his death.	1390. 1406 to 1413.	El Munsoor Abd el Azeez.	Reigns forty-seven days.	1406.
			E' Náser Fúrreg (restored.)*	- - - - - -	1406.
			El Moáïud, Aboo 'l' Nusr, Shekh.	The para was, until this reign, of a drachm's weight of silver, and Moáïud coined, instead of it, the *moáïudee*, now corrupted into máydee.	1412.
			El Meduffer Ahmed.	- - - - - -	1421.
			E' Záher, Aboo 'l Futteh, Tatr.	- - - - - -	1421.
			E' Sáleh Mohammed.	- - - - - -	1421.
			El Ashraf, Bursabái, or Borosbai.	Attacks Cyprus, and taking John III. prisoner, enforces the regular payment of tribute, 1423-4.	1422.
		1413.	Abd el Azeéz, Aboo 'l Mahásin, Yoosef.	- - - - - -	1438.
El Mautuddid billáh aboo 'l Fet-h, Daood.	His brother.	1442.	E' Záher Gekmek.	- - - - - -	1438.
El Mostukfee billáh, Soolaymán.	His brother.	1452.	El Munsoor Othman.	- - - - - -	1453.
El Kaiem beomr-Illáh, Hamza.	His brother; deposed by El Ashraf Eenál, in 1455, and exiled to Alexandria.		El Ashraf Eenál.	- - - - - -	1453.

* According to a MS. in my possession, of the Noozhet e' Nazereen.

			El Moĕlud Ahmed.	Gives the crown of Cyprus to James, son of John III., on condition of receiving tribute.	1461.
			E' Záher Khooshkudm.	- - - - - -	1461.
			E' Záher Bolbai.	- - - - - -	1467.
El Mostunged billáh, Aboo 'l Mahásin Yúsef.	His brother.	1455.	E' Záher Tumr Boghá.	- - - - - -	1467.
			El Ashraf Aboo 'l Nusr, Káĕdbai (or Kaitbay) e' Záheree.	After a successful war against the Turks, concludes a treaty of peace with them, 1490-1. Fall of Grenada, in the reign of Ferdinand and Isabella, and extinction of the Moslem power in Spain, 1492.	1468.
El Motawúkkel (or Metawúkkel) al Allah, Aboo 'l Ez, Abd el Azeĕz.	His cousin.	1480.	E' Náser Mohammed, Aboo 'l Sadát.	Son of Kaitbay, reigned six months.	1496.
			El Ashraf Kansoóh.	A Memlook of Kaitbay, eleven days.	1496.
El Mostunsik billáh, Yakoob, or Mostunsir billáh.	His son.	1497.	E' Náser Mohammed.	Son of Kaitbay, one year and a half.	1496.
			E' Záher, Aboo Saeed, Kansoóh.	- - - - - -	1498.
			El Ashraf Ganbalát.	- - - - - -	1500.
			El Ā'del Toman Bai (Bay).	- - - - - -	1500.

Abbasëëh.		A. D.	Borgëëh, or Circassian Memlooks.		A. D.
El Motawúkkel al Allah, Mohammed.	His son, taken to Constantinople by Sultan Selím. After the death of Selim he returned to Egypt, and reigned there till 1543, when he died, in the time of Daood Pasna. In him ended the Caliphate in Egypt. The Sultans of Constantinople thenceforward assumed the title of Caliph.	1517 to 1543.	El Ashraf Kansoóh el Ghóoree, (or El Ghóree).	Defeated by the Turks under Sultan Selím, near Aleppo, and slain. The Turks advance to Egypt.	1501.
			El Ashraf Toman Bai, or Toman Bay (his nephew).	Elected by the Memlooks to succeed El Ghóree; defeated by the Turks near Heliopolis, and in a second battle taken prisoner, and hanged at the Bab Zooayleh, in Cairo, A. D. 1517.	1517.

Sultan Selím abolished the Monarchy, but left the Aristocracy of the Memlooks, on certain conditions; the chief of which were—annual tribute, obedience in matters of faith to the decisions of the Mufti of Constantinople, and the insertion of the name of the Sultan of the Osmanlis in the public prayers and on the coin. But the total subversion of the power of the Memlooks dates, in reality, from the invasion of the French and the subsequent occupation of Egypt by the Turks; and the finishing stroke to their real or nominal power, and to their very existence, has been since put by Mohammed Ali.

2. CERTAIN POINTS REQUIRING EXAMINATION.

The attention of those who are induced to make researches might be usefully directed to the following points: —

1. *Alexandria.* — Ascertain the sites of the buildings of the old city.
2. *Canopic branch.* — Ascertain the site of Naucratis, Anthylla, and Archandra, and the course of the Canopic branch.
3. *Saïs.* — Excavate, and make a plan of Saïs; at least look for the temple of Neith.
4. *Delta.* — Examine the sites of the ruined towns in the Delta. Look for their name in hieroglyphics, and for Greek inscriptions; but particularly for duplicates of the Rosetta Stone. Look at Fort Julian below Rosetta for the upper part of that stone. A trilingular stone is said to be at Menouf, and others at Tanta and Cairo.
5. *Heliopolis.* — Excavate (if possible) the site of the temple of Heliopolis.
6. *Pyramids.* — Clear the Sphinx; and look on the N. side for the entrance. Look for the hieroglyphic record mentioned in the Greek inscription in honour of Balbillus, found before the Sphinx.
7. *Memphis.* — Make a plan of Memphis. Excavate about the Colossus for the temple. Examine the mounds.
8. Look for new names of *Memphite kings*, about the pyramids, Sakkara, and the site of Memphis.
9. About *Cairo.* — Ascertain the exact height of the column in the Nilometer, or Mekkeeas at the Isle of Roda. Obtain from the Coptic Convent at Babylon the inscription on wood of the time of Diocletian.
10. Look for trilingular stones in the mosks of *Cairo.*
11. *Suez.* — Look for an arrow-headed inscription to the N. of Suez, on the way to Syria.
12. *Onice.* — Excavate the mounds of Onice, and look for the temple built by Onias.
13. *Fyoom.* — Excavate about the pyramids or pyramidal buildings of Biahmoo, and at the obelisk of Biggig. Examine the site of M. Linant's supposed lake.
14. *Ahnasieh.* — Ascertain the hieroglyphic name of Ahnasieh (Heracleopolis).
15. *Oshmoonayn.* — Look for and excavate a small temple said to be there. Look for names of Bakhan and other foreign kings. Visit Copt convents in the neighbourhood.
16. *Kom Ahmar.* — Inquire for and visit alabaster quarry in the mountains near Kom Ahmar. Look for hieroglyphics there, and if any, copy them all. Go with an Arab of the Desert.
17. *Metáhara.* — Copy kings' names at the tombs of Metáhara, and columns with full-blown lotus capitals.
18. *Hermopolitana* and *Thebaïca Phylace.* — Look for tombs in the neighbourhood.
19. *Gebel Aboofayda.* — Look for and copy hieroglyphics in the tombs of the mountain.
20. Examine the white and red convents near *Sookag* and *Itfoo.*
21. *Ekhmim.* — Look for its tombs. Examine the Greek inscription. Ascertain the hieroglyphic name of the goddess Thriphis. [*See Ekhmim.*]
22. *How.* — Excavate the Ptolemaic temple there.
23. *Gow el Kebeer.* — Look for the figure of the god Antæus.
24. *Kasr e' Syád.* — Look for old kings' names in the grottoes of the mountain behind the village.

25. *Thebes.* — Copy all the astronomical ceilings in the tomb of Memnon, and other tombs of the kings; also the *whole* series of the sculptures and hieroglyphics of one *entire* tomb.
26. *Esné.* — Look for inner chambers of the temple behind the portico.
27. Ascertain *what town* stood near El Kenán, and the pyramid of Koola.
28. *Edfoo.* — Copy the great hieroglyphic inscription of 79 columns.
29. *Asouan.* — Look for early Saracenic buildings, and the oldest pointed arches.
30. *Oasis.* — Ascertain the date of the crude brick pointed arch given by Mr. Hoskins at Dooeh.
31. *Ethiopia.* — Copy the names and sculptures of Upper Ethiopia, and make a list of Ethiopian kings according to their succession, and ascertain their dates.
32. *Mount Sinai.* — Make a plan of the temple at Sarábut el Khadem.

There is a monument in *Asia Minor*, which is said to be Egyptian. If so, it is probably one of the *stelæ* of Sesostris mentioned by Herodotus, and similar to those on the Lycus, near Beyroot, in Syria; and is worth examining. It is the figure of a man, cut on the rock, near Nymphio, the ancient Nymphæum, about 15 feet from the ground, with a javelin in his hand; and was seen by the Rev. G. Renouard some years ago, who observes that one of the ancient roads from Mysia to Lydia passed that way. Others are *said* to be found near Tyre.

The Norek, a machine used by the modern Egyptians for threshing corn.

o. ENGLISH AND ARABIC VOCABULARY.

In introducing this imperfect Vocabulary, I must observe that it is only intended for a person travelling in Egypt, to which the dialect I have followed particularly belongs. I have kept in view, as much as possible, the English pronunciation, guiding my mode of spelling by the sound of a word, rather than by its Arabic orthography, and have consequently so far transgressed,

that I have now and then introduced a *p*, which letter does not exist in Arabic, but which nevertheless comes near to the pronunciation in certain words. I have also thought it better to double some of the consonants, in order to point out more clearly that greater stress is to be put on those letters, rather than follow the orthography of the Arabic, where one only was used. *He*, *his*, *him*, at the end of words, should properly be written with an *h*; but I have merely expressed it, as pronounced, with *oo*. For the verbs, I have preferred the second singular of the imperative, which in Arabic gives their general form better than either the present or perfect tense, and is preferable for a beginner to the *máseder* or infinitive. Those in Italics are either derived from, have been the origin of, or bear analogy to, an European or other foreign word.

I may also observe, that I have sometimes introduced words used only by the Arabs (of the desert), and some of the common expressions of the people, in order that these (when of frequent occurrence) might not be unknown to a traveller; but in general the first and second words are the most used. The four kinds of Arabic are the *ammee*, vulgar or jargon; *dárig*, common parlance; *lógheewee*, literal; and *náhwee*, grammatical.

PRONUNCIATION.

The *a*, as in father; *ay*, as in may; *ā* or *ă* very broad, and frequently nasal.

E, as in end; *ee* as in seek; *eëh*, nearly as *i*, in the Italian *mi*.

Ai and *ei*, as in German, or as y in my; but *ai*, rather broader. A single *e*, at the end of words, as in Doge, stroke, &c.

I, as in is. *J*, as in English, but for it I have almost always used *g*. Indeed in Lower Egypt the g (gim), which *should* be soft, like our j, is made hard, and pronounced as if followed by a short i, like the Italian word *Ghiaccio*; but whatever letter it precedes or follows, it should properly be pronounced soft. For the ghain, however, I am obliged to use *gh*, a *hard* guttural sound. *Dj* as *j*.

H, as our h; and *h̲* with a dot, a very hard aspirate.

K, as in kill.

For the k̲af, or gaf, I have used *k̲* with a dot, or line, below it. Its sound is very nearly that of a hard g, almost guttural, and much harder than our c, in cough. Indeed it is frequently pronounced so like a g that I have sometimes used that letter for it.

Kh, as the German ch and Greek χ, but much more guttural.

O, as in on, unless followed by w.

O, as in go; *ō* and *ô*, rather broader; *oo*, as in moon; *ow*, as in cow.

R is always to be distinctly pronounced, as well as the *h* in a*h̲*; this *h̲* is frequently as hard as ch in loch.

S, and *sh*, as in English; but *s̲*, a hard and rather guttural sound.

T, as in English; and with a line, *t̲*, very hard, almost as if preceded by u. *Dth* is like our th in *that*.

U, as in bud; *qu*, as in English, *when followed by another vowel*: as *quiyis*, or *queïs*, "pretty."

Y, as in *yes* at the commencement, and as in *my* in the middle of syllables. Before words beginning with t, th, g, d, dth, r, z, s, sh, and n, the *l* of the article *el* is ellipsed, and the e alone pronounced; thus, *el shemál* reads *e' shemál*, the left, or with the consonant doubled, *esh-shemál*; *e' ras*, or *er-rás*, the head. The doubled consonant indeed is nearer the pronunciation.

Words within a parenthesis are either uncommonly used, as *khobz*, *khisra* for "bread," or are intended, when similar to the one before, to show the

pronunciation, as *makasheh* (*magasheh*), a "broom;" though the two words are often only separated by *or*, and a comma. Some give another meaning.

I ought to observe that the difference of letters, as the two *h's*, *t's*, and others, are not always marked, but those only which I have thought of most importance, and in some words only here and there, to show their orthography.

ENGLISH AND ARABIC VOCABULARY.

Able	káder.
About	howalýn.
Above	fōk, *or* foke.
Absurdity	*mus'khera.*
Abundance	zeeádeh.
Abuse, *v.*	ish'tem.
Abuse, *s.*	sheteémeh.
Abusive language	*id.*
By accident; *see* By force	ghusbinánee (*i. e.* in spite of myself).
Accounts, or reckoning	hesáb.
Add up	eg'mā.
Adore	ábed.
Advantage, profit	fýda,, *or* fáideh, nef'fā.
Afraid	kheif (khyf).
I am afraid	ana kheif, a-kháf.
After	bād.
Afterwards	bā'dén, bād-zálik.
Again	kummun, kummun nóba, tánee.
Age	om'r.
His age	om'roo.
Agent	wekeél.
Long ago	zemán.
Agree, *v.*	ittef'fuk.
We agreed together	itteffuk'na wéeabād.
Air	how'a, *or* how'eh
Alabaster	*mar'mor, boorfeér.*
Alive	hei, sáheh (awake).
All, collectively	gimleh, gemméeān.
All	kool, koolloo, *pl.* kool-loohom.
All together	koolloo weeabad, kolloohom sow'a.
At all	wásel.
Allow, *v.*	khal'lee.
Almond	lōz, *or* loze.
Aloe	subbára.
Alphabet	ab'ged.
Also	la'kher, gazálik, aídun.
Alter, *v.*	ghéier.
Altitude	ertifáh.
Alum	sheb.
Always	déiman, *or* dýman.
Amber	kahrámán.
America	*Yēnkee doóneea* (Turkish, i. e. the New World).
Amuse, *v.*	itwun'nes.
Anchor	mur'seh, hélb.
Ancient	kadeém, *antéeka.*
The ancients	e' nas el kadeém.
And	oo.
Et cætera	oo ghayr zálika.
Angel	malák, *pl.* maléïkeh.
Anger	kahr, ghudb, zemk, homk.
To be angry	ez'muk, ugh'dub, inham'mek.
Angle	zow'veh.
Animal	hýwán.
Ankle	kholkhál.
Annoy, *v.*	iz'āl.
Annoyed	zālán.
Another	wahed tánee, wáhed [ghaÿroo.
Answer	gowáb (jowáb).
Answer, *v.*	rood, *or* roodd.
You are answerable for	el'zemak.
Ant	nem'el, *or* neml.
Antimony	kohl (for the eyes). Ezek. xxiii. 40.; 2 Kings, ix. 30.
Ape	kird, *pl.* koróod (goróod).
Apostle	rossoól.
Apparel	lips (libs), hedoóm, howáig.
It appears	bain, *or* býin.
Appetite	nefs.
Apple	teffáh.
Love apple (*tomata*)	bedingán kóta.

Custard apple	kish'teh.
Apricot (fresh or dry)	mish'mish.
—— dried sheet of,	kumredéen (kumreddéen).
Arabic	A'rabee.
In Arabic	bil A'rabee.
Arab (*i. e.* of the desert)	Beddowee, *pl.* Arab* (Shekh el Arab, an Arab chief).
Arch, bridge	kantara.
Architect	mehéndes.
The ark of Noah	sefeénet saýdna Noóeh.
Arm (of man)	drah.
Arms (weapons)	silláh, soolláh.
Arrange, *v.*	sullah, súl-lah.
Arrangement	tusléeh.
Art, skill	sun'nā.
Artichoke	khar-shóof.
As	zay.
Be, *or* I am, ashamed	astaýhee, akhtíshee.
Ashes	roomád.
Ass	hōmár.
Ask, *v.*	essāl, saal.
Ask for, *v.*	étloob.
Assist, *v.*	sād, saad.
At	fee, and.
Avaricious	tummā'.
Awake, *v. a.*	sáheh.
——, *v. n.*	as'her.
Awl	mukh'ruz.
Awning (of a boat, &c.)	esh'eh, *tenda* (*Ital*).
Axe, or hatchet	bal'ta.
Pickaxe.	fás, *toóree* (*Coptic*).
Back	dáhr, kuffā'.
Bad (see Good)	rádee, wáhesh, moosh-ty'eb.
A bag	kees, *or* keese.
Bald	ak'ra.
Ball	kō'ra.
Balsam	*behisán.*
Banana	mōz (moze).
Bank of a river	gerf.
Barber	mezaýin, mezaýn.
Bark, v.	*hábháb.*
Bark, *s.*	kishr (gishr).
Barley	shayéer.
Barrel	burmeél.
Basket	muk'taf, kóffah.
—— (of palm sticks)	káffass.
Wicker ——	me-shénneh.
Bason	tusht, *or* tisht.
Bat (bird)	watwát. *pl.* watawéet
Bath	hammám.
Bathe, *v.*	istahámma.
Battle	harb, shemmata.
Bead	kharras, hab.
Beads, string of, carried by the Moslems	sib'ha.
Beans	fool.
Bear, support, *v.*	is'ned; (raise) er'fā [see Carry].
Bear, put up with, *v.*	istah'mel.
A bear	dib'-h.
Beard	dagn, dakn.
His beard	daknoo.
Beat, *v.*	id'rob (*darab*).
A beating	derb, hal'ka, kut'leh.
Beau, dandy	shellebee.
Beauty	queiása, koueiása.
Beautiful	quéi-is, quiyis.
Because	seb'bub, beseb'bub.
Become	ib'ka (ib'ga).
Bed	fersh, fursh.
Bedstead	sereér.
Bee	dabóor (dabboór).
Hive-bee	náhl, náh-l.
Beef	lahm bukkar, lahm khishn.
Beetle	gōrán *or* jōrán, khónfus.
Before (time)	kub'lee.
Before (place)	kod-dám.
Beg, *v.*	ish-hat.
Beggar	shahát.
The beginning	el owel, el as'sel, asal, el ebtidáh.
Behind	warra, min kuffáh.
Believe, *v.*	sed'dek.
I do not believe	ana-ma aseddek'shee *or* lem aseddek.
Bell	gilgil, nakóos.
Belly	ba n, *or* botn.

* Beddowee and Arab have the same meaning; one is singular, the other plural: thus "that is an Arab," "da Beddowee;" "those are Arabs," "dōl Arab."

This belongs to me	deh betáee, *f.* dee betātee (betahtee *is used, but is vulgar*).
Below; (*see* Under)	tah-t.
A bench	mus'taba.
Bend, *v.*	et'nee, inten'nee.
Bent (crooked)	métnee (māóog).
Berry.	hab.
Besides	ghʼ yr, kheláf.
——, except	ilʼ ı.
The best	el ah'-san.
Better	ah'-san, a-kháyr.
You had better do so	ah'san támel keddee.
A bet	ráhaneh.
Betray, *v.*	khoon.
Between	bayn.
Beyond	bad, warra (*i. e.* behind).
Bible	towrát.
Big	kebéer.
Bill, account.	hesáb.
Bird, small	asfóor.
——, large	tayr.
Bit, piece	het'teh.
—— of a horse	legám.
Bite, *v.*	odd, *or* āód.
Bitter	morr.
Black	as'wed, *f.* sóda *or* sō'deh; az'rek (blue, *or* jet black).
Blade	silláh.
Blanket	herám, buttanéēh.
Blind	amián.
Blood	dum.
Blow, *v.*	um'fookh.
A blow	*derb*; on the face, *kuff* (English, *cuff*).
Blue (*see* Colours)	az'rek, kōh'lee.
Light blue	genzáree, scanderánee.
Sky-blue	semmáwee.
Blunt	bard (*i. e.* cold).
A wild boar	halóof.
A board	lōh.
Boat	seféeneh, kyáseh, *felookah*.
Boat, ship	mérkeb.
Boatman	*nóotee*, marákebee, týfeh.
Body	gessed, bed'dan.
Boil, *v.*	ighlee.
Boiled (water)	mugh'lee.
—— (meat)	masloók.
Bone	ādm, ādthm, āthm.
Book	ketáb, *pl.* koóttub.
Boot	gez'ma.
Border	harf, terf (turf).
—— of cloth, selvage	keenár.
Born	mowloód.
Borne, raised	merfoóā.
Borrow	sellef.
Both	el ethnéen, wáhed oo e'tánee, dee oo dee (*i. e.* this and that).
Bottle	kezás, kezáz (*i. e.* glass).
——, square	morub'ba.
——, earthen, for water	koolleh, dórak, *bardak* (Turkish).
Bottom, of a box, &c.	kar (gar).
Bow	kōs (kōz).
Bow and arrows	kōs oo nisháb.
Bowl	kus'sāh.
Box	sendóok, *pl.* senadéek.
Small box	el'beh, *as* elbet e'neshōk, a snuff-box.
Boy	*wellet*, *or* *wullud* (whence *valet*).
Brain	mōkh.
Brandy	ar'rakay (árakee).
Brass	náháss-ásfer, espedráyg.
Brave	geddā.
Bread	esh (khobs, kl'sra).
Roll of bread	rakéef esh.
Breadth	ord.
——, extent	wússā.
Break, *v.*	ek'ser.
Broken	maksóor; (cut, as *a rope*), muktoóā.
Breakfast	fotoór.
Breast	súdr (sídr).
Breath	neffes (nef'fess).
Bribe	berteél.
Brick	káleb, toob áh-mar.
Crude brick	toob ny.
Bride	haroóseh.

Bridge	kan'tara.
Bright	menówer.
—— shining	lámā—*it is*, yílmā.
—— light colour,	maftóoh.
Bring *v.*	āāt, geéb.
Broad	āréed.
—— extensive	wása.
Broom	me-kásheh (pronounced magásheh).
Brother	akh.
His brother	akhóo; *my*—akhóoia (ya).
Brother-in-law	neséeb.
Brush	foor'sheh.
Buckle	ebzéem, bezeém.
Buffalo	gamóos.
Buffoon	*Sóotaree.*
Bug	*buk* (Engl. *bug*).
Build	eb'nee.
A building	benái, binśieh.
Bull	*tōr* or *tōre* (*taurus*).
Burden, or load of camels	hem'leh.
Buried	madfoón.
Burn, *v.*	ah'rek, keed.
Burnt	mahroók.
Bury, *v.*	id'fen.
Business	shoghl.
Busy	mashghoól.
But, *adv.*	láken, lákín, likán.
Butter	semn, més-lee.
——, fresh	zib'deh.
Buy, *v.*	ish'teree.
By, *pr.*	be (by kindness, bil māróof).
Cabbage	kroómb.
Cabin	makat (mag'at).
——, inner	khaz'neh.
Cable, rope	hábl (*cable*).
Cairo	Musr, Musr el Káherah, Misr.
Cake	kahk (*cake.*)
Calamity	dur'rer, azéeh.
Calculate, *v.*	ah'seb.
Calico (originally Calcutta)	buf'teh.
Caliph	Khaléefeh.
Call, *v.*	en'dā, *kellem*, nádem.
It is called	es'moo, ikóolahoo.
What is it called?	es'moo áy? esh es'moo?
What is his name?	es'moo áy? esh es'moo?
A calm	ghaléenee.
Camel; (see *Ship*)	*gem'mel*, *pl.* gemál.
——, female	náka (nákeh).
——, young male	kaóot (gaóot).
——, young female	buk'kara.
Camp	*or'dee* (whence *horde?*).
Camphor	*kafóor.*
I can	ana ak'der.
I cannot	ma-akdér-shee.
Candle	shem'mā.
——, wax	shemma skanderánee.
Candlestick	shemmadán.
Cannon	mad'feh.
Cap, red	tarbóosh.
——, white	takéea (takéeh).
Capacious	wása.
Caravan	kaf'leh.
Care	igtehád.
Take care	ō'-ā.
Take care of	ah'fuz, istah'rus.
I don't care	ana málee.
—— about it (*or* him)	ana málee oo maloo.
Carpenter	negár (nujjár).
Carpet	segádeh.
——, large	keléem, boossát.
Carrion	fateés, fatéese.
Carry, lift, *v.*	sheel, ayn; érfa.
——, *raise*,	
Carry away, *v.*	sheel, wod'dee.
Cart, carriage	arabéeh, árraba.
Cartridge	rem'ieh, tāméereh.
Case (*étui*)	zerf, bayt, élbeh, hōk.
Cat	*kott* (*gott*, f. *gotta*): bissáys; *biss.*
Catch, v.	el'hak.
—— in the hand	el'koof.
Cattle	bahéem, bookár.
Cauliflower	karnabeét.
The cause	e'sebbub.
A cave	maghára.
Ceiling	sukf.
The centre	el woost (middle).

Cerastes snake	héi bil k̲ōróon.
Certainly	māloóm, maloómak, helbét we laboób.
Chain	sil'sileh, *pl.* selásil.
Chair, stool	k̲oor'see, *pl.* karásee.
Chamber	ō'da, *pl.* ō'ad.
Chance, good fortune	bukht, nuséeb, *rizk̲* (*risk, risque*).
Charcoal	fah̲'m.
Charity	has'aneh, sow-áb, lillāh.
A charm	hegáb.
Chase, *v.*	istád.
Chase, *s.*	sayd.
Cheap	ra-kheés.
Cheat, *v.*	ghushm, ghush-im, ghish.
Cheek	khud.
Cheese	gibn.
Cherrystick pipe	shébook keráys.
Child, boy	*wulled.*
Children	welád.
Choke, strangle, *v.*	itkhinnik̲.
Choose, *v.*	nuk̲'k̲ee (nug'gee).
Christian	*nusráneeᵃ*, *pl.* Nassára.
Church	kenéeseh.
Cinnamon	k̲eer'feh (*i. e.* bark).
Circle	déira, dýreh.
Cistern	hōd, hōde.
Citadel	k̲ālā
City, capital	medéeneh.
Civet	*zubbet*, zubbedéh.
Civility	māróof.
Clean, *v.*	naddu̲f.
—— as a pipe	sel'lik.
Clean, *adj.*	nadeéf.
Clear	réi-ik̲, rýek̲.
Clever	sháter.
Cleverness	shutára.
Cloak	bórnoos.
Close, near	garéi-ib (garý-ib).
Close, *v.*	ik̲'fel.
Closet	khaz'neh.
Cloth	gooh. (*See* Linen.)
Clouds	ghaym, sahāb.
Clover	bersim' (burséem).
Coals	fahm hag'gar.
A live coal	bus'sa, bussa-t-nar, gumr.
Coarse, rough	khishn.
Coast	bur, shet.
Cobweb	ankabóot.
Cock	deek (Engl. *dick*, bird).
Cock-roach	sursár.
Coffee	k̲ah'-weh.
Raw coffee	bonn, bon.
Coffee-pot	búkrag, ténnekeh (*see* Cup).
Coins	gid'dat, *or* giddud.
Cold	bard.
The cold	el berd, e' sukk̲ā (sug ā).
Collect, *v.*	lim.
College	mad'-resee.
Colour	lōn (lone), *pl.* elwán.
	shikl, *pl.* ashkál.
Colours	elwán, ashkál.
black	as'wed, az'rek̲; *f.* sōda, zer'k̲a.
white	ab'iad, *f.* baýda.
red	ah̲'mar, *f.* h̲am'ra.
scarlet	wer'dee.
dark red	ah̲'mar dóodéh.
purple blue	óodee.
purple	men'oweésh.
primrose	bum'ba.
peach	khókh-ee.
— of ashes	roomádee.
green	ákhder, *f.* khádra.
dark blue	az'rek̲, *f.* zer'k̲a, kō'h̲lee.
light blue	genzáree, skanderánee.
sky blue	semmáwee.
brown	as'mar, *f.* sam'ra.
light brown	kamnóonee.
yellow	as'fer, *f.* saf'fra.
orange	*portokánee.*
spotted	menuk̲'rush (menug'rush), munk̲oósh.
dark colour	ghámuk̲.
light	muftóoh̲.
Comb	misht.
Come, *v.*	ig'gee.
Come up, *v.*	et'lā fōk (fōke).
I am (he is) coming	ána (hooa) géi. (gy) [tāāl.
Come here	tāāl hennee, tāāl gei,

ᵃ "He shall be called a Nazarene."

I came	ána gayt.
Common, low	wátee.
Compass	*boos'leh*, bayt-ébree.
Compasses	bee-kár.
Complain, *v.*	ish'-kee.
—— *of*, *v.*	ishtek'ee.
Composed of	mitruk'kib min.
Consequently,	behay's in (*since*).
Consulate	bayt el Kónsol.
Consult, *v.*	show'er (show'wer)
Constantinople	Stambóol, Istambóol.
Continent, land, shore	búr (burr).
Continue, *v.*	istamír, ber'dak.
Convent	dayr.
Conversation	hadéet.
Cook	tabbákh.
Cook, *v.*	et'bookh.
Cooked meat	tabeékh.
Cooked, drest.	mestow'ee.
The cool	e' tarow'eh, tarawe'eh.
Coop, for poultry	kaf'fass.
Copper	nahass.
A copy (of book)	noos'kha, nooskheh.
Cord (*See* Rope)	hábl, hab'bel.
Cork, of a bottle	ghuttā kezáss.
Corn	ghulleh.
Indian corn, or mayz	Doóra Shámee.
Corn, or wheat	kumh (gumh).
Cornelian	haggar hakeék.
Corner	roók-n.
Corner, projecting, of a mountain	koor'neh (goorna).
It costs	es'-wa.
Cotton	*kóton*.
Cotton stuff	kotnéeh.
Cover, *v.*	ghuttee.
Cover	ghutta.
Cough	*kōkh*, sehl.
Count, *v.*	ed, áh-seb.
A country	belled, *ehleém*.
The country	el khulla, el khal'a.
A couple [half	gōz, ethnéen (two)
A couple and a	gōz oo ferd.
Cousin	ebn am, *f.* bint am.
——on mother's side	ebn khal.
Cow	bukkar, bukkara, *pl.* bookar boogár) (*Lat.* Vacca.)
Coward	khowáf, (khowwáf.)
Cream	kish'teh.
Creator	el kháluk.
Creation	khulk.
A crack, fissure	shuk (shug.)
Cracked	máshkóok.
Crocodile	temsáh, *pl.* temaséeh.
Crooked	máóog.
Cross	seléeb.
Cross, out of humour	zemkán, zālán.
Crow	ghoráb.
Cruel	molh'zee, hásee.
Cruelty	azéeh, azāb.
Cultivate, *v.*	ez'rā, *i. e.* sow.
Cunning, artful	sáhab hay'leh, sáhab dubar'ra.
Cup	soltanéeh.
—glass	*koba*, koobái, koobaíeh.
Coffee-cup	fingán.
Coffee-cup stand	zerf.
Cure, *v.*	téieb (tý-eb).
To be cured	iteeb.
It is cured	táb.
Curious, wonderful	agéeb, gharéeb (strange).
Curtain	setárah.
Custom-house	diwán [*douane*].
Cushion	mekhud'deh.
Cut, *v.*	ek'tā.
Cut with scissors, *v.*	koo's.
Cut, *part. p.*	muk-toóā, mekuttā.
Cut out, as clothes, *v.*	fussel.
The cutting out	e' tufséel.
Dagger	sekóen, *khánger*.
—large	gembéeh, *yatagán*, *yatahan* (Turk.).
Damp, *a.*	táree.
—— *s*	taráwa, rotóobeh.
Dance, *v.*	er'kus.
Danger	khóf (*i. e.* fear).
Dark	ghámuk.
Dates	bel'lah.
Date tree, palm	nakhl.
Daughter	bint.
Day	yôm, *pl.* iyám, náhr.
to-day	el yôm, e' nahr dee.
every day	kool yôm, koollyô'm.

in days of old	áiam e'zemán, zemán.
a day's journey from hence	saffer yôm min hen'nee.
from the day (or time), I came	min náhr ma gáyt, min yôm in gayt.
in those days	(fee or) fil aiam dôl.
now, in these days	el-yôm, fee haza el wakt.
Sunday	el had, nahr el had.
Monday	el ethnéen.
Tuesday	e'thelát.
Wednesday	el e'rbā.
Thursday	el khamées.
Friday	e' goómā.
Saturday	e' sebt (*see* Morning).
Dead, *s.*	mýit, méi-it, *pl.* mýetéen.
Dead, died, *a.*	mat.
Deaf	at'trush.
Deal plank	lōh *béndookee* (*i. e.* Venetian).
A great deal	keteér kow'ee.
Dear	ghálee, āzéez.
Dear, in price	ghálee.
My dear	ya habéebee.
to a woman	ya habéebtee, ya aýnee, ya aynáy, ya ayóonee, *i. e.* my eye, my two eyes; ya róhee, my soul.
Death	môt.
Debt	dayn.
Deceitful	mukkár.
Deep	ghareek, ghowéet.
The Deluge	e' toofán.
Deny, *v.*	in'kir, unkóor.
Derived from	mooshtúk min.
Descend, *v.*	in'zel.
Descent	nezóol.
The desert	el burréëh, e'gebál, (*i.e.* the mountains).
Destiny	neséeb.
The Devil	e'*Shaytán*, el *Eblées*.
Dew	nedda.
Diamond	fuss, *almás* (Turk.).
Dictionary	kamóos.
Die, *v.*	moot.
He is dying	bemóot.
He died	mat, itwuf'fa.
Different	beshka, beshkeh.
Difficult	saāb, war, tekéel, kásee.
Dig	fāāt, ef'āt.
Diligence	eg'tehád.
Dinner	ghúdda.
Directly	kawám;—*in answer to a call*, háder.
Dirty	wus'sukh.
Disgust (to sight or taste)	kur'ruf (gurruf).
I am disgusted with it	ana ákruf mín oo.
Disposition	tubbā.
Dispute, *v.*	hanuk, it-hanuk.
A great distance	méshwár keeber, bayít.
Divide, *v.*	ek'sum.
Divided	maksoóm.
Do	ámel (efāāl, sow'wee).
I have nothing to do with it	ana máleesh dáwa boo.
I cannot do without it	ma astag'nash (astaknash) an'oo.
Doctor	hakím (hakéem).
Dog	kelb.
Dollar (coin)	réeal-fránza.
A Dome	koobbeh (*al koobbeh, alcoba, alcove*).
Door	bab (*see* Gate).
Dot	nook'teh.
Double, *v.*	et'nee.
Dove	yemám.
Ringdove	kim'ree.
Draw, *v.*	sow'er; ik'tub, *i. e.* write.
Draw out (as teeth)	ek'la (eg'la).
Drawing	tassowéer, sóora, ketábeh.
Drawers	lebáss.
—— chest of	beshtukh'ta (Turk).
Dress	libs (*lips*).
Dress, *v.*	el'bes.
Drink, *v.*	ish'rob.
Drive, *v.*	sook (soog).
Dromedarist, courier	haggán.
Dromedary	heg'gin.
Drop, *v.*	nukked.
A drop	nookteh.

Drown, *v.*	egh'-ruk, ghérrek.
A Druggist	attár.
Dry	ná-shef.
Dry, *v. a.*	in'-shef.
—*v. n.*	nésh-ef.
Duck, goose	wiz.
Dumb	ekh'-rus.
Dust	trob, trab.
Duty	wágeb.
it is my (his) duty	wágeb-aláy.
Dwell, *v.*	is'koon.
Dye, *v.*	es'boogh.
Dye, dyer	sabágh, sabbágh.
Each	kóol-e-wáhed (every one).
Eagle	akáb, okáb.
Ear	widn.
Early	bed'ree, bed'ree.
Earth	ard.
East	sherk.
Easy	sáhil, sah'leh.
Eat, *v.*	kool, ákool.
Edge	haif.
——of a sword, &c.	had.
Egg	bayd.
Egyptian	Mus'ree, belledee, *i. e.* of the country.
Egypt	Musr, ard Musr, Misr.
Upper Egypt	e' Sá'eed.
Elbow	kóoā.
Elephant	feel.
Nothing else, there is nothing else.	ma feesh hágee gháyroo; lem fée ha shay gháyrha.
Emerald	zoomóorrud.
Empty	fargh.
Empty, *v.*	fer'regh.
The end	el ákher.
The end, its end	e' terf, ter'foo, ákheroo.
The enemy	el ádoo, addoo.
English	*Inglées*, Inkléez.
Enough	bess, bizeeádeh.
It is enough	ik'feh, yikfeh, ikef'fee.
Enquire, *v.*	istuk'see.
Enter, *v.*	id'-khol, khosh.
Entering	dákhil.
Entire	koolloo, kámel.
Entrails	mussaréen.
Envy	ghéereh.
Equal to	kud, ála kud.
Equal to each other, alike	kud-e-bad, zaybád.
Escape, *v.*	et'fush, yetfush.
he escaped	tuffush.
he has escaped with his life	omroo towéel, nefsed be ómroo.
An estate, rented	ard (*or* belled) eltizám.
—— property, possession	milk.
Europe	*Európa*, béled (belled), el *Frang*.
European kings	el kóronat el Frang.
European people	*Frang*, Afrang.
English	*Inglées*, Inkleéa.
French	*Franseés*.
Frenchman	Fransowée.
Germans	*Nemsoweeh*.
a German	Nemsowée.
Russians	*Mosko*, Moskowéëh.
a Russian	Moskow'ee.
Italians	*Italiáni*.
Poland	*Lekh*.
Hungary	*Muggar*.
Greeks	*Erooam'*.
a Greek	Róomee.
Spain	Beled el *An'daloos*.
Even, level, equal	mesow'wee (meswee).
Even, also	hat'ta.
Good evening (see Morning).	messekoom bil khayr, sal khayr, sād messākoom.
The evening	el mesa, el āshéëh.
Every	kool.
On every side	fee kool e' náhia.
Every one	koolle wáhed, koollohom (all).
Every where	fee kool e'-mátrah, fee kool e'doóneea.
Every moment	koolle saa.
Evident	bein (bain, býin).
Evil	rádee.
Exaction	bal'sa.
Exactly	temám, *i. e.* perfect.
Exactly so	bizátoo.
Exactly like it	zayoo sow'-a, mitloo sow'-a, bizátoo.

For example	mus'salen.
To excavate	efāt, fāt.
Excavation	fāt, fāāt.
Excellent	āzeém.
Your Excellency	genábak, hádretak (your presence), sādtak, (—highness), *pl.* genábkoom, hádratkoom, sādetkoom.
Except, *adv.*	illa.
Exchange	bed-del, ghéier.
Excuse	heg'geh, *pl.* heg'geg, ōz'r.
Excuse me, I beg pardon	ma takhoznásh, el āfoo.
Execute, decapitate	dya, deia, deí-ya. [ya).
Expend, *v.*	deía (deí-ya, dý-
Expense	kool'feh.
Expenses (of a house)	masróof.
Explain, expound.	fusser.
An extraordinary thing	shay āgeéb, agéiib, shay gharéeb.
The eye	el ayn, *pl.* el alóon.
Eyeball	habbet el ayn.
Eyebrow	há-geb, *pl.* howágib.
Eyelash	rimsh.
Eyelid	kobbet el ayn.
The face	el wish (el widj).
Faint, *v.*	dookh.
A fair price	temn hallál, temn menáseb.
Very fair, tolerable	menáseb.
A fairy	gin.
Faith (creed), testimony of	shaháda.
Fall, *v.*	uka, yóoka.
False	keddáb.
His family	ahl baytoo, áhloo.
Fan	mérwáha.
Far	bay-ít.
How far from this?	kud-ay min hénnee.
A farce, *or* absurdity	*mús-khera.*
Farrier	beetār.
Farther	abbād, ábād.
Fat, *a.*	seméen, ghaleét.
Fat, *s.*	semn, shahm, dehn.
Father	ab, abóo, abée.
Fatigue	tāāb.
Fault	zemb.
It is not my fault	mā'leesh zemb, mā'leesh daw'a.
Do me the favour, kindness	āmel māróof, āmelni el māróof.
Favorisca, (*Ital.*)	tefod'thel, tefod'del.
Fear	khōf, khófe.
A feast	azoómeh.
Feather	reesh.
Feel, *v.*	hassus.
Female	netái, netéieh, netý, oónseh.
Ferry-boat	mādéēh.
Field	el ghayt.
Fig	tin.
Fight, *v.*	kátel, háreb.
A fight	ketál, harb, shémmata.
File	mub'red.
Fill, *v.*	em'la.
Find, *v.*	el'kah (elga).
Finger	subā, (soobá).
Fore finger	e' sháhed.
Middle —	subā el woostánee.
Fourth —	bayn el asába.
Little —	khansur.
It is finished	khalás, khá-les, khul'les, khólset, *f.*
Fire	nar.
Fire, live coal	bus'sa, bus'set-nár, gumr, jum'ra.
Fire a gun	id'rob (*or* sýeb), bendookéēb.
The first	el ow'-el, el owelánee.
When first I came	ow'el ma gaýt.
At first	ow'elen.
Fish	semmuk.
Fisherman	sý-ád, semmák.
Flag	baýrek, *banday'ra,* san'*gak.*
Flat	mebuttut.
Flax	kettán.
Flea	berghoót.
Flesh	lahm.
Flint	sowán.
Flour	dakeék.

Flower	zahr, nowáh.
A fly	debán (debbán).
Fly-flap	menash'eh.
Fly, *v.*	teer.
Fog	shaboór.
Fool	magnoón.
Foot	kúddum (gudm).
Footstep	at'ter (attar).
For	me-shán, ali-shán.
Force	ghusb. (ghusp)
By force, in spite of him	ghusbinánoo, ghusb ăláy.
Forehead	koóreh.
———, lower part of	gebeén.
Foreign	barránee, ghareéb.
To speak in a foreign language	értun; *subst.* rotán.
Forget, *v.*	in'sa.
I forgot	ana neseét.
Do not forget	ma tinsásh.
Forgive me	sud, málésh.
Forgive, *v.*	se-máh.
Fork	shŏk (shoke).
Formerly	zemán.
Good fortune	bukht, neséeh, *rish.*
Fountain	feskéëh.
A fowl	fur'-kher, faróog.
Fox	abool-hossáyn, táleb.
Free	horr.
Frenchman	*Franzówee*, *pl.* Franzées. *Fran'ges* is a corruption of Français; it is frequently used as a term of reproach, but never as *freeman.*
Fresh, new	gedeét.
Fresh (fruit)	tar'ree; *f.* taréëh.
Fresh water (sweet)	moie hélweh.
Friend	sáheb, habéeb, reféek, *i. e.* companion.
From	min.
Fruit	fowákee.
Fuel	weekéd.
Full	melán, melián.
Fur	furweh.
Further	ábád.
Gain (profit)	muk'seh.
Gallop, *v.*	er'mah.
Game (*caccia*)	sayd.
Garden	ginnaýneh, bostán, *pl.* ginneín, bussateén.
Gardener	genaynátee.
Garlic	tôm.
Gate (door)	bab, *pl.* bibán, *or* aboób.
Gather up, *v.*	lim.
Gazelle	ghazál, dubbee.
A general	*sáree-ásker* (*sarasker*).
Generosity	kar'rem.
He is generous	éedoo maftoóh, *i. e.* his hand is open.
Gentlemanly man	rágel lateéf, rágel zereéf.
Gently	be-shwŏ'-esh, ála mahlak.
Get up	koom.
Gift	hadéëh, bak-shéesh, (bakshish.)
Gilt	medá-hab, mútlee be dáhab.
Gimlet	bereémeh.
Gold	dá-hab, dtháhab.
Ginger	genzabeél.
Gipsey	ghug'ger.
Gird, *v.*	haz'zem, it-haz'zem.
Girl	bint.
Give, *v.*	id'dee, ă'-tee.
Glad	fer-hán.
To be glad, *v.*	éf-rah *or* effrah.
Glass	kezáss.
Globe	kóra.
Glove	shuráb (*i.e. stocking*).
Glue	gher'reh.
Gnat	namoóa.
Go, *v.*	rooh.
Go, get away, *v.*	im'shee, foot.
Go in, *v.*	id'-khool, hŏsh'.
Gone	rah.
Going	rýeh.
Going in, *p.*	da'khel.
Going in, *s.*	dokhóol.
I am going	ana rye.
He is gone	hoea rah.
I went	ana rŏht.
Go out, *v.*	ekh'roog, étla, étla bar'ra.

Do not go out	la-tétla, ma tetlash bar'ra.
Goat	maý-zeh.
She goat	an'zeh.
Kid	*gíddee.*
God (our Lord)	Alláh (e' rob'boona).
A god or deity	Illah, as la illáh il' Alláh, "there is no deity but God."
Good	teieb, týeb, me-léëh.
Good, excellent	mádan (*i. e.* a mine).
Good for nothing	bat-tál, ma es-wash hágeh.
Pretty good, fair	menáseb.
Goose	wiz.
Gossip, *v.*	dur'dish.
Governor,-*ment*	hákem, hōkmeh.
The government	el bayléek,el weséëh.
Gradual, little by little	shwō'-ya be shwō'-ya.
A grain	hab.
— weight	kumh.
Grand	ā-zeém.
Gratis	bellésh.
Gratitude	mā'refet e' gemeél.
A grave	toórbeh, *pl.* toórob.
Grease	ziffr.
Great	kebéer, *pl.* koobár.
Greek	*Roómee,* borrowed from Romanus.
Ancient Greek	*Yoonánee, i.e.* Ionian
Grieved (it has)	hazéën (säb äláy).
Grind, *v.*	ís-han.
A mortar	mús-han, hōn (hōne).
Grind (in a mill), *v.*	ít-han.
Groom	sý-is, seïs.
Grotto	ma-ghára.
The ground	el ard.
A guard	ghuffëer, *pl.* ghúffara.
Guard of a sword	bur'shuk.
Guard, *v.*	istah'rus.
By guess	be tekh-meén.
A guide	khebeéree.
He is not guilty	má loósh zemb.
Gum	sumgh.
Gun	*bendookéëh* (being originally brought from Venice by the Arabs), baroót.
Gunpowder	baroót.
Gypsum	*gips* (gibs).
Hair	shar.
Half	noos, noosf.
In halves	noosaýn.
Halt, *v.*	wuk'kuf (wugguf).
Hammer, axe	kadoóm.
A hand	eed, yed.
Handful	keb'sheh.
Handkerchief	mandéel, máh-rama.
Hand, *v.*	now'el.
Happen	eg'ra, yig'ra, yeséer.
Happened	gerra, sär.
Happy	fer-hán, mabsoót.
Harbour	mer'seh, *scála.*
Hard	gámed, yábes.
Hare, rabbit	er'neb.
Harm	dur'rer, doróom, zurrer
To do harm, *v.*	door, idóor.
There is no harm (*see* Never mind)	ma feesh durrer.
In haste	kawám, belággel.
A hat	*bornayta* (from Ital.).
Hatchet	bal'ta, kadoóm.
Hate, *v.*	ek'rah, yek'rah.
I have	an'dee.
Have you?	an'dak?
Hawk	sukr.
Hay	drees.
He, it	hoóa (*she*—), héea.
Head	rās, demágh.
Heal, *v.*	itéeb.
Heap	kôm (kôme).
Hear, *v.*	es'-ma.
Heart	kulb.
Heat, *v*	sa'khen, ham'mee.
Heat, *s.*	har, sōkhnéëh, ham'moo.
Heaven	semma.
—, paradise	gen'neh.
Heavy	tekéel.
Hebrew	*Hebránee, Yahóodee*
The heel	el kāb.
Height	él-oo, elloo, ertifäh.
High ground	elwáieh.
Hell	gohen'nem.
Herbs	ha-shéesh, khō-dár.
Here	hennee, hen'i.
Here it (he) is	a-hó, a-hó hennee.
Come here	taal hennee.

Hereafter	min de'wák̲t, min el-yōm, min-oo rýe.
Hide, *v.*	khub'bee.
Hidden	mista-khub'bee.
High	sálee.
Hill	kôm, gébel (gebbel).
Hinder, *v.*	hôsh.
Hire, *s.*	kerree, ar'ruk̲, ógera; *v.* ek'ree.
His	betá-oo; betáhtoo, *fem.*
Hold, *v.*	im'sek.
Hole	kherk̲.
Bored, pierced	makhrook̲.
Hollow	fargh.
His home	báytoo.
At home	fil bayt.
Honest man	rágel mazboót.
Honey	assal ab'iad, assal e' nahl.
Hook (fish)	sunnára.
Hooks (and eyes)	khobshát.
Hooka	sheésheh, *nark̲ileh* (*Turk.*).
—— snake	ly, lei.
I hope, or please God	Inshállah.
Horn	*korn*; *pl.* k̲oróon.
Horse	hossán.
Horses	khayl.
Mare	farras.
Colt	mōh'r.
Horseman	khý-ál, fá-rea.
Hot	h̲á-mee, sókhn.
—— weather	h̲ar.
House	bayt, men'zel, mes'-kun.
Hour	sáá.
How	kayf.
How do you do?	kaýfak, zaý-ak, kayf-el-kayf, ýýebéen.
Human	insanéëh.
Humbug, prevaricator.	shek̲lebán (sheg-lebán), khab'bás.
Humidity —(dew)	rotóobeh, taráweh. (neddeh).
Hundred	méea, maia.
Two hundred	meetáyn.
Three hundred	toólte-meéa.
Hungry	gayá'n, jayán.
Hunt, *v.*	seed, isiád, ét-rood e'sáyd.
Hunter	syád, ghunnás, bōárdee, *with gun.*
In order that you may not hurt his feelings, or disappoint him	leg'leh ma teksér-shee khátroo.
Husbandman	fel-láh̲; *pl.* fellah̲éen.
Husband	gôz, zōge.
Hyena	dob'h, dobbh.
I	ána.
Jackal	t̲áleb.
Jar	*jar'ra*, k̲iddreh.
Javelin	*har'beh*, khisht.
Ice	telg.
Identical	bizátoo.
Idle	tum'bal, battál.
Idol	sóora, mas-khóota.
Jealousy	gheéreh.
Jerusalem	el *K̲otts* [*Cadytis.*]
Jessamine	yesméen.
In jest	bil dehek; *see* Joke.
Jew	*Yahóodee.*
Ancient Jews	Béni *Izraéel.*
If	in-kán, izakán, ízza, lo-kán, mut'tama.
Ignorant, novice	gha-shéem.
Ill, *a.*	me-show'-esh, aián, ai-yán.
Illness	ta-showéesh.
I imagine, *v.*	tekh-méenee, ana azóon.
It is impossible	ma yoomkin'sh, la yoómkin ébeden.
In, within	goóa; *at*, fee.
Incense	bokhár.
Income	erád.
Indeed	hatta.
Indigo	néeleh. [feréen.
Infidel	káfer, *pl.* koofár, ka-
Ingratitude	khusséëh, khussáseh
Ink	heb'r, hebber.
Inkstand	dowái, dowáieh.
Inquire, *v.*	sáál, es'sáál.
Inside	góoa, fee k̲ulb.
——, *s.*	el k̲ulb.
Insolence (of language)	toolt e' lissán, kootr el kalám.
For instance	mus'salen.
Instead	bedál.

Instrument	dooláb, *i.e.* machine.
—— tools	ed'deh.
Interpret, *v.*	ter'gem (*translate*).
Interpreter	tergimán, toorgimán.
Intestines	mussaréen.
Intoxicated	sakrán.
Intrigue, plot	fit'neh, khába.
Intriguer	fettán, khabbás.
Joke	layb, *mús-khera*, dayhek, mézh.
Journey	saffer.
Joy	ferrah.
Joyful	fer'hán, mabsóot.
Iron	hadéet.
Irrigate, *v.*	is'kee.
Is there? there is	fee.
There is not	ma feésh.
Island	gezéereh.
Judge	kádee.
Its juice	móietoo.
Just	hakeek, sedeek.
Just now	tow.
Keep, take care of	istah'rus, ah'fod, ah'fuz.
Keep, hold, *v.*	im'sek, hōsh (*stop*).
Kettle	buk'-rag.
Key	muf-táh.
Kick, *v.*	er'fus.
Kidney	kaýlweh, kílweh.
Kill, *v.*	mow'-et, mow'wet.
Killed	mat, mý-it.
Kind, *s.*	*gens.*
Kind, *a.*	sáhab maróof, hinéijn.
Kindle, *v.*	keed (geed).
King	mélek (mellek,) sōltán.
Kingdom	mem'-lekeh.
Kiss	*bos' sa.*
Kitchen	mud'-bakh.
Kite, *milvus*	hedý (hedéi).
Knee	rook'-beh.
Knave	ebn ha-rám.
Knife	sekéen; *pl.* sekakéen.
Penknife	mátweh.
Knot	ōk'-deh.
Know, *v.*	áref.
I do not know	ma aráfshee, ma máish khábber.
Knowledge	maý-refeh, maý-refeh.
Labour	tāāb.
Ladder	sil'lem.
Lady	sit, sit'teh (mistress).
Lake, pond, pool	beer'keh.
Lame	ā'rug.
Lamp	kandéel, mus'rag.
Lance	*hárbeh.*
Land	ard, bur (*opp.* to sea).
Lantern	fa-nóos.
Large	kebéer, aréed, wá-sa.
Lark	koomba.
The last	el á-kher, el akhránee.
Last, *v.*	ō'kut ketéer, istáhmel.
It is late	el wakt ráh.
Laugh, *v.*	it'-hak.
Laughter	déhek.
Law, justice	shúrrā.
Lay, *v.*	er'koot.
Lay, *v. a.*	rukket.
Lazy	tum'bal.
Lead, *s.*	rossáss.
Leaf (of book)	wárakeh, war'rak.
Leap, *v.*	noot (nut).
Learn, *v.*	itaálem, álem.
Lease (of a house)	ō'gera, kérree.
Leather	gild matboók (matboóg).
Leave, *s.*	ez'n, egázeh.
Without leave	min ghayr egázeh.
Leave, *v.*	khal'lee, foot.
Leaven	khumméer.
Ledge	soffa.
Leech	áluk.
Leek	kōrát.
Left, *a.*	shemál, yesár.
Leg	rigl.
Lemon	*laymoon*, laymoon málh.
—— (European kind)	laymoon Adália.
Lend, *v.*	iddee-sellef, éslif.
Length	tool.
Lengthen, *v. n.*	it'-wel.
——, *v. a.*	tow'-el.
Lentils	atz, adz, addus.
Leopard	nimr.
Less	as'-gher, akóll.

Let go, *or* alone, *v.*	sý-eb, khallee.
Letter	harf, *pl.* haróof.
——, epistle	maktóob, gow-'áb, warrakeh.
Level	mesow'wee.
Level, *v.*	sow'wee.
Liar	keddáb.
Lie	kidb.
Liberate, enfranchise, *v.*	á-tuk.
Liberated	matóok.
Life	om'r, hý-a.
Lift, *v.*	sheel, er'fa, ayn.
Light, *a.*	khafeef.
—— colour	maftóoh.
Light, *s.*	noor.
Light the candle	wúlla e' shem'mā.
Give light to, *v.*	now'-er.
Lightning	berk.
As you like	ala kaýfak, ala mezágak, ala kúrradak.
Like, *a.*	zay, míttel, mitl, kayf.
In like manner	gazálik el omr, gathálik.
I like	yagébnee.
I should like	fee khátree, biddee.
Lime	geer.
Lime (fruit)	laymoón hélw (hel'oo).
Line, *or* mark	khot, suttr (of a book).
Linen-cloth	kōmásh kettán.
Linseed	bizr kettán.
Lion	as'sad, sába.
Lip	shiffeh.
Listen, *v.*	sen'ned.
Listen, hear	es'mā.
Listen to, take advice	tow'wā.
Little, small	sogheer, zwýer.
Little, not much	shwōya.
Live, *v.*	ä'ésh, esh.
Liver	kib'deh.
Lizard	boorse, sahléeh.
Load	hem'leh.
Load, *v.*	ham'mel.
Loaf of bread	rakeéf esh.
Lock	kaylóon.
—— wooden	dob'beh.
Padlock	kufl.
Lock, *v.*	ék-fel.
Lofty	álee.
Long	tow-éel.
Look, *v.*	shoof, bōss, *ón-door.*
Loose, *a.*	wáza.
Loosen, *v.*	sý-eb, hell; *see* Undo.
At liberty	me-sý-eb, me-séieb.
Lose, *v.*	dý-ah.
Love	hōb.
Love, *v.*	heb.
Low	wátee.
Lupins	*tirmes, tur'mis* (*Copt.*).
Machine	dooláb.
Mad	magnoón.
Madam	sittee.
Magazine.	hásel, shōn, shóona, *mákhzen.*
Maggot	doot.
Magic	saýher (sayhr).
Male	dthúkker.
Female	netý-eh, netý, oon'seh.
Make, *v.*	aámel.
Made	mamóol.
Mallet	dokmák.
Man	rágel; *pl.* regál.
Mankind	insán, beni *ádam* (sons of Adam).
Manufactory.	wer'sheh.
Many	ketéer.
Marble	ro-khám.
Mark, *v.*	álem.
——, *s.*	a-lám; *see* Line.
Market	sook, *bazár.*
Marrow	mókh.
Marry, *v.*	gow'-es, zow'-eg.
Mast	sá-ree.
Master	sid, seed.
Mat, *s.*	hasséereh, (hasséera); *pl.* hossor.
What's the matter?	khabbar áy, gerra áy.
—— with you?	málak.
Matters	omóor.
—— things	asheeat.

Mattrass	mar'taba.
Measure	meezán.
—— of length	keeás.
Meat	lahm.
Meet, *v.*	kabel.
Medicine	dow'-a, dow'eh.
Memory	fikr, bāl.
Merchant	táger, hawágee*, mesébbub.
Mercury	zaýbuk.
Messenger	sýee, sáï.
Metals, mine	má-dan.
Middle	*woost* (Eng. *waist*).
Middle-sized	woostánee.
Mighty, able	káder.
Milk	lub'ben (lub'bun), haléeb.
A mill	ta-hóon.
Press mill	mā'sarah.
Minaret	madneh.
Never mind	*See* Never and Harm.
A mine	mádan; *pl.* maádin.
Mine, of me	betáee; *f.* betáhtee.
Minute, *s.*	dakéekeh; *pl.* dakýik.
Mirror, *s.*	*miráëh, mōrái.*
Mix, *v.*	ekh'-let.
Mixed	makhlóot.
Modest	mestaýhee.
Moist	táree; *see* Humidity.
Monastery	dayr.
Money	*floos* (from obolus?).
Monkey	nesnás.
Monk	ráhib; *pl.* robbán.
Month	shahr; *pl.* shōhóor, ésh-hoor.

Names of the Arabic Months.

1. Moharrem.
2. Saffer.
3. Rebéëh 'l-ówel.
4. Rebéëh 'l-ákher.
5. Goómad-owel.
6. Góomad-akher
7. Reg'eb.
8. Shábán.
9. Ramadán.
10. Showál.
11. El Kádeh, *or* Zul-kádeh.
12. El Hō'g-h, or Zul-Heg (Hag).

Moon	kumr (*masc.*)
Moral, *a.*	maxboót.
Morning	soobh, sabáh.
Dawn	feg'r (fegger).
Sunrise	télät e'shems.
Forenoon	dé-hah.
Midday	dōhr.
Afternoon	ásser.
Sunset	múgh-reb.
1½ hour after sunset	esh'a, ash'a.
Evening	messa, ashéëh.
Good morning	sabál khayr, sabákoom bel-khayr.
Morrow	boókra, báker.
the day after	bad boókra.
A Mortar	hōne, hôn, mús-han.
Mosk	gámah, *músged* (from séged, to bow down).
Moth (of clothes)	kitteh.
Mother	om.
—— of pearl	sudduf.
My (his) mother	ommee (ommoo).
Move, *v. n.*	haz.
—— *v. a.*	kow'wum.
Mountain	geb'el (gebbel), *pl.* gebál.
Mount, ascend, *v.*	et'la fōke (fôk).
——, ride, *v.*	érkub.
Mouth	fom, hannak (han'ak).
Much	keteér (*see* Quantity, and What).
Mud	teen, wah-l.
Mug	kooz.
Musk	misk.
Musquito	namóos.
—— net	namooséëh.
You must	lázem.
Mustard	khar'del.
Mutton	lahm dánee.
My	betáee; betáhtee, *fem.*, as, farras betáhtee, my mare.
My son	ebnee.
Nail	mesmár.
Nail, *v.*	sum'mer.

* Hawagee, a Christian; Khowagee, a Moslem.

Naked	arián.
Name	esm.
Napkin	mab'rama, *vulgarly* foóta.
Narrow	dýik, dthéiik.
Nature, the Creator	el kháluk.
Near	karý-ib (garei-ib).
Neat, elegant	zeréef.
It is necessary	lázem, élsem.
Neck	ruk-abeh (rúkkabeh).
Needle	eb'ree, *pl.* ō'bar.
—— packing	meséllah, maýber.
Negro	abd ("slave"), rágel *as*'wed.
Neighbours	geerán, *sing.* gar.
Neither (one nor the other)	wulla wáhed wulla e'tánee.
Net	shébbekeh.
Never	eb'eden, ebbeden.
Never mind, *v.*	malésh, ma annóosh.
New	gedéet, gedéed.
News, to tell,	khabber (khabbar).
Next	e'tánee (ettánee), alagemboo (at its side).
Nick-name	nukb, lakb.
Night	layl, *pl.* layál.
Nitre	sub'bukh.
—— refined	baróot abiad.
No, nor	la, wulla.
Noble, prince	eméer, améer, *pl.* ómara.
North	shemál, báhree.
Nose	monokhéer, unf.
Not	moosh.
Not so	mooh kéddee, moosh kéza.
Nothing, none	ma feesh há-geh.
For nothing	belésh.
Now	de'lwákt [*see* Day].
A great number	ketéer kowee.
Number, *v.*	áhseb, edd.

The Numbers. El Eddud.

1 wáhed.	5, kháinsa.
2, ethnéen.	6, sitteh, sitt.
3, theláta.	7, sábā.
4, er'bā.	8, themánieh.
9, tésā (tes'sā).	16, sittásher.
10, ásherah.	17, sabātásher.
11, bedásher.	18, themantásher.
12, ethnásher.	19, tesātásher.
13, thelatásher.	20, āsheréen.
14, erbātásher.	21, wáhed oo āsherréen, etc.
15, khamstásher.	
30, thelatéen.	100, méea (*see* Hundred).
40, erbāéen.	101, meea oo wáhed.
50, khamséen.	120, meea oo āsherréen.
60, sittéen.	1000, elf.
70, sabāéen.	1100, elf oo meea.
80, themanéen.	
90, tesāéen.	

Nurse	dáda (Turk.), mord'áh.
Nut	*bew'dook.*
Oar	mukdáf, *pl.* makadéef.
Oath	helfán, yaméen.
The ocean	el báhr el málh, el máleh.
The Mediterranean	el bahr el ab'iad, *i. e. the white sea.*
An odd one	ferd, furd.
A pair and an odd one	góa oo ferd.
Do not be offended (hurt)	ma takhodshee āla kháträk.
Often, many times	ketéer nóba, kam nō'ba! (*i. e. how many times!*)
Oil of olives	zayt-zaytóon.
Sweet oil	zayt-tý-eb*, zayt-hélwa.
Lamp oil	sáerig †
Train oil	zayt-hár. ‡
Lettuce oil	zayt-khúsa.
Old, ancient	kadéem, min zemán.
Old in age.	agóos.
On, upon	fôk.
One	wáhed; *see* Numbers.
Once	nōba wáhed, marra wáhed.
Onion	bus'sal.
Open, *v.*	ef'-tāh

* From the kortum, or Carthamus tinctorius.
† From the simsim, or Sesamum Orientale.
‡ From the flax.

Open, *p. p.*	maftóoh.
Opening	fát-hah, applied also to the 1st chapter of the Korán.
Or	wulla, ya, ow; *e. g.* either this or none, ya dée ya belésh.
Orange	*pōrtōkan.*
Order, command, *v.*	aomóor, omóor.
Order, *s.*	am'r
In order that	leg'leh.
Origin	as'sel, assl.
Ostrich	nāām.
The other	e'tánee, el á-kher.
Another	wáhed ákher, wáhed ghayr, wáhed tánee, gháyroo.
Oven	foorn.
Over	fōk (fōke).
Overplus	zeeádeh.
Over and above	zý-id.
Overturn, *v.*	egh'leh.
Overturned	maghlóob.
Overtake, *v.*	el'hak
Our	betána, beta-náhna.
Out	bárra.
Outside	min bárra.
Owl	mussása; (horned —) bóoma.
Owner	sá-hab.
Oxen	teerán; *see* Bull.
Padlock	kufl.
Pail	sutl, dílweh.
Pain	wug'gā.
A pair	gōz, ethnéen.
Pale	ab'iad, as'fer.
Palm, date tree	nakhl, nákh-el
Pane (of glass)	lōh, kezás.
Paper	war'ak; (leaf of) warrakeh, ferkh.
A para (coin)	fodda, *i. e.* silver.
Paraley	bakdóonis.
Part, piece	hetteh.
Partridge	hag'gel.
Partner	sheréek.
Party	gem'mā.
Pass, *v. n.*	foot; *v. a.* fow'wet.
Paste	aséedeh, āgeen.
Patch, *s.*	rōka.
Patience	tóol-t-el-bál, sábbr.
Patient	sáber.
Be patient	tow'el bálak, úsboor.
He is patient	rōhoo towésl.
Pay money, *v.*	ed'fā floos.
Peace, pardon	amán.
—— cessation of war	soolh.
We have made peace with each other	istullah'na bād.
Pear	koomíttree.
——, prickly, *or* Cactus	tin shôk, tin seraféndee.
Peas	bisilleh.
Peasant	felláh.
Peel	gild, kishr.
Pen	kálam (kullum).
Lead pencil	kálam rōsáss.
People	nas, gem'mā, regál.
Our people	gemmā-étna.
Perfect	temám.
—— entire	sahéh, kámel.
Perfidy	khyána.
Perhaps	yoómkin, ápsar (ábsar).
Persia	ágem.
Persian	ágemee, Farsee.
Person, self	nefs.
A piastre (coin)	kirsh, *plur.* kroosh.
Pickaxe; *see* Axe.	
Pickles	toorshee.
Picture	sóora, tassowéer.
A piece	het'teh, kōttāh.
Piece, *v.*	fuss'el.
Pig	khanzéer.
Pigeon	hamám.
Pilgrim	hag, hag'gee.
Pill	hab.
Pin	dabóos.
Pinch, *v.*	ek'-roos.
Pinchbeck (metal	*tombák* (Fr.).
Pipe	shébook, ood.
Pipe, mouthpiece	fom, mup'sem (mub'sem), terkéebeh.
Pistol	taban'gia.
A pair of pistols	goz tabangiát.
A single pistol	ferd.
A pit	beer.
What a pity!	ya khōsára.
A place	mat'rah, mōda, makán, mahál.
The plague	el kóobbeh, e'tāóon.

Plank, pane (of glass)	lōh
Plate	sáhan, tub'buk, bán-gar.
Play, s.	leb (layb).
Play, v.	filláh.
Plot	fit'neh.
Plough	mahrát.
Ploughing	hart.
Pluck a fowl, v.	en'tif el fúr-kber.
Pluck, pull out, v.	en'tish.
Plunder, v.	*ṣáhab, ná-hab* (*to nab*).
Plural	gemmā.
Pocket	gayb.
Poetry	shāyr, nusm.
Poison	sim.
Point, end	turf.
Pole, stick	middree, nebóot.
Pomegranate	roomán.
A poor man	mes-kéen, fe-keér
Potatoes	*kōlkás fránges.*
Pottery	fokhár.
A pound	rotl.
Pour out, v.	soob, koob.
—— throw away, v.	koob.
Powder	trob; (gun—) baróot.
Power	kōdr (kudr).
Pray	sellee
I pray you	fee ard'ak.*
Press, v.	doosa.
——, squeeze, v.	áser (āser).
Pretty	kouei'is (qui'yis).
Prevaricator	sheklebán.
Price (*see* What, and Worth)	tem'n, (temmen,) sayr.
Agree about price of	uf'sel, fussél.
Pride	köbr e' néfs.
Prison	haba, hásel.
It is probable	gháleben.
Property, possessions	milk.
Prophet	nebbee.
Prose	nuthr, nusr.
Prosper, v.	éf-läh.
Provisions	zowád, ákul oo sherb
Pull, v.	shid.
Pull out, v.; pull off (clothes).	ek'-lā; *see* Pluck
Punishment	azáb.
Pure	táher.
On purpose	bilánieh (*in a bad sense*), bilāmed.
Push, v.	liz.
Puss! puss!	*biss! biss!*
Put, v.	hot.
Putrefy, v.	āffen.
Pyramid	háram, āhram.
A quail	soomán.
What quantity?	kud-dáy, *i. e.* how much.
Quarrel, v.	hánuk, ámel kalám.
Stone quarry	muk'ta-hag'gar.
A quarter	roob.
Quench (fire) v.	itfee.
Quince	safer'gel.
Quickly	ka-wám, belággel (*i. e.* on wheels), yálla.
Quiet	sáket.
Race	*gens* (*gense*).
Raft	ramoóse (ramoós).
Rag	sharmóota, khállaka
Rage	zemk, kudb.
Rain	mattar, nuttur.
It rains	be-un'tur.
Ramrod	harbee, kabbás.
Rank	makám.
Rare, strange	gharéeb.
A rascal	ebn harám.
Rat	far.
Raw	ny (nye).
Razor	moós.
Reach, v.	tool, élhak.
Read, v.	ek'rā.
Ready	háder.
Real	saháh, sáduk.
Really, truly	min hák, hakéeketen, hak'ka.
The reason	e' sebbub.
Rebellious	aásee, *pl.* āāsil'n.
Receive money	ek'bud floos.
Reckon, v.	ah'seb.
Recollect, v.	iftek'r.
(—ion)	(fikr).
A reed	boos.

* "On your honour." Used to deprecate punishment, and on other pressing occasions.

A relation	karéeb, áhl.
Relate, tell, *v.*	ah'kee.
Remember, *v.*	khallee fee bálak.
I remember, *v.*	fee bálee.
Reply, *v.*	rood (roodd).
Reside, *v.*	is'koon.
Return, *v.*	er'ga.
——, give back, *v.*	reg'ga.
Rhinoceros horn	korn khartéet.
Ribs	dullóoā.
Rich	shebán, ghúnnee.
Riches	ghunna (ghena).
Rid, *v.*	khal'lus.
Ride, *v.*	er'kub.
Riding, *s.*	rōkoób.
A rifle	bendookéēh shesh-kháneh.
Right, *a.*	dōghree.
Right, *s.*	hak (hak).
Right (hand)	yeméen.
Rim	harf, soor.
Ring (annulus).	hallakah, hallak.
Finger ring	dib'leh; *see* Seal.
Rise, *v.*	koom (goom).
River	náhar; bahr, *i. e.* ocean (*applied to the Nile*).
Road	derb, síkkah, tareék.
Robber	harámee.
Roof	sukf.
A room	ōda.
Root	gidr, gidder.
Rope	habbel, habl.
Hemp rope	habl teel.
Palm ——	habl leef.
Rose	werd.
Rose water	moie-werd
—— otto of	hetter el werd.
Round, *a.*	medow'-er, mekúb-bub.
Around	howaláyn, deir ma idóor.
Rouse, *v.*	kow'em, kowwem.
Royal	soltánee.
Rudder	duf'feh.
Ruins, remains; *see* Temple	benái kadeém, khary-ĭb, kharábeh.
Run, *v.*	ig'geree.
——, as a liquid	khōr.
Rushes	soomár (sumár).
Rust	suddeh.
A Sack	sekeébeh.
Saddle (of horse)	serg.
——(donkey)	bérda.
——(dromedary)	ghabéet.
——(camel)	witter, howéēh, shá-ker, basóor.
—— bags	khōrg.
Sail, *s.*	killa, kōmásh, *i. e.* cloth.
For his sake	leg'leh khátroo.
Salad	*sálata.*
for Sale	lel-báyā.
Salt, *a.*	máleh.
Salt, *s.*	melh.
Salts	melh *Ingléez.*
The same	bur'doo, bizátoo, *pl.* búrdohóm.
Sand	ruml.
Sandal	nāl.
Sash, girdle	hezám.
Saucer	*tása.*
A saw	mĭnshár.
I saw, *v.*	ána shóoft; he saw, hooa sháf.
Say, *v.*	kool.
What do you say?	betkóol ay.
Scabbard (of sword)	bāyt (e'sayf).
Scales (large)	meezán (kubbáneh).
School	muk'tub.
Scissors	mékúss.
Scold, *v.*	hánuk, it-hánuk.
Scorpion	ak-raba (ag'raba).
Scribe	káteb.
Sea	bahr, bahr el malh, el máleh.
See, *v.*	shoof; I see ana sheif (shýfe), be-shóof.
A seal	khátōm (worn as a ring).
—— impression	khitmeh.
Search, *v.*	fettesh.
Search	tefteésh.

Four Seasons.

Winter	shittah.
Spring	khareéf.
Summer	sayf.
Autumn	deméereh.

A second of time	zánee.
The second, the other	e'tánee.
Secondly	tánién.
Seed	bizr, hab, tekow'ee, ghúlleh.
Seek for	dow'r ālāy
Send, *v.*	ébaát, sháyā, érsel.
Separate one from the other	fur'red.
Servant	khuddám, subbee (lad).
Serve, *v.*	ikh'-dem.
Shade, *s.*	dooll, dool, dill, zill.
Shadow	kheeál.
Shame, disgrace	eb, āeb.
Shave, *v.*	áh-luk.
Sheep, *pl.*	ghunnum.
Ram	kharóof.
Ewe	nágeh.
Sheet, *s.*	foota, malýa(maláia)
Shell	woddā.
Shield	dar'raka.
Shine, *v.*	íbrook.
Ship	mérkeb*
Shirt, *s.*	kamées: *pl.* komsán.
Shoe	merkóob, *pl.* marakéeb
Horse shoe	nāl.
Yellow slipper	must, mez.
Short	kōseír (kossý-er).
Small shot	rush.
Shoulder	kitf.
Show, *v.*	wer'ree.
Show me	wereénee.
Shut, *v.*	uk'-fel.
Shut the door	rood, étrush, úkfel el bab.
Shut, bolt the door	sook el bab.
Shut, *p. p.*	merdóod, matróosh, maskóok, makfool.
Sick (*see* ill)	meshow'ish, aián.
Sick, to be	istuf'rugh.
Side	gemb.
Sieve	ghōrbál.
Silk	harér.
Sight, *s.*	shoof, nudr.
Silent, *a.*	sákut.
Be silent, *v.*	ōs'-kut (ōs'koot).
Silver	fod'da.
Simple	mokhtus'surah.
Single	mooffrud, ferd.
Sing, *v.*	ghun'nee.
The singular	mooffrud.
Sir!	séedee! sidi!
Sister	okht.
My sister	okhtee.
His sister	okhtoo.
Sit, *v.*	ō'-kut.
Size	kōbr.
Skin, *s.*	gild.
Water skin	keérbeh.
Sky, heaven	sémmā.
Slave	abd, khádem.
Female	gárreea(járeea).
Slaughter	ketál.
Sleep, *s.*	nôm, *v.* nàm.
Sleeping	neim (nýim).
Slowly	be-shwō'-esh.
Small, *see* Little	soghéer.
Smell, *v.*	shem.
Smell, *s.*	shem, reëh.
Sweet smell	reëh (reht) helwa.
Blacksmith	haddát.
Smoke, *s.*	dō-khán.
Smoke, *v.*	ish'rob dō-khán.
Smooth, *v.*	ef'red; *adj.* nām.
Snail	hala-sō'n (hala-sōn).
Snake	tábán, han'nesh, dood.
Horned	hei bil-koróon.
Asp	na'sher.
Snare	fukh.
Snuff	neshō'k, (neshóke).
Snuffers	makúss (mekúss) —e'shem'má.
So	keddee, kéza.
Soldier	ás-karee, *pl.* asáker, asker.
Disciplined	nizám.
Some of it	minoo, minnoo.
Something	hágeh, shay.
Some few things	bād shay.
Sometimes	wáhed-wáhed-nóba, bād-ōkát.
Son	ebn, welled.
Song	ghō'na.

* The camel is sometimes called mérkeb (as a shoe merkóob), not because it is the "Ship of the Desert," as some have supposed, but because merkeb signifies something to mount upon (Fr. *monture*), so that the ship is rather the camel of the sea than the converse, and the Arabs had camels or *monturrs* before they had ships or shoes.

Sorry	hazéën (sábán).
I am sorry, *v.*	isāāb'aláy.
Sort, *s.*	*gens*, shikl.
Sound, voice	hess.
Sour, acid	há-duk, há-mood.
South	genóob, kub'lee (kib'-lee).
—— wind	now.
Sow (seed) *v.*	ez'ra.
—— (cloth) *v.*	khý-et.
Span	shibr.
—— with fore-finger.	fitr.
Speak to one about, bespeak	wessee (wussee).
Speak, *see* Talk.	
Spear	hārbeh.
Spend (money)	dý-ā, és-ref.
Spider	ankabóot.
—— web	ankabóot.
Spill, *v.*	koob (kubb).
Spirit	rōh.
A spirit	*áfréet*, *pl.* afaréet, *ginnee*, *pl. gin.*
A good spirit, *see* Angel.	
Split, *p. p.*	mafloók.
Spoon	málaka.
Sportsman	sy-ád.
Square	mōrub'bāh, mō-rub'bā.
Stable, *s.*	*stabl.*
Stand up	kóom āla haýlak.
Stand, *v.* } Stop }	yoókuf, wukkuf.
Star	nigm ; *pl.* nigoóm.
Statue	mas-khóot.
Stay, wait, *v.*	us'boor.
Steal, *v.*	*es'rook*, *es'ruk* [*to sherk*].
Stealth, *s.*	seérkah.
By stealth	bil-dūss.
Steel	soolb.
A steel (for flint)	zeenád.
Stick.	nebóot; assaía (as-sýeh), shamroókh.
Stick of palm	geréet.
Still	sákut.
—— yet	lissa.
Sting	shôk.
He is stingy	eédoo másek.
Stirrup	re-káb.
Stone	hággar.
Stop, *see* Stand and Wait.	
Stop up, *v.*	sid.
Stopped, closed	masdóod.
Straight	dōghree.
String	doobára.
Strong	shedeét, gow'ee.
Straw	tibn.
Street	derb, sikkeh.
Stumble, *v.*	áh-ter.
He struck	dérreb (*see* Beat).
Strike a light	ek'da (égda).
Style	kesm, tertéeb, shikl
Begin the subject	éftah séeratoo, éftah e'séera.
Such a one	foolán (felán).
Suck, *v.*	moosa.
Sugar	sook'ker.
Sun	shems (*fem.*).
The sun has set	e'shems ghábet.
Sulphur	kabréet.
Summer	sáyf.
Suppose, *v.*	zoon' (zoonn), khum'men.
Swell, *v.*	yóorem.
Swollen	warm.
Swear, testify, *v.*	ish'-had, áhlif.
—— at, abuse, *v.*	ish'tem.
Swallow, *v.*	eb'lā.
Sweet	hel'wa.
Swim, *v.*	aōm.
Sword	sayf.
Syria	e'Sham.
System	tertéeb, nizám.
Table cloth	foóta e'sō'ffra.
Table	sōffra.
——, Turkish	koórsee.
Tail	*dayl.*
Tailor	khyát.
Talk, *v.*	itkel'lem, it-had'-det.
Take, *v.*	khod.
Take away, *v.*	sheel.
Take in, cheat	ghush, ghush'em.
Tall	toweél (towwéel).
Tamarinds	*támr hindee.*
Tamarisk	tur'fa.
Tan, *v.*	ed'bogh.
Tax	fer'deh, méeree.
Tea	shy.
Teach, *v.*	álem.
Tear, *v.*	sher'mut.
A tear	dim'moo.

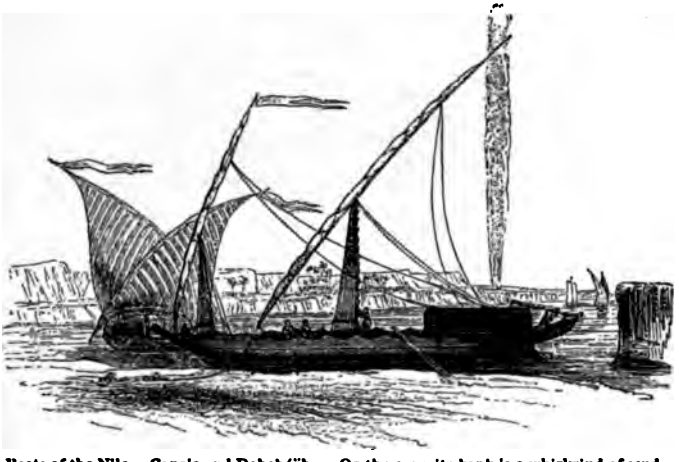
Telegraph	e-shára.
Telescope	nadára.
Tell, v.	kool, áh-kee.
Temple	*bárbah.*
Tent	khaym, kháymeh.
Tent peg	wat'tat.
Than	min, an.
We thank you for a present	nish'koor el fódl.
——— for inquiry	allah ibárak fèek.
——— for a great favour, I am much obliged to you! also ironically	ket'-ther (getther) kháyrak.
Thank God	el ham'doo lilláh.
Then	somma, badén.
There	benák.
They, their	hoom, beta'-hoom.
Thick	te-kheén.
Thief (*see* Robber and Steal).	
Thigh	fukhd, werk.
Thin	roofýā (roofèiā), refèeā.
Thing	hágeh, shay.
Things	asheeát.
—— matters	omoór.
Think, *v.*	iftekker, khum'-men.
I think, supposе	ana azóon, tekhmeethálet.
Third	dee, háza.
This	deéka, dikkái, da.
That	dōle (dôl).
Those	at'tush.
Thirst	āt-shā'n.
Thirsty	shōke (shôk).
Thorn	fikr.
Thought	khayt.
Thread, *s.*	at'taba.
Threshold	éf'la.
Thrive, *v.*	ér-mee.
Throw, *v.*	subā el kebeer.
Thumb	rāād.
Thunder	zukzuk (zugzug).
Tickle, *v.*	ei'boot.
Tie, *v.*	mashdóot.
Tight, drawn	dý-ik (déi-uk), maznóok.
Time, narrow	nōba.
Time, *volta*	wakt.
——, *tempo*	
Tin	*kazdeér* (κασσιτερον).
Tin plate	safèeh.
Tin, *v.* whiten	béiad, býad.
Tinder	soofin.
Tired	bat-lā'n.
To	illa, eéla.
Toast (bread)	esh mekum'mer.
Tobacco	dō-khán, *i. e.* smoke.
Together	sow'a—sow'a, weéa bād.
To-morrow	boókra.
Tongs	māsheh.
Tooth	sin, *pl.* sinnán, sinoón.
Top	ghuttā (cover).
Torch	mash'al.
Tortoise	sah'lifeh.
Torture	azáb.
——— *v.*	ázeb, addab.
Touch, feel, *v.*	has'sus.
Do not touch that	la tehót eédak āláy.
Tow	meshák.
Tow (a boat)	goor e' lebán.
Towel, napkin	fóota, máh-rama.
Tower	*boorg.*
——— fort	kálā.
Town	bel'led (bel'ed), *pl.* belád.
Large town	ben'der.
Treachery	khyána.
Treacherous; (*see* Betray and Perfidy).	khein.
Tree	seg'gereh, sheg'gereh.
Trickery, machination	dooláb, doobára, haýleh.
Trouble	taab.
True	sáheh, dō'ghree, sáduk, sahèeh.
Try, prove, *v.*	kur'reb.
Tub	mustéla.
Turban	*shall,* em'meh.
Turk	Toork, Osmánlee, Osmánli.
Turn, *v.*	dow'er.
Turquoise	faroo'see.
Twice	marrataýn, nobataýn.
Twist, *v.*	ib'room.
Tyrant / Tyrannical	za'lem.

Tyranny	zoolm.
Valley	wádee (wády).
Value, price	temn (témmun).
Vapour	bō-khár.
Vase	*tāsa.*
Vegetables	khōdár.
Very	kow'ee; very large, kebeér kow'ee.
Ugly	wáhesh, bil-hám.
Violent	kow'wee (kow'ee).
Violet	benef'sig.
Virgin	bikr.
Umbrella	shemséëh.
Undo, unite, *v.*	fook', hell.
Uncle.	am.
—— (mother's brother)	khāl.
Until	illa, le, íllama, lóma.
Under	takht.
Vocabulary	sillemee, ketáb sillemee.
Voyage	saffer.
Up, upon, over	fōke (fōk).
Upper	fokánee.
Use, utility	néffa.
It is useful	ínfā.
—— of no use	ma infásh.
Used, worn, second-hand	mestah'mel.
Usury	ribh.
Vulture [*terus*	nisser, nisr.
—— *percnop-*	rákh-am (rákhum).
Wafer	bershám.
Wager	ráhaneh.
Wages	gemkéëh.
Waist	*woost, i. e.* middle.
Wait, stop, *v.*	us'boor.
Wake, *v. a.* and *n.*	es'-hur (es'-her).
Walk, *v.*	im'-shee.
Walking	má-shee.
Wall	*hayt.*
Walnut	gōz.
I want, *v.*	ana ow'es (owz), ana aréed, ana táleb (atlub).
What do you want?	ow'es-ay, owz-ay; *by the Arabs,* Esh teréed.
I want	ow'es, ow'z, lázemlee, aréed.
I want nothing	moosh ow'es hágeh.
War	harb, shemmata.
Warm	sōkhn.
Lukewarm	dáfee.
I warned you	ana wusaýt-ak.
I was	koont.
He, it, was	kan.
She was	kan'net.
We were	koon'na.
You were	koóntum, koóntoo.
They were	kánoo.
Wash, *v.*	ugh'-sel.
Waste, *s.*	khō-sá-ra.
A watch	sāā.
Water, *s.*	mō'ie, ma, mō'ieh.
Water, *v.*	is'-kee.
—— sprinkle	roósh, rush.
Fresh water	móie hel'wa.
Spring (of water)	ain, ayn (*i. e.* eye), ed.
Water, torrent of (*in the desert*)	sayl.
—— basin of (in a rock)	kháraza, mesék.
—— small basin of	mesáyk.
—— basin or natural reservoir, when filled up with sand or gravel	theméeleh.
—— well of	beer.
—— reservoir (built)	hôd.
—— pool of rain water	magára (makára).
—— river or stream	nahr.
—— channel or conduit	mig'gree.
Water melon	ba-téekh.
Wax candles	shemmā skanderánee.
Way	sikkah, derb.
We	ah'na, nah'na.
Weak	bat-lán, da-eéf.
One week	goóma wá-hed.
Weigh, *v.*	yoó-zen.
Weight	tōkl, wézzen.
A well	beer.
Well, good.	tý-eb.
Wet	mabloól.
Wet, *v.*	bil.

What	ay, esh.
What do you say?	betkoól-áy, tekool-ay?
What's the matter?	khabbar-áy, géra-ay, el khabbar-áy?
What's the price of this?	be-kám dee?
What is this worth?	eswa áy dee?
What are you doing?	betámel áy; *by the Arabs*, esh te-sow'wee?
What o'clock is it?	e' sä'ä fee kám?
Wheat	kum'h.
A wheel	aggeleh.
When	léma (lemma), émte.
At the time that	wakt ma.
Where?	fayn (*by the Arabs*, owwáyn)?
Where are you going?	ente rye fayn?
Where did you come from?	ente gayt min ayn?
Which?	an'-hóo?
That which	el-azée, élee (ellee).
Whip of hippopotamus hide	korbág.
White	ab'iad, *fem.* baýda.
Whiten, *v.*	bý-ed.
Whitening	tabeshéer.
Why?	lay? lesh?
Who	min.
Who is that?	da mín?
Who said so?	min kal (gal) kéd-dee?
Whose	beta mín.
The whole	el kool, kool'loo.
Wicked	harám.
—— rascal	ebn harám.
Widow	az'beh, er'meleh.
Widower	ázeb, er'mel.
Wife	marra, zōg, hōrmah.
Wild animal	wáhsh (wáhesh).
I will, *v.*	ana ow'es (aw's).
Wind, *s.*	réeh, how'a.
North wind	e'tty-áb.
Window	shu-bák.
Wine	nebéet, *sharáb.*
Wing	ge-náh.
Winter	shitta.
Wipe, *v.*	em'sah.
Wire	silk.
Wish	tool'beh.
Wish, *v.*	et'loob.
I wish, *v.*	bid'dee, fee kháttree.
I had wished	aréed.
With	eraýt, kán fee khá-tree.
Within	má, wée-a.
Witness	goóa.
Wolf	sháhed.
Woman	deeb (deep).
Women	marra, nissa, hōr-mah.
I wonder at	nis-wán, haréem.
I wonder if, *i. e.* wish to know	ana as-tá-geb.
Wonderful	ya tárra, hál toora.
Wood	ägéeb.
Firewood	khesh'-ob.
Wool	hattob.
Word	soof.
Work, *v.*	kilmeh, kalám.
World	ishtōghl, faal.
Worm	doóneea.
Worth, it is	dood.
Wound	éswa.
Wounded	gérah (gerrah).
Write, *v.*	magrooh.
Wrote	ik'tub; writer, ká-teb.
Writing	ket'teb.
Written	ketábeh.
	maktoób.

A yard, court hôsh.

Year	senna (senneh).
Yesterday	embä'ra (*by the Arabs*, ums, *or* umse).
The day before yesterday	owel embära. (*by the Arabs*, owel ums).
Yes	íwa, eíwa, näm.
Not yet	lissa.
You	en'te; entee, *fem.*; éntoom, *pl.*
Young	soghéier; *vulgo* zwéir.
Young man	sheb, geddä.
Your	betäk; betáhtak, *f.*
Youth	shebáb, sheboobéeh.



Boats of the Nile — Cangia and Dahabéëh. — On the opposite bank is a whirlwind of sand.

ROUTES.

ROUTE 1.

LONDON TO ALEXANDRIA.

In going from England to Alexandria, the quickest way is by sea to Gibraltar and Malta, or through France to Marseilles, and thence by the steamer to Egypt. (See Introduction, on the Voyage to Alexandria.)

ALEXANDRIA.—1. Arrival at Alexandria.

Pompey's pillar is in latitude 31° 10′ 45″ N. and longitude 29° 54′ E. from Greenwich. The coast is exceedingly low, so that the highest parts only begin to be seen at the distance of about 18 miles, and the line of the coast itself is not discernible till within 13 or 14. Though there is water to the depth of 6 fathoms close to the Pharos, and from 5½ to 4 along the whole shore to the point of Eunostus, at the entrance of the western harbour, and at 1½ mile off not less than 20 fathoms, it is exceedingly dangerous to approach at night. There is, however, very good holding ground in the roads; and ships anchor, or lay to, about a mile off shore. The first objects perceived from the sea are Pompey's Pillar, the forts on the mounds raised by the French, the Pharos and new lighthouse, and the buildings on the Ras e' Tin (the "Cape of Figs"), between the two ports; and on nearing the land, the obelisk, the Pasha's hareem and palace, the houses of the town, the masts of ships, and the different batteries (which have been lately much increased), the windmills to the west, and the line of coast extending to Marábut Point, begin to be seen.

The old lighthouse, which occupies the site of the ancient Pharos, on a rock joined to the land by a causeway, has long been pronounced insufficient for the safety of vessels making the coast, both from its want of height, and the bad quality of the light itself, especially in foggy weather, when it can scarcely be seen till a vessel has neared the land. Its distance from the western harbour is an additional cause of complaint. To remedy these inconveniences, Mohammed Ali has erected a new lighthouse on the point of Eunostus, which has at least the advantage of being in a better position for vessels arriving from Europe; but he has made the mistake of not having a revolving light, which might have been put up at little more expense.

On arriving off Alexandria by daylight, a pilot comes on board, to carry the vessel through the complicated channels of the western or old port, which are beset with shoals and reefs. But on making the coast late in the evening, she lays to till daylight, and early in the morning the pilot comes off; for no captain thinks of entering the harbour without him; the buoys laid down by the English in 1801, to mark the passage, having been removed as soon as they left the country. There are many shoals on which the water is not sufficient for vessels of large tonnage; and first-rate line of battle ships are obliged to take out their guns, to enable them to pass safely through these channels. The main or central channel has 5 and 6 fathoms water, the Marábut 4½, 5, and 6; others, 4, 5, and 6; but they are very narrow, the widest not quite

2½ cables or 1500 feet. The deepest part of the harbour, about due W. and due N. of the Catacombs, is 10, 10½, and in one place 11 fathoms; close in, to within 200 feet of the shore, it is from 4 to 6; and under the town itself, at little more than 1 cable's length off, 3 and 4 fathoms.

The steamer anchors alongside a large boat moored there as a coal depôt: and shoals of boats come off to take the newly arrived strangers with their baggage ashore. When the packet is full of passengers, there is frequently great confusion with the luggage, which is piled up and so mixed in one general mass, that it is difficult for any one to find his own: a traveller should therefore take care to have it all put together when he embarks, particularly if he has much; and should go, or send his servant, a short time before he reaches Alexandria, to see that it is in one place and accessible, to escape a disagreeable scramble at the last moment.

If he has paid his passage at the office, and arrangements have been made for landing his things, it is unnecessary to take further trouble about them beyond seeing that they are all safe: and the *Cawáss* employed by the Company will undertake to pass them at the Custom House.

When a passenger has paid beforehand for the expenses of landing his luggage and Custom House fees, the *Cawáss* has no further claim on him; but in order to give some idea of the charges made in other cases by this functionary, it may be said that the ordinary sum paid him, for taking the luggage of two persons from the vessel to the hotel, is 33 piastres, which includes the boat, one camel, and the Custom House fee, and is nearly twice as much as it ought to be.

If not on his way to India, and consequently no previous arrangements have been made, or if he does not apply to the Company's Cawáss for this purpose, the traveller will be obliged to hire a boat for himself, or with some other passenger, and go to the Custom House, where a small fee will enable him to pass his luggage without examination; provided it has the appearance of containing solely personal effects, and does not consist of large cases, which have the character of merchandise. The hire of a boat ought not to be more than 3, or at most 5, piastres, though the boatmen will not be contented with double that sum; and the Custom House fee may be from 6 to 10 piastres, according to the quantity of things. Wine and spirits pay a duty, as well as all merchandise, but a small quantity for private use is passed under the title of luggage.

There is at present some difficulty respecting the question of duties. According to the treaty of Balta Limán, all goods are to pay 5 per cent.; that is, 3 on entering the ports of Turkey, and 2 on leaving them for the interior; which of course exempts them from further examination at any inland towns. In virtue of this, wine and spirits are free from every other duty, hitherto levied upon them at Cairo and other places. The treaty is very explicit in its conditions respecting the duties, the abolition of monopolies and the right given to all Europeans of purchasing the produce of the country, and exporting it without impediment on the payment of an *ad valorem* duty; notwithstanding which it is constantly evaded.

On landing, the stranger, if he escapes the rapacity of the boatmen, who, like all other classes at Alexandria, are never satisfied, however well paid, is immediately pressed on all sides by the most importunate of human beings, in the shape of donkey drivers. Their active little animals may be called the cabs of Egypt; and each driver, with vehement vociferations and gesticulations, recommending his own, in broken

English or bad Italian, strives to take possession of the unfortunate traveller, and almost forces him to mount. Having quickly selected one, in order to avoid a continuation of this, to a sufferer disagreeable, and to a bystander ridiculous, scene, away he is hurried off through narrow dirty streets, leaving his servants to bring the luggage on asses or camels.

For a donkey he ought to pay 1 piastre to the Frank quarter, a native or a resident giving about half that sum; and although 5 would not content these people, he should not, for the sake of saving himself trouble, have the folly to yield to their importunities. It is by doing this that the English lately travelling in Egypt have entailed so much trouble on those who now visit the country, increasing not only the expense, but numerous annoyances; and the hotel keepers are not the least to blame for their encouragement of such impositions, of which they themselves now begin to feel the bad effects.

For a camel to the hotel he should not give more than 5 piastres; though, if there are numerous passengers, and many camels are in requisition, 10 must sometimes be paid.

If he does not dislike going on foot (provided it is dry weather), a walk of 15 or 20 minutes will take him to the hotel.

The streets through which he passes are narrow and irregular, the houses appearing as if thrown together by chance, without plan or order; and few have even that Oriental character which is so interesting at Cairo. Here and there, however, the lattice-work of the windows and a few Saracenic arches give the streets a picturesque appearance; and if he happens to take the longer, but more interesting, road through the bazaars, the stranger will be struck with many a novel and Eastern scene. But he had better visit them, after he has secured and arranged his rooms at the hotel.

On emerging from the dingy streets of the Turkish quarter, he will be surprised by their contrast with the larger and cleaner dwellings of the Europeans, where he will readily distinguish the houses of the consuls by the flag-staffs rising from their flat roofs. In the western harbour he will also have observed some buildings, of a superior style, as the Pasha's palace, and some public buildings, which bear the stamp of Constantinople, or of Frank, taste; and even before landing he will have perceived considerable activity in the port, from which he may form some idea of the improvements that have there taken place under the rule of Mohammed Ali.

The Frank quarter stands at the extremity of the town, farthest from the new port; which is in consequence of the European vessels having formerly been confined to the eastern harbour, and the consuls and merchants having built their houses in that direction. It has, within the last seven years, greatly increased in size by the addition of the large square; in the centre of which stands a small badly proportioned obelisk of Oriental alabaster, presented to the town by Mohammed Ali. The stone is from a quarry in the desert opposite Benisooef; but it is of very inferior quality, and badly selected, having been taken from parts of the stratum not sufficiently compact for slabs of large dimensions. In this square stand the principal hotels and most of the consulates; and here the national guard are drilled soon after sunrise every Saturday morning; the regular troops, if any in garrison, being exercised every morning, except Friday, near the Pasha's palace on the Rase'teen, between the two ports.

2. Hotels at Alexandria. — The principal hotels are Rey's, or L'Hôtel d'Europe; Coulomb's, or L'Hôtel de l'Orient. The former, which till 1842 belonged to Messrs. Hill, is the one mostly frequented by the English. The charges are 40 piastres a day board and lodging,

which include breakfast, dinner, tea, and a bedroom. A sitting-room is charged extra, as well as wines, beer, wax candles, coffee, &c. The cuisine is good, and the landlord and attendants civil.

The prices at the other hotel are the same. At Coulomb's you meet with much civility; and his rooms at the Orient are by no means bad.

It is less easy to find good rooms, or houses "to be let," at Alexandria than at Cairo; and they are much dearer.

3. Servants. — Native and other servants may be engaged at Alexandria, or Cairo, for the voyage to Upper Egypt, or for a residence at those places, at the following rate: —

Turkish Cawáss, or Kawáss (Chowish), improperly called Janissary, 1 dollar a day or 30 dollars a month; Italian, French, German, or Greek servant, 20 to 30; Maltese, 12 to 20. Native servant speaking Italian, or other European languages, 12 to 20; Native man cook, 5; Cook and servant of all work, 6; Native servant speaking very little Italian, 3 to 8; Native servant speaking only Arabic, from 55 to 60 piastres. (These are all fed by their master.) *Seis* (*Sýis*) or groom, 85 piastres, and keeping himself.

Turks and natives resident at Alexandria or Cairo pay much less, and at the latter place they seldom give their servants more than from 10, or even less, to 20 piastres. But they are very badly dressed, and have often a miserable appearance, unless clothed by their masters. (See Servants at Cairo, sect. 2. *c*.)

4. Boats. — Boats are engaged at Alexandria for the voyage to Cairo, at from 225 to 275 piastres; with a small fee to the captain, if he behaves well. When taken to Atfeh only the price is about 100 piastres. Those who prefer the steamer, may take a place from Alexandria to Cairo for 3*l*. 10*s*.; but it only goes occasionally. The voyage by a steamer occupies 32 or 33 hours from Alexandria to Cairo, and about 20 in returning; in a sailing boat about 3½ to 4½ days, and 3 in returning. (See Route VI.; and for boats hired at Cairo for Upper Egypt, see sect. 2. *g*.)

5. Things to be purchased at Alexandria for the journey to Cairo. — I have already mentioned the things requisite for a journey in Egypt. I shall now point out those which are most necessary in the route from Alexandria to Cairo, supposing the traveller to be already provided with the others marked "E." and "A." in the list of p. 3. They are for one person, and the quantity may be increased according to the number or wants of a party.

	Piast.	Par.
Potatoes, 1 oka - -	1	20
Rice, 1 oka - -	2	20
Maccaroni, 1 oka - -	3	20
1 cheese - - -	10	0
Sugar, 1 loaf - -	19	20
Coffee (*bonn*), 1 rotl -	4	20
Bread - - -	6	0
Salt - - -	2	20
Pepper - - -	1	0
2 *Goollel* or water bottles -	3	0
Meat, 2 *rotls* or lbs. -	8	0
Charcoal, 1 mat - -	22	20
Kumr-e'déen (apricots) -	9	20
Common soap, ½ oka -	3	10
Butter, 1 oka - -	5	0
4 fowls at 3 or 3½ (1 piastre on the road) - -	14	0
Cafass or coop - -	1	20
Food for fowls - -	0	20
2 mats for cabins - -	8	0
Oil, 1 flask - -	7	0
1 basket, and wood for lighting fire - -	2	0
Candles, ½ oka (spermaceti)	12	0
2 baskets for things -	2	20
String - - -	1	0
Nails - - -	1	20

It may not be altogether useless to the traveller to know the prices of some of the things mentioned in the list of p. 3., which he may probably purchase at Alexandria.

	Piast.	Par.
A blanket called *buttanéeh*	135	0
Mouthpiece of pipe -	140	0
Cherry stick pipe, 4 feet to 5 long - 9 to	30	0
3 pipe bowls - -	1	5
Wire for pipe - -	2	0
1 carpet (*segádee*) -	150 to 400	
3 copper boilers (*halleh*, *pl. hellel*), - -	105 to 119	
1 *tossa*, or saucepan, with cover (copper) -	30	0
1 small coffee-pot (copper)	6	0
Tinning copper - -	8	0
1 tin *fanoos*, or lanthorn with cloth sides -	7½	0
1 small *fanoos*, or lanthorn with glass - -	5	0
1 tin pot for water -	12	0
2 tin cases for coffee and sugar - -	12	0
2 small tin cases for salt and pepper - -	12	0
1 tin coffee-pot - -	2	5
1 tin kettle - -	6	0
1 rope for flag, &c. -	5	0
1 pulley for flag, &c. -	2	20
Flag (small jack) -	40 to 50	
2 fire-places, *Mungud* -	6	0
White bason - -	6	0
Turkish coffee-cups and their stands, each -	2	20
2 wooden spoons for kitchen -	0	10
5 *okas* spermaceti candles for the voyage in Upper Egypt - -	120	0
Tea, the *oka* (green) -	80	0
Tea, the *oka* (black) -	40	0
Wooden bowl for washing linen, called *kussa mughrebee* - -	25	0
Tongs and kitchen knife	2	0
Potatoes, 20 *okas* for the journey to Upper Egypt - -	20 to 30	
Basket for the journey to Upper Egypt - -	1	20
8 *okas* of maccaroni for journey - -	28	0
Cloth for curtains, the *drah* or cubit -	1	10
Tobacco (the *oka*) -	14 to 18	

	Piast.	Par.
Flour (if thought necessary), the *oka* - -	3	0
Fan for fire in lieu of bellows - -	1	20
Fly flap, *manáshek* -	4	0

It may also be as well to add the prices of the following at Alexandria: —

	Piast.	Par.
Beef and mutton, the *oka*	4	0
Charcoal - -	0	25
Wood - - -	0	10
Rice - - -	2	0
Butter - - -	8	0
Oil - - -	6	0
Fine oil - -	12	0

6. History of Alexandria. — Alexandria was founded on the site of a small town called Racôtis, or Rhacôtis, by the great conqueror after whom it received its name.

Its commodious harbour and other local recommendations rendered it a convenient spot for the site of a commercial city, and its advantageous position could not fail to strike the penetrating mind of the son of Philip. It promised to unite Europe, Arabia, and India; to be a successful rival of Tyre; and to become the future emporium of the world.

In the time of the Pharaonic kings the trade of Egypt was confined to the countries bordering on the Arabian Gulf; and if, as is possible, India may be included among the number of those with which the Egyptians traded, (either directly by water, or through Arabia,) the communication was maintained by means of that sea, or by land over the Isthmus of Suez. Indeed, I believe that Ænnum (or, as it was afterwards called, Philotera), and the predecessor of Arsinoë, were the only two ports on the Red Sea during the rule of the early Pharaohs; the small harbours (the *portus multi* of Pliny) being then, as afterwards, merely places of refuge for vessels in stress of weather, or at night during a coasting voyage; and no towns yet existed on the sites of those known in

later times as Berenice, Nechesia, and Leucos Portus.

The commercial intercourse with the N. of Arabia, Syria, and the parts of Asia to the N. and N. E. of Egypt, was established by means of caravans, which entered Egypt by the Isthmus of Suez; and it was with one of these, on its way from Syria, that the Ishmaelites travelled, who brought Joseph into Egypt. They had come "from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt;" and this was the same line of route taken by the Egyptian armies on their march into Asia.

The Mediterranean was not used by the Pharaohs for maritime purposes connected either with war or commerce, until the enterprise or the hostility of strangers began to suggest its importance. But such was the jealousy of the Egyptians, that foreign merchants were forbidden to enter any other than the Canopic, of all the seven branches of the Nile; and Naucratis was to them what the factories of a Chinese port have so long been to European traders. It was not until the reign of Apries that ships of war were fitted out upon the Mediterranean, though so long used on the Red Sea. Under that Pharaoh an expedition was sent against Cyprus; and even the Tyrians were defeated in a naval combat by an Egyptian fleet.

But when the advantages of a more extended commercial intercourse with Europe, and the possibility of diverting the course of the lucrative trade with India and Arabia from Syria to Egypt, were contemplated, the necessity of a port on the Mediterranean became evident; and the advantages offered by the position of Rhacôtis with its Isle of Pharos pointed it out as a proper place for establishing the projected emporium of the East.

Tradition had fixed on this spot as the abode of the fabulous Proteus, called by Virgil and others a sea god and prophet, by Herodotus and Diodorus a king of Egypt; whose pretended appearance under various forms is gravely attributed by Lucian to his postures in the dance, and by Diodorus to his knowledge of astrology, or to the supposed custom of the king's assuming various dresses to impose on the credulity of the people. Though, after all these statements, there seems to be only one doubt, which is the greatest fable, the fable or the explanation.

After his conquest of Syria, Alexander had advanced into Egypt, and, by the taking of Memphis, had secured to himself the possession of the whole country. While at Memphis he conceived the idea of visiting the temple of Jupiter Ammon in the African desert; and with this view he descended the river to the sea. He then followed the coast westward from Canopus, until his attention being struck with a spot opposite the Isle of Pharos, he stopped to examine its position, and the advantages it offered as a naval station. It had been occasionally used as a refuge for ships at a very remote period, and Homer had mentioned it as a watering place at the time of the Trojan war.

According to Strabo, the ancient Egyptian kings, seeing that it was a spot frequented by foreigners, and particularly by Greeks, and being averse to the admission of strangers, stationed a garrison there, and assigned to them as a permanent abode the village of Rhacôtis, which was afterwards part of Alexandria.

"The island of Pharos," says the Geographer, "is of oblong form, standing near the shore, and forming by its position an admirable port. The coast here curves into a large bay, with two promontories jutting out into the sea, on its eastern and western extremities; between which is the island, furnishing a barrier in the middle of the bay."

This island was afterwards con-

nected with the main land by a dyke, and on a rock close to its extremity was built the famous tower of Pharos. But the description given of it by Homer, and the error respecting its supposed distance from the shore I shall have occasion to mention presently.

Alexander, on arriving there, seeing how eligible a spot this natural harbour offered for building a city, lost no time in making arrangements for its commencement. The plan was drawn out, and Dinocrates, the architect, was commissioned to build the new city, which, from its founder, received the name of Alexandria.

"The future prosperity of this city," continues the Geographer, "is reported to have been foreshown by a remarkable sign, manifested during the operation of fixing its plan. For, whilst the architect was marking out the lines upon the ground, the chalk he used happened to be exhausted, upon which the king, who was present at the time, ordered the flour destined for the workmen's food to be employed in its stead, thereby enabling him to complete the outline of many of the streets. This occurrence was deemed a good omen;" and previous to prosecuting his journey to the Oasis he had the satisfaction of witnessing the commencement of this flourishing city, B. C. 323. Strabo then enumerates the advantages of its site, and describes the position of some of its public buildings. "It possesses," he says, "advantages of more than one kind. Two seas wash it on both sides, one on the north, denominated the Egyptian, the other on the south, which is the Lake Marea, called also Maeotis. The latter is fed by several canals from the Nile, as well from above as from the sides; and by it many more things are brought to Alexandria than by the sea, so that the port on the lake side is richer than that on the coast. By this, also, more is exported from Alexandria than imported into it, which any one who has been at Alexandria and Dicæarchia must have perceived, in looking at the merchant ships trading to and fro, and comparing the cargoes that enter and leave those two ports. Besides the wealth that pours in on either side, both by the seaport and the lake, the salubrity of the air should also be noticed, which is caused by the peninsular situation of the place, and by the opportune rising of the Nile. Other cities situated on lakes have a heavy and suffocating atmosphere during the summer heats, and, in consequence of the evaporation caused by the sun, the banks of those lakes becoming marshy, a noxious exhalation is generated, which produces pestilential fevers; but at Alexandria the inundation of the Nile fills the lake in the summer season, and by preventing its becoming marshy, effectually checks any unwholesome vapours. At that time, also, the Etesian winds, blowing from the northward and passing over so much sea, secure to the Alexandrians a most delightful summer.

"The site of the city has the form of a (Macedonian) mantle, whose two longest sides are bathed by water to the extent of nearly 30 stadia, and its breadth is 7 or 8 stadia, with the sea on one side and the lake on the other. The whole is intersected with spacious streets, through which horses and chariots pass freely; but two are of greater breadth than the rest, being upwards of a *plethrum* wide, and these intersect each other at right angles. Its temples, grand public buildings, and palaces occupy a fourth or a third of the whole extent: for every successive king, aspiring to the honour of embellishing these consecrated monuments, added something of his own to what already existed. All these parts are not only connected with each other, but with the port and the buildings that stand outside of it.

"Part of the palace is called the museum. It has corridors, a court, and a very large mansion, in which is the banqueting room of those learned

men who belong to it. This society has a public treasury, and is superintended by a president, one of the priesthood, whose office, having been established by the Ptolemies, continues under Cæsar.

"Another portion of the palace is called *Soma* ('the body'), which contains within its circuit the tombs of the kings, and of Alexander. For Ptolemy, the son of Lagus, took the body of Alexander from Perdiccas, while on its removal from Babylon; and having carried it to Egypt, buried it at Alexandria, where it still remains. But it is no longer in the same coffin; for the present one is of glass, and the original, which was of gold, was stolen by Ptolemy surnamed Cocces (Κοκκης) and Parisactus (Παρεισακτος), though his immediate fall prevented his benefiting by the robbery.

"On the right as you sail into the great harbour are the island and tower of Pharos; on the left, rocks, and the promontory of Lochias, where the palace stands; and, as you advance on the left, contiguous to the buildings at the Lochias, are the inner palaces, which have various compartments and groves. Below them is a secret and closed port, belonging exclusively to the kings, and the Isle of Antirhodus, which lies before the artificial port, with a palace, and a small harbour. It has received this name as if it were a rival of Rhodes. Above this is the theatre, then the Posidium, a certain cove lying off what is called the Emporium, with a temple of Neptune. Antony, having made a mole in this part projecting still further into the port, erected at its extremity a palace, which he named Timonium. This he did at the end of his career; when he had been deserted by his friends, after his misfortunes at Actium, and had retired to Alexandria, intending to lead a secluded life there, and imitate the example of Timon. Beyond are the Cæsarium and emporium (market), the recesses, and the docks, extending to the Heptastadium. All these are in the great harbour.

"On the other side of the Heptastadium is the port of Eunostus; and above this is an artificial or excavated one, called Kibôtus (the basin), which has also docks. A navigable canal runs into it from the lake Mareotis, and a small portion of the town extends beyond (to the W. of) this canal. Farther on are the Necropolis and the suburbs, where there are many gardens and tombs, with apartments set apart for embalming the dead. Within (to the E. of) the canal are the Sarapium, and other ancient fanes, deserted since the erection of the temples at Nicopolis, where also the amphitheatre and stadium are situated, and where the quinquennial games are celebrated; the old establishments being now in little repute. The city, indeed, to speak briefly, is filled with ornamental buildings and temples, the most beautiful of which is the Gymnasium, with porticoes in the interior, measuring upwards of a stade. There, too, are the courts of law, and the groves; and in this direction stands the Panium, an artificial height of a conical form, like a stone tumulus, with a spiral ascent. From its summit the whole city may be seen, stretching on all sides below.

"From the Necropolis a street extends the whole way to the Canopic gate, passing by the Gymnasium. Beyond are the Hippodrome and other buildings, reaching to the Canopic canal. After going out (of the city) by the Hippodrome, you come to Nicopolis, built by the sea-side, not less than three stades distant from Alexandria. Augustus Cæsar ornamented this place, in consequence of his having there defeated the partisans of Antony, and captured the city in his advance from that spot."

Pliny, in speaking of the foundation of Alexandria, says, it was "built by Alexander the Great on the African coast, 12 miles from the Canopic mouth of the Nile, on the Mareotic

lake, which was formerly called Arapotes; that Dinochares, an architect of great celebrity, laid down the plan, resembling the shape of a Macedonian mantle, with a circular border full of plaits, and projecting into corners on the right and left; the fifth part of its site being even then dedicated to the palace." This architect is better known by the name of Dinocrates; and is the same who rebuilt the famous temple of Ephesus, after its destruction by Eratostratus, and who had previously proposed to Alexander to cut Mount Athos into a statue of the king holding in one hand a city of 10,000 inhabitants, and from the other pouring a copious river into the sea. But the naturalist gives us very little information respecting the public buildings or monuments of the city.

In Plutarch's life of Alexander is a fabulous story of the foundation of Alexandria, related by the people of the place, who pretended its commencement to have been owing to "a vision, wherein a greyheaded old man of venerable aspect appeared to stand before the king in his sleep, and to pronounce these words: —

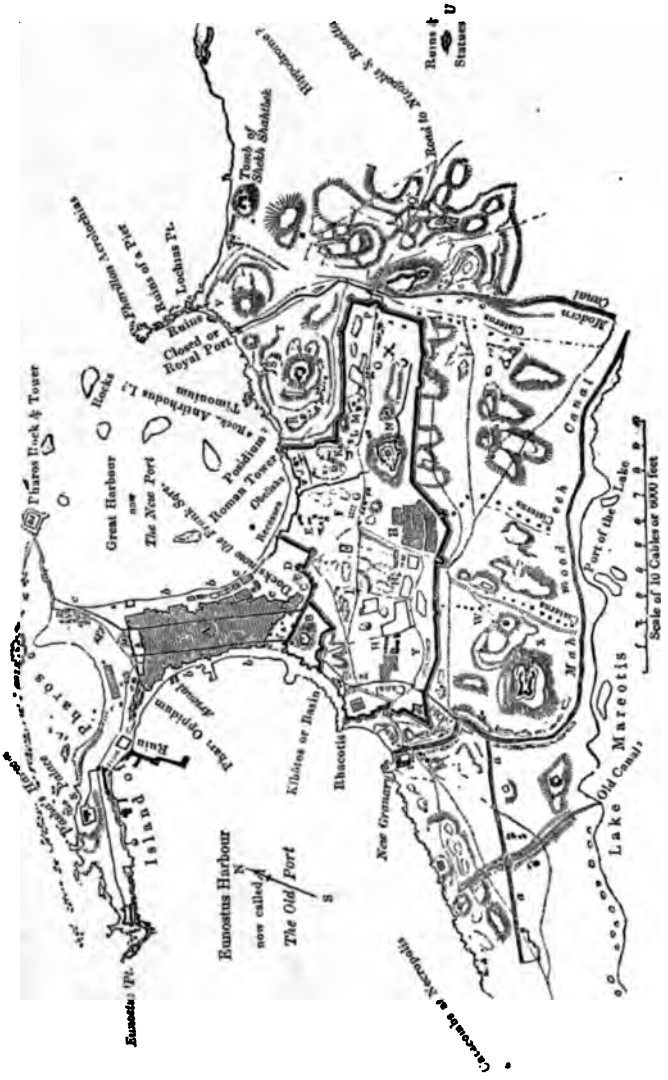
Νησος εστιν τις εστι πολυκλυστω εν ποντω,
Αιγυπτω προσαντικρυ, Φαρον δε ἑ κικλησκουσι.

'High o'er the gulfy sea the Pharian Isle
Fronts the deep roar of disemboguing Nile.'*

"Upon this Alexander repaired to Pharos, which was then an island, lying a little above the Canopic mouth of the Nile, though now joined to the continent by a causeway. As soon as he saw the commodious situation of the spot opposite the island, being a neck of land of a suitable breadth, with a great lake on one side, and on the other the sea, which there forms a capacious haven, he said, 'Homer, besides his other excellent qualities, was a very good architect,' and ordered the plan of the city to be drawn corresponding to the locality. For want of chalk, the soil being black, they made use of flour, with which they drew a line about the semicircular bay that forms the port. This was again marked out with straight lines, and the form of the city resembled that of a Macedonian cloak. While Alexander was pleasing himself with this project, an infinite number of birds of several kinds, rising suddenly like a black cloud out of the river and the lake, devoured all the flour that had been used in marking out the lines; at which omen he was much troubled, till the augurs encouraged him to proceed, by observing that it was a sign the city he was about to build would enjoy such abundance of all things, that it would contribute to the nourishment of many nations. He therefore commanded the workmen to go on, while he went to visit the temple of Jupiter Ammon."

View in the Delta during the inundation of the Nile.

* Hom. Od. Δ. 354.



Plan of Alexandria, principally from the survey of Capt. W. H. Smyth, R. N.—A A, The Heptastadium, or dyke connecting the island of Pharos with the city. *b b*, The modern

town. *c c*, The Frank quarter. B, Fort Caffarelli, — perhaps the site of the tower of the Heptastadium — with the corresponding one at the other end. C, Old gate of the Saracenic walls, removed in 1842. D, Saracenic tower, where the wall turned off along the site of the docks E, Ruins, probably of the Temple of Arsinoë. F, Mosk of St Athanasius. G, Ancient columns. H H H, Modern villas. I, Catholic convent. J to K, Ruins, probably of the Cæsarium, before which the obelisks stood. L, Greek convent. M, Large ruins. From N to V was probably the quarter of Bruchion. N, Fort Cretin, or Fort Napoleon. O, Columns and ruins. P, The Rosetta Gate. Q, The ancient wall of Alexandria, over which the Rosetta road passes, and near which stood the Canopic Gate. The Hippodrome is thought to be traced 2800 metres (nearly 1¾ mile), to the east of the Rosetta Gate, and about 250 from the sea. At U, are the statues discovered by Mr. Harris. R, Ruins: the Emporium (market) probably stood near this, as well as the Museum and Library of the Bruchion. S, The site of the theatre. T, Site of the inner palaces? V, Site of the palace? W, Pompey's Pillar, erected in honour of Diocletian. X, Circus, or Stadium. Y, Site of the Gymnasium? Or at O? Z, Site of the Sarapeum? *a a*, Modern canal for irrigation. The walls enclose what was the Arab city. At I is the supposed tomb of Alexander, according to Arab tradition. Of the Panium, see p. 90.

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7. Plan of Alexandria, and site and description of the buildings. — Little can be added to the description given by Strabo of the monuments of Alexandria; but as it is interesting to endeavour to trace their probable position from the remains and mounds that still exist, or from other evidence, I shall mention each singly, and introduce whatever additional information may be obtained from other writers.

The most remarkable objects at Alexandria were the *Pharos* and the libraries. The former, which was one of the seven wonders of the world, was the well-known tower or lighthouse, whose name continues to be applied to similar structures to the present day. It was a square building of white marble, and is said to have cost 800 talents, which, if in Attic money, is about 155,000*l.* sterling, or double that sum, if computed by the talent of Alexandria. It was built by order of Ptolemy Philadelphus, whose magnanimity in allowing the name of the architect to be inscribed upon so great a work, instead of his own, is highly commended by Pliny. The inscription ran in these words: "Sostratus of Cnidos, the son of Dexiphanes, to the Saviour Gods, for those who travel by sea." But, besides the improbability of the king allowing an architect to enjoy the sole merit of so great a work, we have the authority of Lucian for believing that the name of Ptolemy was affixed to the Pharos, instead of that of Sostratus, the original inscription having been: "King Ptolemy, to the Saviour Gods, for the use of those who travel by sea." Sostratus, however, to secure the glory to himself in future ages, carved the former inscription on the stone, and that of Ptolemy on stucco, which he placed over it; so that in process of time when the stucco fell, the only record was that of the deceitful architect.

The Pharos itself stood on a rock close to the north-east extremity of the island of the same name, with which it communicated by means of a wall, and the island was also joined to the shore by a large causeway, called from its length of seven stades, the *Heptastadium*. It was already constructed, as Josephus shows, in the reign of the same Ptolemy, which therefore implies that it was the work either of Philadelphus himself, or his father Soter, and not of Cleopatra, as Ammianus Marcellinus supposes; who even attributes to the same princess the erection of the Pharos itself. These erroneous notions of the historian may probably have originated in the tradition of some repairs made by Cleopatra, after the Alexandrian war. The causeway was similar to that of Tyre; and though by connecting the island with the shore, it formed a separation between the two ports, it did not cut

off all communication from one to the other, two bridges being left for this purpose, beneath which boats and small vessels might freely pass. As the Heptastadium served for an aqueduct as well as a road to the Pharos, it is probable that the openings were arched; and the mention of these passages satisfactorily accounts for the difference of name applied to the causeway by ancient writers; some, as Strabo, calling it a mole, and others a bridge, connecting the Pharos with the town.

Strabo, in describing the position of the island and causeway, says, "from the Canopic mouth to Pharos is 150 stadia. Pharos is an island of oblong shape, close to the shore, with which it makes a double port; for the shore here curves into a bay, with two projecting headlands, between which is the island, stretching in a parallel direction with the shore and closing the bay. Of the two extreme points of the island the easternmost is nearest to the land, and to the promontory on that side. The latter is called Acrolochias, and forms a port with a contracted entrance. Besides the narrowness of its mouth, several rocks impede the free passage into this port, some below, others above water, which, obstructing the waves as they roll in from the sea, cause a dangerous surf. At the extremity of the island is an isolated rock, with a tower of white stone several stories high, and wonderfully constructed, having the same name as the island." . . . . .

"The lowness of the coast, the absence of all other harbours on either side, and its numerous reefs and shoals, pointed out the necessity of it, as a signal to enable sailors to enter the port. The western one, it is true, is not of easy access, but it does not require the same caution. It is called the Port of Eunostus, and lies before the artificial and closed port. That whose entrance is from the Pharos tower is called the great harbour.

"The two ports are contiguous to each other in the bay, and separated by the dyke called the Heptastadium, which extends from the land to the western part of the island, leaving only two navigable passages into the Port of Eunostus, covered by a bridge. Indeed it was intended, not only as a mode of communication with the island, but also as an aqueduct when that spot was inhabited. For at the time of the war with the kings of Egypt, Cæsar desolated it; and since that, a few mariners alone have lived near the tower. The great harbour is not only well protected by the dyke, and its natural position, but is so deep that the largest vessels may lie close to the steps, and it is divided into several parts."

After the description of the Pharos given by ancient writers, it is singular that so great a mistake should have been made respecting the position of that island, and its distance from the shore. This was owing to the misinterpretation of the "Αιγυπτου προπαροιθε," of Homer, and it has continued to be repeated even to the present day. Having already had occasion to mention and explain it, I shall introduce what I before observed on the subject, to show that the following expression of the poet, "the distance of the isle of Pharos from Αιγυπτος was as much as a vessel with a fair wind could perform in one day," refers to the *river*, and not to the *coast of Egypt*. For, a very imperfect acquaintance with the situation of that island, and the nature of the ground, on which Alexandria is built, ought to have prevented so erroneous a conclusion: and if we readily account for the misconstruction of the Αιγυπτου προπαροιθε, of the poet, we are surprised at the notion which extends the river and its alluvial deposit over the spot occupied by that city, which was at no period within reach of the rising Nile. And if a certain deposit does take place in the harbour of Alexandria, it is very

trifling, and by no means capable of having united the Pharos to the shore. This was done artificially by means of the Heptastadium, whose increased breadth, owing to many subsequent additions from the accumulation of ruined buildings, now forms the base of the chief part of the modern city. The name of this causeway was derived from its length of 7 stadia, about ¾ of a mile, or 4270 English feet, which was at that time the distance from the shore to the island. Ancient Alexandria, the successor of the town of Rhacôtis, stood on the *rock* of the Libyan desert, which was then, as it still is, beyond the reach, and above the level of, the inundation: and the distance from the *line of the coast* to the *rock* of the Pharos Isle is still the same as in the days of Homer. The error respecting its having been a day's journey from Egypt originated in the misinterpretation of the word Αἴγυπτος, which is used by the poet to designate both the Nile and Egypt; and that the river was so called in ancient times is testified by Diodorus, who states that Nileus, one of the early monarchs of the country, transferred his name to the stream, which previously bore that of Ægyptus. Arrian again justly observes, "that the river, now called by the Egyptians and others Nile, is shown by Homer to have been named Ægyptus, when he relates that Menelaus anchored his fleet at the mouth of the Ægyptus;" and a mere inspection of the verse to which he alludes suffices to prove his remark to be correct. It is then to the Nile, not to the coast of Egypt, that Homer alludes; and thus the argument derived from his authority must cease to be brought forward in support of the great encroachments of the Delta, and of the constant advance of the land into the receding sea.

Pliny, and numerous ancient as well as modern authors, have been led into this error; and it is singular that Arrian should be the only one to perceive and point out the evident meaning of the poet.

The old lighthouse of Alexandria still occupies the site of the ancient Pharos. On that rock, at the eastern point of the island, to which it is joined by a wall, Pococke thought he could perceive in the water, when the sea was calm, some columns and other fragments of masonry, once probably a part of that renowned building. The form of the Heptastadium is no longer perceptible, in consequence of the modern buildings having encroached upon it; but its length of 7 stadia, or, as Cæsar reckons, 900 paces, may be readily made out, in measuring from the old Saracenic wall behind the Frank quarter. And, though its breadth has been greatly increased by the accumulation of earth on which the modern town stands, I believe that a line drawn from the site of that wall, or from Fort Caffarelli, to what was properly the island of Pharos, would mark its exact position.

The *Library* was first established by Ptolemy Soter, as well as the Museum. The latter was a sort of academy (as we have seen from Strabo's account), where men of science and literature devoted themselves to learned pursuits, as in similar institutions of modern Europe. It was maintained at the public expense, and to it was attached the famous Library, which, from the many additions made by the Second Ptolemy, contained at his death no less than 100,000 volumes, increased by his successors to seven times that number.

No pains were spared in adding to to this collection. A copy of every known work was reputed to be deposited there, and it was amongst them that the Septuagint translation of the Bible, made by order of Ptolemy Philadelphus, was placed. Of the arrangements respecting this translation, and the reception of his country-

men, Josephus gives an interesting account; but, always ready to show the great importance of the Jews, he forgets probability in this as in many other instances, and informs us that each of the seventy-two interpreters received three talents. This, if computed in Alexandrian money, amounts to 3,100*l.* sterling, making a total of 223,200*l.*; a sum which not even the supposed munificence of a Ptolemy can render credible; and some are inclined, as Prideaux, to compute the amount still higher, even at two millions of our money.

Nor does it appear that the Ptolemies were always so liberally disposed, or so scrupulous in their way of obtaining additions to their library; and though they spared no expense in sending competent persons into distant countries to purchase books, much tyranny and injustice were resorted to, when they could bring their possessors within their reach, or when other states were generous enough to send them an original work. All books brought into the country were seized, and sent to the Library; not because forbidden, as in Italy, where the government sees in them an enemy to the morals of the people, or to its own security; but because they were wanted by the royal collector; and, as soon as they had been transcribed, the *copies* were returned to the owners, the originals being deposited in the library. Ptolemy Euergetes even went so far as to borrow the works of Æschylus, Sophocles, and Euripides from the Athenians, and only returned the copies he had caused to be transcribed in as beautiful a manner as possible, presenting them, in lieu of the original, 15 talents, or about 2906*l.* sterling.

Such selfish and unjust measures as these, doubtless, deserve our censure; but we cannot refuse due praise to the liberality of those princes in the formation of so useful an institution: and we are surprised to find a sensible man like Seneca refusing them the merit they deserve, and disapproving of the praise bestowed upon that monument of regal munificence. "Some," he says, "may have praised it, like Livy, who calls it a great proof of the taste and industry of kings. But it was attributable neither to taste, industry, nor studious enjoyment; nay, far from studious, for it was not collected for study, but for display." "Seneca," as Rollin observes, "must have been dreadfully out of humour, when he wrote this misplaced censure on a work so creditable to the taste of the Ptolemies;" for, even if he looked upon it as a mere mania for collecting, which increased with the increase of the collection, it would be the excusable consequence of an interest common to all who take a pride in any favourite object, which often accompanies, without necessarily taking the place of, the original motive. But Seneca is not alone in attributing the motive of its founder to a mere love of possessing the largest collection; and whilst Vitruvius praises "the Attalic kings for their philological taste" in making the library of Pergamus, he considers the wish on the part of Ptolemy to have been only excited by an envious feeling of rivalry. Indeed, since we know that the Ptolemies forbade the exportation of the papyrus, for the despicable reason of preventing the increase of the Pergamus library, we cannot deny the selfishness of those princes; and while we regret that the envious imitator should have obtained the merit due to the originator of so valuable an institution, we may remember that the name *parchment* (*Pergamena*) records the cause, as well as the nature, of this invention of Eumenes.

Of the 700,000 volumes, 400,000 appear to have been in the library of the museum, which was in a quarter of the city called the Bruchion; and the remaining 300,000 in another library, which was built long after, and attached to the temple of Sarapis.

It hence obtained the title of the sister library, and it was here that the 200,000 volumes belonging to the kings of Pergamus, presented to Cleopatra by Marc Antony, were deposited. These were the two public libraries mentioned by Epiphanius.

The library of the museum was unfortunately destroyed during the war of Julius Cæsar with the Alexandrians. For, in order to prevent his aggressors cutting off his communication with the sea, being obliged to set fire to the Egyptian, or as Plutarch says his own, fleet, the flames accidentally caught some of the houses on the port, and spreading thence to the quarter of the Bruchion, burnt the library, and threatened destruction to the whole of the museum and the adjoining buildings. The museum itself escaped, but the famous library, consisting of 400,000 volumes, which had cost so much trouble and expense for ages to collect, was lost for ever; and in it doubtless some very valuable works of antiquity, many of whose names may even be unknown to us.

The collection in the Sarapion was also exposed to severe losses, at a subsequent period, during the troubles that occurred in the Roman empire. Many of the books are supposed to have been destroyed on those occasions, particularly at the time when the Sarapion was attacked by the Christians; and Orosius says he was at that time a witness of its empty shelves. We may, however, conclude that these losses were afterwards in some degree repaired, and the number of its volumes still farther increased; though later contributions were probably not of the same importance as those of an earlier period: and Gibbon goes so far as to suppose that if the library was really destroyed by Amer, its contents were confined to the productions of an age when religious controversy constituted the principal occupation of the Alexandrians. "And," adds the historian, "if the ponderous mass of Arian and monophysite controversy were indeed consumed in the public baths, a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind." But, notwithstanding the injuries sustained by the Sarapion, during those tumults which ruined so many of the monuments of Alexandria, which converted every public building into a citadel, and subjected the whole city to the horrors of internal war, many, doubtless, of the ancient volumes still remained within its precincts; and the Caliph Omar will for ever bear the odium of having devoted to destruction that library, whose numerous volumes are said to have sufficed for six months for the use of the 4000 baths of this immense city.

It is related of John the Grammarian, the last disciple of Ammonius, surnamed Philoponus from his laborious studies of grammar and philosophy, that having been admitted to the friendship of Amer, the lieutenant of the Caliph Omar, he took advantage of his intimacy with the Arab general to intercede for the preservation of the library of the captured city, which "alone, among the spoils of Alexandria had not been appropriated by the visit and the seal of the conqueror. Amrou (Amer) was inclined to gratify the wish of the grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the caliph; and the answer of Omar, inspired by the ignorance of a fanatic, 'if these writings of the Greeks agree with the Book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed.'" doomed them to destruction. Such was the sentence said to have been pronounced by the impetuous Omar. The Moslems, however, to this day, deny its truth; and Gibbon observes, that "the solitary report of a stranger (Abulpharagius), who wrote at the end of 600 years, on the confines of Media, is

overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutychius, has amply described the conquest of Alexandria." But the admission of some Arab writers, cited by the learned De Sacy in his notes on Abdal-Latif, seems to confirm the truth of Omar's vandalism: the authorities of Makrizi and Abdal-Latif are of considerable weight, notwithstanding the silence even of contemporary Christian annalists; and while we regret the destruction of this library, we may wish, with M. Rey Dussueil, that the capture of Alexandria had not happened half or a whole century later; when, instead of destroyers, the Arabs assumed the character of preservers of ancient literature.

The *Museum* was a noble institution, which tended greatly to the renown of Alexandria; and from which issued those men of learning, who have so many claims on the gratitude and admiration of posterity. It was to this school of philosophy that the once renowned college of Heliopolis transferred its reputation; and that venerable city, which had been the resort of the sages of Ancient Greece, ceded to Alexandria the honour of being the seat of learning, and the repository of the "wisdom of the Egyptians." Science, literature, and every branch of philosophy continued to flourish there, for many a generation; foreigners repaired thither, to study and profit by "the instruction of every kind, for which its schools were established;" and the names of Euclid, Ctesibius, the two Herons, Clemens, Origen, Athanasius, Ammonius, Theon, and his daughter Hypasia, shed a brilliant lustre over the capital of the Ptolemies.

But however respectable the learning and scientific acquirements of the philosophers of Alexandria, during the early periods of its history, the same credit does not attach itself to the speculations of later times; and philosophy became at one time encumbered with a mass of wild fancy, as senseless as it was injurious to the world. Nor was Alexandria less noted, after the introduction of Christianity, for speculative doctrines and religious controversy; and the conduct of some of the early Christian primates of that city reflects no honour on the community, of which they were the most conspicuous, though not the most worthy, members. Still, that seat of learning retained some remnant of its pristine excellence, even amidst the tumults produced by bigotry and sedition; and the schools of astronomy, geometry, physic, and various branches of science maintained their reputation till the period of the Arab conquest.

The Museum stood, as already stated, in the quarter of the Bruchion. According to Strabo, it was a very large building, attached to the palace, surrounded by an exterior peristyle, or corridor, for walking; and it is probable that the philosophers frequently taught beneath this covered space, as in the stoa of Athens, or in the grove of Academus. It is difficult now to point out its exact site: it was probably near the modern branch of the canal, that runs past the Rosetta Gate to the sea; the Bruchion comprising the whole space on every side of it, as far at least as the Cæsarium.

The *Cæsarium*, or temple of Cæsar, is marked by the two obelisks (called Cleopatra's Needles,) which Pliny tells us "stood on the port at the temple of Cæsar." Near this spot are what is called the Roman tower, and to the eastward the vestiges of buildings, which still bear the name of the palace; and Strabo says, the palace of the kings was situated on the point called Lochias, on the left of the great harbour, which is the same as the headland behind the modern Pharillon. Other palaces, called the inner, were on the left, en-

tering from the sea, connected with the former, and having numerous apartments and groves, below which was a private port belonging exclusively to the sovereign. The tombs of the kings, also, stood in this district, and formed part of the palace under the name of "*Sôma.*" In this enclosure the Ptolemies were buried, as well as the founder of the city, whose body having been brought to Egypt, and kept at Memphis while the tomb was preparing, was taken thence to Alexandria, and deposited in the royal cemetery. Strabo mentions the removal of the original gold coffin in which it was buried, and the substitution of another of glass, in which it was seen by Augustus; who, to show his respect for the memory of so great a man, adorned it with a golden crown, and strewed it with flowers.

Arab tradition has long continued to record the existence of the *tomb of Alexander;* and Leo Africanus mentions "a small edifice standing in the midst of the mounds of Alexander, built like a chapel, remarkable for the tomb, where the body of the great prophet and king, Alexander, is preserved. It is highly honoured by the Moslems; and a great concourse of strangers from foreign lands, who, with feelings of religious veneration, visit this tomb, often leave there many charitable donations." The building traditionally reported to be the tomb of Alexander, has lately been found by Mr. Stoddart amidst the mounds of the old city. It resembles an ordinary Shekh's tomb, and is near the bath to the west of the road leading from the Frank quarter to the Pompey's-Pillar-Gate. But its position does not agree with the "Sôma," according to Strabo's account; and the authority of Arab tradition cannot always be trusted.

The sarcophagus, said to have been looked upon by the people of Alexandria as the tomb of Iscander, was taken by the French from the mosk of Athanasius, and is now in the British Museum. That it is what the Arabs believed to be of the Greek conqueror seems sufficiently evident, but neither their authority nor probability suffice to establish its claims; and the hieroglyphic legends, containing the name of an Egyptian Pharaoh, prove it to have belonged to king Amyrtæus. It is not from the fact of Alexander's body having been deposited in a glass coffin that the claims of the breccia sarcophagus may be questioned, — as the glass (like the golden) case was doubtless placed in an outer one of stone;—but the improbability consists in the body of so great a king, the founder of the city, having been deposited in a borrowed sarcophagus, at a time when the arts of sculpture and of cutting hard stones were as much practised as at any previous period; and Ptolemy Lagus had at his command all the workmen of the country. Nor is it to be supposed that a Pharaoh's body would have been deprived of its resting-place, to make room for that of a Greek monarch; and the violation of the tombs, which could not have happened in secret, when such large sarcophagi were removed from them, was more likely to take place under the Arabs than the Greek kings.

The island of *Antirhodus*, situated before the artificial harbour, with its palace and port, is supposed by Pococke to have been entirely destroyed by the sea, and to have stood opposite the two obelisks.

The same learned traveller also conjectures that on a hill above this, now called Kom Dimas, near the Rosetta Gate, was the theatre. In the immediate vicinity was the *Posidium*, apparently a part of the city, on a cove, containing the Temple of Neptune, whence it derived its name. It extended from the emporium or market-place; and before it Antony built the *Timonium*, so called from his intending it as a place of retirement after his defeat at Ac-

tium, where, like the misanthropic Timon of Athens, he might shun the world, and lead a life of perfect seclusion. It was in going thence towards the west, that you came to the Cæsarium and Emporium, and the recesses; beyond which were the docks, extending even to the Heptastadium.

The site of the first of these I have noticed. The market was probably to the east of the obelisks; the *Timonium*, at the projecting point between the obelisks and the small canal to the north-east; and the docks occupied what is now the great square of the Frank quarter, which stands on ground reclaimed from the sea.

On the west side of the mole or Heptastadium, was the port of *Eunostus*, now called the old harbour; and an artificial one above it called the Cibôtus, or basin (chest), with its docks, doubtless occupied the spot to the south-west of the modern Fort Caffarelli. Beyond this was the canal leading to the Mareotic Lake. The limits of the city extended a very short distance farther to the west of the canal, beyond which were the suburbs and *Necropolis*, with many gardens, occupying the space between the modern canal and the catacombs. Within the city, and on the eastern side of the canal, stood several ancient temples, most of which were neglected in Strabo's time, in consequence of the erection of others at Nicopolis. There also was the *Sarapion*, or *Serapeum*, founded by Ptolemy Soter, as reported by Plutarch and others, for the reception of the statue of Sarapis, a foreign deity, whose worship was introduced from Sinope. It stood in that part of the city which had formerly been occupied by Rhacotis, the predecessor of Alexandria, and was embellished with such magnificence, that Ammianus Marcellinus pronounces it unequalled by any building in the world, except the Capitol at Rome. It appears not only to have contained the temple of the deity, but to have consisted, like the museum, of several distinct parts, as the library already mentioned, and peristylar halls, adorned with beautiful works of art.

Of the introduction of Sarapis into Egypt, Plutarch gives the following account: "Ptolemy Soter had a dream, in which a colossal statue, such as he had never seen before, appeared to him, commanding him to remove it as soon as possible from the place where it then stood, to Alexandria. On awaking, the king was in great perplexity, not knowing where the statue was. Sosibius, however, who was a great traveller, declared he had seen one answering its description at Sinope. Soteles and Dionysius were, therefore, sent thither, and with much difficulty succeeded in bringing the statue to Egypt. Timotheus, the interpreter, and Manetho the Sebennite, as soon as it arrived, and was shown to them, concluded, from the Cerberus and dragon, that it represented Pluto, and persuaded the king that it was no other than Sarapis. For it was not so called at Sinope; but, on its arrival at Alexandria, it obtained the name of Sarapis, which, with the Egyptians, answers to Pluto. The observation of Heraclitus, the physiologist, that Hades (Pluto) and Bacchus are the same, leads to a similar conclusion; Osiris answering to Bacchus, as Sarapis to Osiris, after he had changed his nature; for Sarapis is a name common to all, as those know who are initiated into the mysteries of Osiris. The opinion of such as pretend that Sarapis is no God, but the mere denomination of the sepulchral chest, into which the body of Apis, after death, is deposited, is perfectly absurd. The priests, indeed, at least the greatest part of them, tell us, that Sarapis is no other than the mere union of Osiris and Apis into one word; declaring that Apis ought to be regarded as a fair and beautiful image of the soul of Osiris. For my own part, I cannot but think that this

word is expressive of joy and gladness, since the festival which the Greeks call *charmosyna*, or 'the feast of joy,' is by the Egyptians termed *Sarei*."

A similar account is given by Tacitus, Macrobius, and Pausanias; but Clemens states that the statue was sent by the people of Sinope to Ptolemy Philadelphus, as a mark of gratitude, he having relieved their city from famine by a supply of corn; and some suppose "it was brought from Pontus to Alexandria, in consequence of the great influx of strangers into that city."

Whether Sarapis was a foreign deity, or merely an arbitrary Greek form of Osiris, the Egyptians themselves never acknowledged him among the gods of their Pantheon, and no temple of Sarapis was ever admitted within the precincts of their cities. He was, however, the principal divinity in Greek and Roman towns, and in later times his worship became more general there than that of any other deity.

The Sarapeum subsisted long after the introduction of Christianity into Egypt, as the last hold of the Pagans of Alexandria. Nor did it lose its importance, as Strabo would lead us to suppose, from the number of rival temples, or the increasing consequence of Nicopolis; and it continued to be their chief resort, until finally demolished by order of Theodosius, A. D. 389, when the votaries of the cross entirely subverted the ancient religion of Egypt. The building and its destruction, are thus described by Gibbon. The temple of Sarapis, "which rivalled the pride and magnificence of the Capitol, was erected on the spacious summit of an artificial mount, raised one hundred steps above the level of the adjacent parts of the city; and the interior cavity was strongly supported by arches, and distributed into vaults and subterraneous apartments. The consecrated buildings were surrounded by a quadrangular portico: the stately halls, the exquisite statues, displayed the triumph of the arts; and the treasures of ancient learning were preserved in the famous Alexandrian library, which had arisen with new splendour from its ashes."

But in progress of time, the animosity of the Christians was directed against this edifice; the "pious indignation of Theophilus" could no longer tolerate the honours paid to Sarapis; "and the insults which he offered to an ancient chapel of Bacchus convinced the Pagans that he meditated a more important and dangerous enterprise. In the tumultuous capital of Egypt, the slightest provocation was sufficient to inflame a civil war. The votaries of Sarapis, whose strength and numbers were much inferior to those of their antagonists, rose in arms at the instigation of the philosopher Olympius, who exhorted them to die in defence of the altars of the gods. These Pagan fanatics fortified themselves in the temple, or rather fortress, of Sarapis, repelled the besiegers by daring sallies and a resolute defence, and by the inhuman cruelties which they exercised on their Christian prisoners, obtained the last consolation of despair. The efforts of the prudent magistrate were usefully exerted for the establishment of a truce, till the answer of Theodosius should determine the fate of Sarapis. The two parties assembled without arms in the principal square; and the imperial rescript was publicly read. But when a sentence of destruction against the idols of Alexandria was pronounced, the Christians set up a shout of joy and exultation, whilst the unfortunate Pagans, whose fury had given way to consternation, retired with hasty and silent steps, and eluded, by their flight or obscurity, the resentment of their enemies. Theophilus proceeded to demolish the temple of Sarapis, without any other difficulties than those which he found in the weight and solidity of

the materials; but these obstacles proved so insuperable, that he was obliged to leave the foundations, and to content himself with reducing the edifice itself to a heap of rubbish; a part of which was soon afterwards cleared away, to make room for a church, erected in honour of the Christian martyrs. . . . The colossal statue of Sarapis was involved in the ruin of his temple and religion. A great number of plates of different metals, artificially joined together, composed the majestic figure of the deity, who touched on either side the walls of the sanctuary. The huge idol was overthrown and broken to pieces; and the parts of Sarapis were ignominiously dragged through the streets of Alexandria."

The *Panium*, described by Strabo as an artificial height, in the shape of a top, resembling a stone mound, with a spiral ascent, and commanding a view of the whole city, was supposed by Pococke to have been marked by a hill within the walls behind the Frank quarter, since occupied by Fort Caffarelli, which is built on ancient substructions. Some have conjectured it to have been the height on which Pompey's Pillar stands, and others have placed it on the redoubt-hill to the west of that monument.

The *Gymnasium* stood near the street which extended from the western or Necropolis gate to that on the Canopic or eastern side; which were distant from each other 40 stadia, the street being 100 feet broad. It had porticoes covering the space of an eighth of a mile, of which Pococke conjectures the granite columns near the main street to be the remains. The *Forum* he places between this and the sea; and he attempts to fix the site of the Necropolis gate on the south of the present town. The two principal *streets* were a few years ago clearly traced, as well as the spot where they intersected one another (as Strabo states) at right angles. Indeed, besides their general direction, columns and the remains of buildings, seen in several places, indicated their site; but it is difficult to assign a place to any particular edifice in streets, which, as Diodorus observes, contained a succession of temples and splendid mansions.

One large building stood to the north of the main street (which is still partly marked by the modern road to the Rosetta Gate), on the north-east of S. Gibarra's Garden, where some very large columns have lately been found; and the Forum or Emporium was perhaps between this and the sea.

The Rosetta Gate is the eastern entrance of the large walled *circuit*, which lies to the south and south-east of the modern town. The space it encloses is about 10,000 feet long, by 3200 in the broadest, and 1600 in the narrowest part. It is a large uninhabited area, whose gloomy mounds are only varied here and there, by the gardens or villas of the Franks, and other inhabitants of Alexandria. The site of the old Canopic Gate is very different from that of the modern entrance, which lies considerably farther inward to the west. Indeed the circuit has been so much diminished, that the latter stands on what was once part of the street leading to the Canopic Gate, whose site was about half a mile further to the eastward. The wall of the ancient city, on that side, lies under the lofty mounds occupied by the French lines, before the battle of Alexandria; and the remains of masonry, its evident line of direction, and the termination of the mounds of the town in that part, sufficiently show its position.

8. Monuments outside the Canopic gate.—On going out of the Canopic gate, and passing by the Hippodrome, you came to *Nicopolis*, distant 30 stadia, or, according to Josephus, 28 from Alexandria. It was here that Augustus defeated the partisans of Antony, whence its name, "the City of Vic-

tory." And in order still more to honour that spot, the conqueror adorned it with numerous fine buildings and places of public resort, which induced many persons to prefer it for an abode to Alexandria itself. He also established quinquennial games there, similar to those at another city of the same name built by him in Epirus, to commemorate the victory of Actium. It is now marked by an old Roman station, called Cæsar's Camp, and fragments of masonry, columns, and marble mouldings. The Hippodrome may also be looked for on this side of the town, and S. Mancini thinks that he has traced its figure in the plain beyond the French lines, 2800 metres (nearly 1¾ miles) from the Rosetta gate, and about 250 metres from the sea.

There was also a Circus in the vicinity of Pompey's Pillar, which I shall have occasion to mention.

The site of the *Canopic canal* may be partly found in that of the Mahmoodéëh. It was on the right as you went out of the gate, flowing into the lake, and communicating with the town of Canopus. The water that supplied Alexandria was furnished by this canal from the Nile, and partly from the rains which fell in winter. But the principal supply was, as may be supposed, derived from the canal, and was preserved in cisterns or reservoirs, constructed beneath the houses. These cisterns were often of considerable size, having their roofs supported by rows of columns, vaulted in brick or stone. Being built of solid materials, and well stuccoed, they have in many instances remained perfect to this day; and some continue even now to be used for the same purpose by the modern inhabitants. The water is received into them during the inundation, and the cistern being cleansed every year, previous to the admission of a fresh supply, the water always remains pure and fr . In some, steps are made in the side; in others, men descend by an opening in the roof, and this serves as well for lowering them by ropes, as for drawing out the water, which is carried on camels to the city.

Reservoirs of the same kind are also found in the convents that stand on the site of the old town: and several wells connected with them may be seen outside the walls, in going towards the Mahmoodéëh canal. They show the direction taken by the channels, that conveyed the water to the cisterns in the town. One set of them runs parallel to the eastern exit of the Mahmoodéëh, another is below the hill of Pompey's Pillar, and another a little less than half way from this to the former line. It was by means of these cisterns that Ganymedes, during the war between Julius Cæsar and the Alexandrians, contrived to distress the Romans, having turned the sea water into all those within the quarter they occupied; an evil which Cæsar found great difficulty in remedying, by the imperfect substitute of wells.

9. Present Remains of ancient Alexandria. — The most striking monuments of ancient Alexandria are the well-known *obelisks*, and Pompey's Pillar. The former are the same which, as already shown, Pliny mentions before the temple of Cæsar, and which he supposes to have been cut and sculptured by Mesphres. In this, indeed, he is not far from the truth, since the Pharaoh whose ovals they bear was the third Thothmes; and it is remarkable that the names of two kings who lived about that period, the first and second Thothmes, are written in Manetho's list as Mesphra-Thothmosis. In the lateral lines are the ovals of Remeses the Great, the supposed Sesostris, and additional columns of hieroglyphics at the angles of the lower part present that of a later king, apparently Osirei II., the third successor of the great Remeses.

They stood originally at Heliopolis, and were brought to Alexandria by one of the Cæsars; though fame has

attached to them the title of *Cleopatra's Needles*, with the same disregard to truth that ascribes to her the honour of erecting the Heptastadium and the Pharos. They are of red granite of Syene, like most of the obelisks in Egypt, and about 57 paces apart. The standing obelisk is about 70 feet high, with a diameter at its base of 7 feet 7 inches. Pliny gives them 42 cubits, or 63 feet. One is still standing, the other has been thrown down, and lies close to its pedestal, which stood on two steps, of white limestone; the pedestals of Egyptian obelisks being usually a square dado or die, without any moulding, scarcely exceeding the diameter of the obelisk, and placed upon two plinths, the one projecting beyond the other in the form of steps.

The height of the fallen obelisk, in its mutilated state, is about 66 feet, and of the same diameter as the other. It has been given by Mohammed Ali to the English, who were desirous of removing it to England as a record of their successes in Egypt, and of the glorious termination of the campaign of 1801. The Pasha even offered to transport it free of expense to the shore, and put it on board any vessel or raft which might be sent to remove it; but the project has been wisely abandoned, and cooler deliberation has pronounced, that, from its mutilated state, and the obliteration of many of the hieroglyphics by exposure to the sea air, it is unworthy the expense of removal.

Pococke supposes these obelisks to have stood before the temple of Neptune, but I do not know on what authority. He gives them 63 feet in height.

Another obelisk once stood at Alexandria, erected by Ptolemy Philadelphus at the temple of Arsinoë his sister, which was afterwards taken to Rome. It had originally been cut by Nectabis (Nectanebo), and was without hieroglyphics. Maximus, when præfect of Egypt, finding it in the way of the docks, removed it, and sent it to Rome, where it was put up in the Forum, its apex having been cut off to be replaced with gold, which was never done. Pliny gives it 80 cubits, or 120 feet.

The temple of Arsinoë, as Pliny shows, stood near the docks; and it was here that the celebrated statue of that deified princess was placed by Dinocrates, which, being made of loadstone, was suspended in the air by an equal attraction of the iron that surrounded it.

Philadelphus had also erected a temple to his father and mother, where their statues, made of gold and ivory, were treated with the honours paid to deities; and Pliny mentions "a statue of topaz representing the same Arsinoë, and measuring 4 cubits, which was put up in what was called the golden sanctuary."

Just beyond the obelisks to the E. was an old round tower, forming the corner of the wall, at the point where it turns off to the southward. It was called the "Roman tower," though, from its position and style of building, I should rather attribute it to an early Saracenic age. A drawing of it is given in the great French work.

Pompey's Pillar stands on an eminence about 1800 feet to the south of the present walls. It consists of a capital, shaft, base, and pedestal, which last reposes on substructions of smaller blocks, once belonging to older monuments, and probably brought to Alexandria for the purpose. On one I observed the name of the Second Psamaticus. A few years ago curiosity had tempted the Arabs and some Europeans to dig into, and pick out the cement that united those stones, which might have endangered the safety of the column, had not the Pasha ordered the holes to be filled up with mortar, to check the curious.

Its substructions were evidently once under the level of the ground, and formed part of a paved area, the

stones of which have been removed (probably to serve as materials for more recent buildings), leaving only those beneath the column itself, to the great risk of the monument.

It is to be regretted that the protection of the Egyptian government has not been so far extended to this interesting relic of ancient Alexandria, as to prevent its pedestal and shaft being defaced by the names of persons who have visited it, or of ships that have anchored in the port, some of which are painted in black letters of monstrous height.

The name given to this column has led to much criticism. Some derived it from Pompaios, as having served for a landmark, and others endeavoured to read in the inscription the name of Pompey, instead of Publius. Others, again, erroneously supposed its Arabic title, *Amód e' Sowari*, to connect it with Severus, and some even attributed it to Julius Cæsar. But *Sari*, or *Sowari*, are terms applied to any lofty monument, which conveys the idea of a "*mast*;" and the inscription, of which Mr. Salt and I were enabled, with the assistance of a ladder, and by chalking out the letters, to make a complete copy, shows it to have been erected by Publius, the præfect of Egypt, in honour of Diocletian.

It is as follows: —

ΤΟΝ ΤΙΜΙΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑΣ
ΔΙΟΚΛΗΤΙΑΝΟΝ ΤΟΝ ΑΝΙΚΗΤΟΝ
ΠΟΥΒΛΙΟΣ ΕΠΑΡΧΟΣ ΑΙΓΥΠΤΟΥ
ΕΠΑΓΑΘΩ ?

The total height of the column is 98 feet 9 inches, the shaft is 73 feet, the circumference 29 feet 8 inches, and the diameter at the top of the capital 16 feet 6 inches. The shaft is elegant and of good style, but the capital and pedestal are of inferior workmanship, and, as has been remarked by Dr. Clarke and others, have the appearance of being of a different epoch. Indeed, it is probable that the shaft is of an earlier time, and that the unfinished capital and pedestal were added to it, at the period of its erection in honour of the emperor.

On the summit I observed a circular depression of considerable size, intended to admit the base of a statue, as is usual on monumental columns; and at each of the four sides is a cramp, by which it was secured. This is more probable than what I before supposed, that it indicated the position of an equestrian statue; and, indeed, in an old picture or plan of Alexandria, where some of the ancient monuments are represented, is the figure of a man standing on the column. An Arab tradition pretends that it was one of four columns that once supported a dome or other building; but little faith is to be placed in the tales of the modern inhabitants. Macrisi and Abde'latéef state that it stood in a *stoa* surrounded by 400 columns, where the library was that Omer ordered to be burnt; which (if true) would prove that it belonged to the Sarapeum.

That the people of Alexandria should erect a similar monument in honour of Diocletian is not surprising, since he had on more than one occasion a claim to their gratitude, "having granted them a public allowance of corn to the extent of two millions of medimni," and "after he had taken the city by siege, when in revolt against him, having checked the fury of his soldiers in their promiscuous massacre of the citizens." To me, indeed, it appears probable that this column silently records the capture of Alexandria by the arms of Diocletian in A. D. 296, when the rebellion of Achilleus had obliged him to lay siege to the revolted city, and the use of the epithet ανικητον, "*invincible*," applied to the emperor, is in favour of my opinion. This memorable siege, according to the historian of the Decline, lasted eight months; when, "wasted by the sword and by fire, it implored the clemency of the conqueror, but

experienced the full extent of his severity. Many thousands of the citizens perished in the promiscuous slaughter, and there were few obnoxious persons in Egypt who escaped a sentence either of death or at least of exile."

In the hollow space to the S. W. of this column is the site of an ancient *circus*, or a stadium; from which the small fort, thrown up by the French on the adjoining height, received the name of the "Circus Redoubt." According to the plan given of it in the great French work, many of the details of the interior were still visible, and its general form is still distinctly traced. Some may have hence inferred that the gymnasium stood in this direction; which too, according to Strabo, seems to have been near the Panium; and from its great extent, there is little difficulty in supposing it reached to the N. towards the main street that ran to the Canopic gate, while its E. side extended along the other main street which led from the port to the lake, and which crossed the former at right angles, as already stated. The hollow road to the E. of Pompey's Pillar appears to mark the direction of the street in this part; and if the gymnasium was really here and comprehended the stadium within it, Pompey's Pillar also stood within its extensive limits.

Nothing which remains of Alexandria attests its greatness more than the *catacombs* upon the coast to the westward. The entrance to them is close to a spot once covered with the habitations and gardens of the town, or suburb of the city, which, from the neighbouring tombs, was called the Necropolis. The extent of these catacombs is remarkable; but the principal inducement to visit them is the elegance and symmetry of the architecture in one of the chambers, having a Doric entablature and mouldings, in good Greek taste, which is not to be met with in any other part of Egypt.

Tapers, a basket of provisions, and, if the traveller intends to penetrate far into them, a rope, are necessary; and if he wishes to take measurements of the mouldings, a ladder. He may go either by land or water. The distance from the Frank quarter is about 2¾ miles. On the way he will pass several tombs at the water's edge, some of which are below the level of the sea, and having been mistaken for baths have received the name of "*Bagni di Cleopatra.*" If he happens to be remaining on board any vessel in the harbour, he will do well to take advantage of that time to visit them, as it will save a portion of the distance.

Little now remains of the splendid edifices of Alexandria; and the few columns, and traces of walls, which a few years ago rose above the mounds, are no longer seen. A short time since, three granite columns stood on what was once the main street, between the Canopic and Necropolis gate, nearly opposite the mosk of St. Athanasius. The base of another, on the road towards the Rosetta Gate, remained in December, 1841, and was then broken to pieces; and the sites of these and others in this desolate area will in a few years be matter of uncertainty, as is that of the intersection of the two main streets, which twenty years ago was distinctly seen, not very far from the Catholic convent, near the Frank Square. Much of course might be done, to ascertain the direction of the streets, the position of the principal buildings, and the general plan of the ancient city, by tracing the form of the substructions, and the sites of the numerous arched reservoirs, that once formed a sort of subterraneous town, and doubtless took their position from that of the buildings above. But it would be an Herculean labour to remove the mounds that have accumulated over them, even should they be wanted, to fill up a portion of the neighbouring lake Mareotis.

On the shore are the tombs above-mentioned, and the vestiges of solid substructions, at the eastern and western port; and it is easy to observe from the former, how great a depression of the land has taken place here, many of them being now submerged several feet below the water; and this sufficiently counteracts, and prevents, any advance of the Delta into the sea. A similar depression of the land is observable in many parts of the Mediterranean; while, in others, great elevations, or gradual upliftings of the ground, are found to have taken place, as at Classe near Ravenna, at Arles, and elsewhere. The same I have also observed on the Red Sea at Suez, Aboodurrag, and other places on the western coast, where the land, strewed with recent shells, is raised many feet above the reach of the highest seas.

The excavations carried on, amidst the mounds of the old town, now and then bring to light a few relics, as parts of statues, large columns, and remains of masonry, which last, if properly examined and planned at the time, might serve as a guide to the position of its ancient buildings; and whoever has an opportunity would do well to mark the site of ruins wherever they are found.

Behind Signor Gibarra's garden, and towards the E. N. E. of the Greek convent, are some large substructions, with several granite columns of considerable size, evidently belonging to a very fine edifice; and behind Mr. Cossiva's house, (at E) near the end of the Frank Square, are other granite columns, of smaller dimensions, some of which are remarkable from being clustered together in threes. These last perhaps belonged to the Temple of Arsinoë, whose obelisk was removed, in consequence of its being in the way of the docks. There are also some large columns, and extensive brick substructions, as well as stone vaults, at a short distance beyond this spot, about 1400 feet to the east of the Saracenic tower, where the basement of a large building is seen, with remains of cisterns once beneath the ground-floor.

About 600 or 700 feet behind the obelisks, and in a line with the wall of the Greek convent, are the vestiges of buildings; and in this spot were found a marble colossal foot, of good Greek workmanship, sent by Mr. Harris to the British Museum, and part of a group, evidently representing a Roman emperor, probably Trajan, with Dacian captives at his feet. From their place behind the obelisk, and the latter group, it may be supposed that the Cæsareum extended to this spot; though from the number of public buildings that stood here it is difficult to fix the precise limits of any one.

At the end of a mound near the road, between the mosk of St. Athanasius and the Fort of Napoleon (or, as some call it, Fort Cretin), the ruins of a palace are laid down in the French plan. About the mouth of the canal that runs into the new or eastern harbour, are fragments of granite and broken columns, with an appearance of a paved street; and the course of this canal runs in great part through the walls and substructions of brick buildings.

Other vestiges of ruins appear to the eastward; and near the coast in that direction, beyond Cape Lochias and the modern Lazzaretto, are some Arab tombs on an eminence or mound, one of which belongs to a Santon, called Shekh Shahtbek. I there observed a broken sarcophagus and fragments of columns; and below, upon the beach, are masses of an old wall, and remains of what seems to have been a bath. There are also some black stones, apparently marking the existence of a street or causeway, and several channels for water cut in the rock leading to the sea, as well as arched brick-work, and other remains of buildings. The rock is hewn into the form of rooms and channels in

several places hereabouts; and just to the W. of the Port Lochias are ruins at the water's edge; and some way beyond the mouth of the canal are remains of buildings, reservoirs, solid masonry, and broken granite columns. It was here that I found the small statue of Harpocrates, now in the British Museum. At the first projecting point to the W. of Cape Lochias, the French have laid down, in their plan of Alexandria, a ruined mole, at the next the remains of the palace, and then the Roman tower near the obelisks, already mentioned.

10. Size and importance of Alexandria. — The circumference of ancient Alexandria is said by Pliny to have been 15 miles, and we have seen that Strabo gives it a diameter of 30 stadia, or, as Diodorus says, a length of 40 stadia. Its population amounted to more than 300,000 free inhabitants, "besides at least an equal number of slaves;" and we may judge of its magnificence from the fact, that the Romans themselves considered it inferior only to their own capital. Nor were the greatness and flourishing condition of Alexandria of short duration; and even as late as the year 640 A.D., when taken by the Arabs, it was remarkable for its wealth and splendour. "I have taken," says Amer in his letter to the Caliph, "the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty, and I shall content myself with observing, that it contains 4000 palaces, 4000 baths, 400 theatres or places of amusement, 12,000 shops for the sale of vegetables, and 40,000 tributary Jews."

The flourishing state of Alexandria, mentioned by Diodorus, refers to the time of Ptolemy Dionysius, in whose reign he visited Egypt; but it was carried to a much higher point under the Cæsars, and the suburbs alone contained the population of a large city. Every thing tended to increase the importance of the place. Commerce was established on a broader basis. The intercourse with Europe was increased to an extent unknown under the Ptolemies, and the boundless dominion of the Romans made it the emporium of the whole world. "In former times," says Strabo, "there were not twenty vessels that ventured to navigate the Red Sea, so as to pass out of the straits; but now there are great fleets that make the voyage to India, and to the remotest parts of Ethiopia, returning laden with very valuable cargoes to Egypt, whence they are distributed to other places. They are, therefore, subject to a double duty, first upon importation, and then upon exportation; and the duties upon the valuable articles are themselves proportionably valuable. Besides, they have the advantage of a monopoly, since Alexandria is so situated as to be the only warehouse for receiving them, and for transmitting them to other places."

"The lucrative trade of Arabia and India," says Gibbon, "flowed through the port of Alexandria to the capital and provinces of the empire. Idleness was unknown. Some were employed in blowing of glass, others in weaving of linen; others, again, in manufacturing the papyrus. Either sex, and every age, was engaged in the pursuits of industry, nor did even the blind or the lame want occupation suited to their condition. But the people of Alexandria, a various mixture of nations, united the vanity and inconstancy of the Greeks with the superstition and obstinacy of the Egyptians. The most trifling occasion, a transient scarcity of flesh or lentils, the neglect of an accustomed salutation, a mistake of precedency in the public baths, or even a religious dispute, were at any time sufficient to kindle a sedition among that vast multitude, whose resentments were furious and implacable." The same advantages of position which pointed it out to the discerning eye of Alexander, as likely to rival and

supplant commercial Tyre, continued till a late period to secure the welfare of Alexandria. The Indian trade, brought through Berenice, Philotera, Myos Hormos, and Arsinoë, and, in after times, through Suez and Kossayr, and descending by the Nile and the canal to the gates of Alexandria, flowed for many centuries in this channel to the markets of Europe; nor in spite of the fanaticism of its Moslem conquerors, did it fail to retain some portion of its former consequence; and when the Venetians obtained permission to establish a commercial intercourse with Egypt, the trade of Alexandria was once more revived. And though the Asiatic caravans shared some portion of the emoluments of Indian commerce, it was only finally annihilated by the discovery of the Cape of Good Hope, and the successful enterprises of the Portuguese.

These bygone events are particularly interesting at a time when the overland communication seems once more to open favourable prospects for Alexandria: but this is a subject which it is not necessary here to discuss.

11. The Inhabitants of Alexandria. — The population of modern Alexandria had till latterly been on the decline, and is reported to have been reduced at one time to 6000 souls; but under the government of Mohammed Ali it has greatly recovered, and is computed at present to amount to 80,000, including the garrison of 6000 or 8000 men, and the sailors of the fleet, reckoned at about 12,000, leaving 60,000 for the population of the place.

As in former times, the inhabitants are a mixed race, from the coast of Barbary, and all parts of Egypt, with Turks, Albanians, Syrians, Greeks, Jews, Copts, and Armenians, independent of Frank settlers.

According to the account of Alexandria, given by Polybius, the inhabitants were, in his time, of three kinds: 1. The Egyptians, or people of the country, a keen and civilised race; 2. The mercenary troops, who were numerous and turbulent, for it was the custom to keep foreign soldiers in their pay, who having arms in their hands were more ready to govern than to obey; and, 3. The Alexandrians, not very decidedly tractable, for similar reasons, but still better than the last: for having been mixed with and descended from Greeks, who had settled there, they had not thrown off the customs of that people. This part of the population was, however, dwindling away, more especially at the time when Polybius visited Egypt during the reign of Ptolemy Physcon; who, in consequence of some seditious proceedings, had attacked the people on several occasions with his troops, and had destroyed great numbers of them. The successors of Physcon administered the government as badly or even worse; and it was not till it had passed under the dominion of the Romans that the condition of the city was improved.

At this time, according to Strabo, "one of the three Roman battalions was stationed at Alexandria, the other two in the country: exclusive of nine companies of Romans, three in the city, three in garrison at Syene, on the confines of Ethiopia, and three others in different parts of the country: besides three regiments of cavalry, distributed in like manner in the most convenient places. Of the natives who were employed in the government of the cities, one was the *exégétés* or expounder, clad in purple, and receiving the honours of the country, who took care of what was necessary for the city. There were also the writer of commentaries or register, and the archidicastes or chief judge; and the fourth was the captain of the night. The same officer existed in the time of the kings; but they (the Ptolemies) governed so badly, that the welfare of the city was sacrificed for want of proper management;" and this neg-

lect was rendered more injurious in Alexandria by the seditious spirit of the people.

The Alexandrians continued, even under the Romans, to manifest their turbulent character; and Trebellius Pollio tells us, they were "of so impetuous and headlong a disposition, that on the most trifling occasions they were enticed to actions of the most dangerous tendency to the republic. Frequently on account of an omission of civilities, the refusal of a place of honour at a bath, the sequestration of a ballad, or a cabbage, a slave's shoe, or other objects of like importance, they have shown such dangerous symptoms of sedition, as to require the interference of an armed force. So general, indeed, was this tumultuous disposition, that when the slave of the then governor of Alexandria happened to be beaten by a soldier, for telling him that his shoes were better than the soldier's, a multitude immediately collected before the house of Æmilianus, the commanding officer, armed with every seditious weapon, and using furious threats. He was wounded by stones; and javelins and swords were pointed at and thrown at him."

The letter of Adrian also gives a curious and far from *favourable* account of this people in his time; which, though extending to all the Egyptians, refers particularly to the Alexandrians, as we perceive from the mention of Serapis, the great deity of their city. "Adrian Augustus, to the Consul Servian, greeting: — I am convinced, my friend Servian, that all the inhabitants of Egypt, of whom you made honourable mention to me, are trifling, wavering, and changing at every change of public rumour. The worshippers of Serapis are Christians, and those who call themselves followers of Christ pay their devotions to Serapis; every chief of a Jewish synagogue, every Samaritan, each Christian priest, the mathematicians, soothsayers, and physicians in the gymnasia, all acknowledge Serapis. The patriarch himself, whenever he goes into Egypt, is obliged by some to worship Serapis, by others Christ. The people are, of all others, the most inclined to sedition, vain, and insolent. Alexandria is opulent, wealthy, populous, without an idle inhabitant. They have one god (Serapis), whom the Christians, Jews, and Gentiles worship. I could wish that the city practised a purer morality, and showed itself worthy of its pre-eminence in size and dignity over the whole of Egypt. I have conceded to it every point; I have restored its ancient privileges; and have conferred on it so many more, that when I was there I received the thanks of the inhabitants, and immediately on my departure they complimented my son Verus. You have heard, too, what they said about Antoninus:— I wish them no other curse than that they may be fed with their own chickens, which are hatched in a way I am ashamed to relate. I have forwarded to you three drinking-cups, which have the property of changing their colour."

Besides the local authorities abovementioned, there were numerous Roman officers in the time of the Cæsars, appointed from Italy, as the governor, and others, exercising military commands; the decurions, to whom the police regulations, the superintendence of the games, and the provisioning of the city were entrusted; the agents for transmitting corn to Rome; the collectors of taxes and duties on exports and imports; and many others; among whom may be mentioned the registrars of passports. For Strabo seems to say that no one could leave the port of Alexandria without their sanction; and their authority was maintained by "numerous guards stationed at the port, and every other exit of the city." This scrutiny, however, seems to have been less in the time of the Romans than under the Ptolemaic kings.

The character of the Alexandrians

at the present day is not looked upon with respect either by the Cairenes, or the people of the Barbary coast, who occasionally visit this city. They are still both in manner and appearance a mixed race; and you may perceive in them something of the Egyptian, the Greek, and the Moghrebee.

12. CLIMATE.—THE LAKE MAREOTIS. — CANALS. — Several ancient writers, as Diodorus, Strabo, Ammianus Marcellinus, Quintus Curtius, and even Celsus, speak of the climate of Alexandria as healthy, with a temperature both cool and salubrious. This Strabo attributes to the admission of the Nile water into the Lake Mareotis, and apparently not without reason; since it is notorious that the fevers prevalent there are owing to exhalations from it; and medical men have lately recommended that the Nile water should be freely admitted into it, to remedy this evil. At the close of the last century, this lake was nearly dry; but during the contest between the English and French at Alexandria, the sea was let into it by the former, in order to impede the communication of the besieged with Cairo, and cut off the supply of fresh water from the city; and it is now once more a lake.

The Lake Mareotis was formerly practicable for boats, and of sufficient depth to answer all the purposes of inland navigation. Strabo gives it a little less than 300 stadia in length, and upwards of 100 in breadth, having eight islands within it; and its banks, which were thickly inhabited, enjoyed great reputation for the excellent wine they produced.

Pliny says it was formerly called Arapotes; that it communicated by a sluice with the Canopic canal, and contained several islands. He gives it 20 miles across, and 600 in circumference; and, according to other calculations, it was 40 schœnes, or 150 Roman miles, in length, and the same in breadth.

Mr. Hamilton mentions the site of an old canal which communicated from Lake Mareotis with the port of Alexandria. The banks and channel of a large canal, running from the lake to the old harbour, may also be seen about half way between the modern city and Marábut point, about 4 miles to the S. W. of the modern town and little more than 1¼ mile beyond the Catacombs. It is 6600 feet long; the high mounds on either side are about 230 feet apart, and the breadth of the canal itself may have been about 80 feet. There is also the bed of a small channel about half way from the town and the Catacombs, but probably of late time; and the canal that leads from the Mahmoodéeh to the Rosetta gate, and enters the new port near the lazaretto, is a modern work, cut through the walls and basements of ancient buildings. The old canal that ran into the sea, near the basin of Kibôtos, was doubtless that passing under the present walls, within the western gate. The Canopic canal was on the east of the town.

13. THE TWO PORTS, GATES, WALLS. — THE OLD DOCKS.— We have seen that the two ports, called the Western or Eunostus, and the Great Harbour, were formerly only separated by the Heptastadium, and had a communication by bridges, which formed part of that mole. Since the rule of the Moslems, a far more marked distinction has been made between those two ports, than is conveyed by the mere difference of name, the one having been till lately reserved exclusively for Turkish vessels, and the other alone appropriated to those of the Christian states. For until the beginning of the present century no Christian vessel was permitted to enter the old or western harbour; or, if compelled to do so by stress of weather, was forced to go round as soon as an opportunity offered; and it was in consequence of this custom that all the houses of the Europeans,

constituting the Frank quarter, were built on that side of the city. The privilege of using the old harbour and that of riding on horseback were obtained by the English for all Europeans, on evacuating Alexandria.

The four principal gates of Alexandria were the Canopic on the east, the Necropolis Gate on the west, and those of the Sun and Moon at the two ends of the street that ran from the sea to the lake. As you looked down the latter street, the ships in the Great Harbour were seen on one side, and those in the Mareotic port on the other; the two streets intersecting each other at right angles, as already stated.

No portion of the ancient circuit now remains, and even the Saracenic wall has lately been removed to make way for the increasing size of Alexandria. The Saracenic tower, at the extreme end of the wall towards the sea, is still left standing, and may be seen immediately behind the first row of houses to the south of the Frank square. This is said once to have been bathed by the sea, and the buttress projecting from it might seem to justify this assertion; but it is far more probable that the low space before it, formerly a pool of water, and now the Frank square, was the site of the ancient docks, and that the wall turned off to the right at this spot, in order to avoid so low and unstable a foundation. The Saracenic walls enclosed what may be called the Arab city, and the modern Alexandria may be styled the Turkish town. It stands, as already observed, without the circuit both of the Greek and Arab city, partly on the Mole or Heptastadium, and partly on the site of the docks mentioned by Strabo; and its houses may be said to occupy no portion of ancient Alexandria, except at the extremity of the ancient mole. Nor are any cisterns found beneath the houses of the modern town.

My conjecture that the new square of the Frank quarter covers the principal part of the Great Docks, is confirmed by there being no cisterns below the surface, by the lowness of its original level (which I remember to have seen a pool of water in winter, before the ground was raised to receive the present houses), and by the fact that the architect, "Signor Mancini, when digging to lay the foundations of the houses, found nothing below the surface upon the whole line but a layer of sea-weed, showing the sea to have been once over it." The Coptic name of this spot, *Mánsheei*, is also remarkable, signifying a "pool," or "marshy ground:" and has been mentioned to me by Mr. Harris in support of my opinion.

I may also observe that the present walls, enclosing a portion of the mounds of the old city, were built in 1811, and that those alone behind the Frank quarter are of early Arab time. Other portions, however, may be based on Saracenic foundations; but the only *ancient* part appears to be the Roman tower to the east of the obelisks.

14.—Mosks and other Buildings within the Walls.—There are some mosks, convents, gardens, and villas, amidst the mounds of the old city, as well as two or three forts, thrown up by the French during their occupation of Egypt. One of the convents, or rather monasteries, is called of St. Mark. It belongs to the Copts, who pretend to possess the head and body of St. Mark; though Leo Africanus affirms that they were secretly carried away by the Venetians, and taken to their city. The Greeks also pride themselves in some relics, said to be of St. Catherine, who suffered martyrdom at Alexandria. Another convent belongs to the Latin church. In the garden of that convent a marble pedestal has lately been found bearing an inscription with the name of Julia Domna.

One of the mosks is called "of 1001 columns," according in number with the *fables* of the 1001 nights. It is on the west side, near the gate of

Necropolis. Pococke observed in it four rows of columns from S. to W., and one row on the other sides; and here, he says, it is supposed that the church of St. Mark once stood; where the patriarch formerly lived; and where the Evangelist is reported to have been put to death. This church was destroyed by the Moslems in the reign of Melek el Kamel, the son of Melek Adel, in 1219, whilst the Crusaders were besieging Damietta, for fear that they might surprise Alexandria and make a fortress of its solid walls; and no offers on the part of the Christians could induce them to spare this venerated building. The other great mosk is called of St. Athanasius, doubtless, as Pococke observes, from having succeeded to a church of that name. It is from this that the sarcophagus, called the "tomb of Alexander," was taken, which is now in the British Museum.

15. Amusements and Sights in Modern Alexandria. — Alexandria has a small theatre. The actors are Europeans, and all amateurs, with the exception of the *prima donna*. Tickets of admission may be obtained by strangers, not residents, *gratis*, as at Cairo.

During the carnival, many private and public balls are given; the latter at the Casino. There is also a reading-room, with a library, at the corner of the Frank square, to which access may be had, on application to a member.

Few objects worthy of a visit can be mentioned in the modern town. Those who are interested in Egyptian antiquities will be gratified by seeing the collection of S. D'Anastasy, the Swedish consul-general, and a smaller one with some rare medals belonging to Mr. Harris. As they are both strictly private, an introduction is required to obtain permission to visit them.

The Pasha's palace may be seen by an order, easily obtained from the *wekeel* or "steward." It stands on the port close to the *kareém*, which is on the opposite side of the road, facing the sea. The latter cannot be visited. The former is approached through a small garden; and, after ascending a substantial staircase in the Turkish style, you reach the upper rooms, which are occupied by the Pasha during his residence in Alexandria. They are not remarkable for any splendour, and the whole is fitted up in a simple manner, partly Turkish and partly European. The large circular room is handsome, with an English chandelier suspended in the centre, over a round table. Though the Pasha's bed-room partakes of an European character, he prefers his old custom of having his bed upon the floor, to what we should consider the more comfortable mode of raising it on a bedstead. It is in the middle of the room, and a frame-work surrounding it supports a mosquito curtain.

Near this is an Italian drawing-room, and in another are the portraits of Ahmed Bey, a son of Ibrahim Pasha, and of the three younger sons of Mohammed Ali. The dining-room is small, with an inlaid wooden floor. The bath is neatly fitted up with marble. There is a billiard-room, where the Pasha frequently amuses himself by playing, and by seeing the success or disappointment of others, in which he appears to take great delight. The rooms and passages are covered with floor-cloth of ordinary quality, made in the arsenal. The view looking over the port is striking, and particularly so when the fleet is in harbour, which is best seen from the balcony.

The arsenal is only interesting to those who wish to see the manner in which that and similar establishments are conducted in Egypt; but a visit to some of the ships of war would repay any one, who is curious about the rapid formation of a fleet and navy, with the imperfect means afforded by the country. On going to the Pasha's

palace and the arsenal, from the Frank quarter, the road lies through the principal streets of Alexandria; but a walk should be taken in the bazaars, in order to obtain a better idea of the Turkish part of the town, though the tortuous narrow streets, or rather unpaved lanes, will not give an exalted notion of this dirty quarter. The stranger may, however, find amusement in the novelty and drollery of many a scene witnessed there; amidst the confusion of camels carrying large burdens through these narrow passages, the hurry of donkeys driven at full trot or gallop, amidst a crowd of pedestrians, and the more serious inconvenience of a carriage. This last can only pass through the principal thoroughfare; and many an imprecation is whispered against so troublesome an intruder, which, before the Pasha introduced his own, was unseen in Alexandria.

ROUTE 2.

ALEXANDRIA TO ROSETTA BY LAND.

	Miles.
From the Rosetta gate of Alexandria to the Roman station, called Cæsar's camp - -	2½
To Caravanserai, or Café, beyond the site of Canopus, on Abookír Bay - - -	13½
To ancient Canopic or Heracleotic mouth (called Madéëh) - - - -	1¾
To Etko - - - -	13½
To Rosetta - - - -	13½
	44¾

On leaving the Rosetta gate of Alexandria, the road runs for half a mile over the mounds of the ancient city, when it crosses the old wall, on which the French lines were raised, and descends into a plain, now partly cultivated by order of Ibrahim Pasha.

Here, about ¾ of a mile from the old wall, two granite statues were discovered by Mr. Harris, apparently of one of the Ptolemies, or of a Roman emperor, with his queen, in the Egyptian style. One has the form of Osiris, the other of Isis, or of Athor. Other granite blocks and remains of columns show that this was the site of some important building.

About 2 miles beyond the French lines, or 2½ from the Rosetta Gate, is a Roman station, called Cæsar's, or the Roman, *camp*. It marks the site of *Nicopolis*, or Juliopolis, where Augustus *overcame* the partisans of Antony; and is the spot where, 1832 years after, the English and French armies engaged.

A few small monuments to some of our countrymen who fell there may still be seen outside the walls, on one of which I observed the name of Colonel Dutens. It had been thrown down, and we once more put it up, with a faint hope of its being left in that position. Here fell the gallant Abercrombie, on the memorable 21st of March, 1801.

The "*Camp*" resembles the Myos Hormos, and the fortified stations or *hydreumas* in the desert; but is stronger, larger, and better built. It is nearly square, measuring 291 paces by 266 within, the walls being from 5 to 5½ paces thick. It has four entrances, one in the centre of each face, 15 paces wide, defended by round or semicircular towers, 18 paces in diameter, or 12 within. On each face are 6 towers, distant from each other 33 paces; those of the doorway excepted, which are only 15 paces apart. Those at the 4 corners are larger than the others, having a diameter of 22 paces. The whole was surrounded by a ditch, apparently filled from the sea, which is close to the N. W. face: and a short way from the S. W. gate are the remains of the aqueduct that supplied it with water; probably part of the one seen to the north of the Mahmoodéëh, about 8 miles from Alexandria. The walls are of stone,

with courses of flat bricks, or tiles, at intervals, usual in Roman buildings.

The most remarkable town on this road, in old times, was Canopus. The places on the way were Eleusis, a little to the south of Nicopolis, Zephyrium, and Taposiris Parva. A short distance beyond, to the east of Eleusis, was the canal that led to Schedia; and on a promontory at Taposiris was a chapel dedicated to Venus Arsinoe.

In this place the town of Thonis was reported to have stood, whose name was derived from Thonis, the king (or governor?) who entertained Menelaus and Helen.

Pococke thinks the island a short distance from the coast, to the east of Abookir, is the promontory of Taposiris, the successor of Thonis, the land having sunk and admitted the sea, so as to convert it into an island; and he there perceived some ruins, the traces of subterraneous passages, and a fragment of a sphinx. He also mentions the ruins of an ancient temple under the water, about 2 miles from Alexandria, which he conjectures to have belonged to Zephyrium, or some other place on the road to Nicopolis.

Canopus was 12 M. P., or according to Strabo, 120 stadia (nearly 14 English miles) from Alexandria, by land. It stood on the west of the Canopic mouth, between which and that town was the village of Heracleum, famed for its temple of Hercules. The Greeks and Romans imagined it to have been called after Canopus, the pilot of Menelaus, who was buried there; but its Egyptian name Kahi-noub, or the "golden soil," and its high antiquity, suffice to show the folly of this assertion; which is one of many instances of their mode of changing a foreign name, in order to connect it with, and explain it by, their own history. Canopus had a temple of Serapis, who was the deity worshipped there with the greatest respect; and it is worthy of remark that Mr. Hamilton discovered, amidst the ruins of Alexandria, a Greek inscription in honour of "Serapis in Canopus." The deity was supposed to answer by dreams to the prayers of his votaries, and persons of all ranks consulted him, respecting the cure of diseases, and the usual questions submitted to oracles. Many other temples also stood at Canopus, as well as numerous spacious inns for the reception of strangers; who went to enjoy its wholesome air, and, above all, the dissipation that recommended it to the people of Alexandria; famous, or rather infamous, as it was, in the time of the Greeks and Romans, for the most wanton amusements. Thither they repaired in crowds by the canal for that object. Day and night, the water was covered with boats, carrying men and women, who danced and sang with the most unrestrained licence. Arrived at Canopus, they repaired to booths erected on the banks, for the express purpose of indulging in scenes of dissipation. The immorality of the place was notorious, and it is this which led Seneca to say, "no one in thinking of a retreat would select Canopus, although Canopus might not prevent a man being virtuous."

The degraded state of public morals in that town appears to have been confined to the period after the foundation of Alexandria; and the Canopus we read of was a Greek town.

On the right of the Canopic canal was the Elaitic nome, so called from the brother of the first Ptolemy; and at the mouth of the Canopic branch of the river was the commencement of the base of the Delta.

Canopus stood near the present Abookir (Abookéer), so well known in modern times from the victory obtained by the English fleet under Nelson, recorded in our annals as the "battle of the Nile." To that place Mohammed Ali sends his state prisoners; having substituted confine-

ment in its castle for the more serious punishment of death.

A few miles to the eastward of Abookír is an opening, called Madea (Madéeh), the "ford," or "ferry," by which the lake Etko communicates with the sea, and which is supposed to be the old Canopic branch. Near this Pococke places Heracleum, whence the name Heracleotic, applied to this mouth of the river, which was also called Naucratic, or Ceramic.

The Canopic was the most westerly, as the Pelusiac was the most easterly, of the mouths of the Nile. Some ruins still mark the site of the city of Hercules, to whose temple the slaves of Paris fled, when he was forced by contrary winds to take refuge in the Canopic branch of the Nile. The temple still existed in the time of Herodotus and Strabo.

The whole road from Alexandria to Rosetta is as tedious, dreary, and bleak in winter, as it is hot in summer, with scarcely any resting-place except the Café near Abookír, and the village of Etko, the Coptic Tkôou, a short distance to the south of the road. After traversing a level plain, you reach Rosetta, whose gardens and palms, rising above the surrounding sand-drifts, are an agreeable change after this gloomy tract. There is a constant communication by sea between Alexandria and Rosetta; but the passage over the bar of the river is always disagreeable and often dangerous, so that the journey by sea cannot be recommended.

ROSETTA. — Rosetta, properly Rasheed, in Coptic Trashit, has always been considered the most agreeable and the prettiest town of Egypt, celebrated for its gardens, and looked upon by the Cairenes, as well as Alexandrians, as a most delightful retreat during the summer. It has still its gardens, which surround it on three sides, and the advantages of situation; but it has lost much of its importance as a town, and has ceased to be the resort of strangers. The population, too, is so much diminished that a great proportion of its houses are completely deserted, and falling, if not already fallen, to ruins. About twenty years ago it had 36,000 houses, and its former flourishing condition is shown by their style of building, which is very superior to that of other Egyptian towns. The columns at the doors, the neatness of the wooden windows, and the general appearance of their walls, strike a stranger, after being in Upper Egypt; and it is with regret that he sees whole quarters of the town deserted, and houses falling to decay.

It has several mosks, *khans*, and bazaars, and is surrounded by a wall with loopholes, which might serve to protect it against a band of Arabs, but would offer little resistance to artillery. The northern gate has two small towers at its side, of a form by no means common in Egypt; and between this and the plain are the most extensive gardens.

Rosetta boasts no antiquities, but on the blocks used as thresholds of doors, in the mosks and private houses, a few hieroglyphics may be seen, among which I observed the name of Psamaticus I. The stones are mostly of the hard silicious quality found near the red mountain behind Cairo: fragments of granite and basalt are also common, on the latter of which I in vain looked for the remainder of the Rosetta stone, discovered by the French while digging the foundations of Fort St. Julien, a few miles lower down the river. The columns, as usual, are mostly granite and marble, which, like the others, have been brought from old towns in the vicinity. On the west side are large drifts of sand, vying in height with the palm trees they threaten to overwhelm; and at the S.W. corner, close to the river, the wall is terminated by a small fort, mounting half a dozen small iron guns, with two or three Turkish soldiers smoking in the embrasures.

Rosetta is a smaller town than Damietta, but better built, and may be about 1½ mile in diameter. It is little known in history, but to us it recalls a sad memorial, of an unsuccessful attempt to restore the authority of the Memlooks, and the disastrous retreat of our army, in 1807.

The river at Rosetta is perfectly fresh, except after a long prevalence of northerly winds, when the sea water, forced upwards, makes it slightly salt, and well water is brought for sale to the town and the boats. The sea is distant 6 miles by the river, or 3 miles across the plain.

About 1½ mile to the south of Rosetta is a hill, called Aboo Mandoor, on which stands a telegraph, now locked up, and only intended in case of alarm on the coast. This hill is supposed to mark the site of an ancient town, probably Bolbitine, and it was this commanding position that the English occupied on their advance upon Rosetta in 1807.

Below are two mosks, very picturesque objects from the river, which seem to mark the limits of the fertile soil of the neighbourhood of Rosetta.

ROUTE 3.

ROSETTA TO ATFEH AND CAIRO BY THE NILE.

	Miles.
Rosetta to Aboo Mandoor -	1½
— to Berembal -	8
— to Daroot - -	9½
— to Atfeh - -	4
Atfeh to Cairo (see Route 6.) - - - -	125½
	148½

There is nothing worthy of remark on the way from Rosetta to Atfeh.

At Metoobis are the mounds of the ancient town of Metubis, and at Daroot and Shindeeuon are the sites of other towns.

Atfeh is at the mouth of the Mahmoodéeh, or Canal of Alexandria, where it joins the Nile.

ROUTE 4.

ALEXANDRIA TO CAIRO, BY LAND, THROUGH THE DELTA.

	Miles.
Alexandria along the north bank of the Mahmoodéeh Canal to e'Sid, or Maison Carrée - - - -	5
To Kariôon - - -	13
Birket Ghuttas, or el Birkeh	3½
Karrawee (crossing the canal)	4½
Damanhoor (after leaving the canal and crossing the plain)	7½
Nigeéleh, or to Zowyet el Bahr	23½
Cross the river, and then to Menoof - - - -	18½
Shoobra-Shabéëh by Kafr el Hemmeh, then crossing the Damietta branch - -	18
Shoobra-el-Makkáseh, the Pasha's villa - - -	13½
N.W. Gate of Cairo - -	4
	111

For the Mahmoodéeh Canal to Karrawee, see Route 6.

Damanhoor is the capital of El Bahaŷreh, *i. e.* "the lower" or "northern" province. It is called by Aboolféda Damanhoor el Wáhesh, "of the desert," and in Coptic Pidimenhôr, or Tminhôr. It is supposed to be the successor of Hermopolis Parva, which was near, or, as Strabo says, on the river, the Canopic branch passing through the plain to the north of it.

At Nigeéleh are stationed the relays of asses that carry the Indian mails between Cairo and Alexandria, and here the road crosses the river.

Menoof, by some supposed to be the ancient Nicium, or Prosopis, was once a town of some importance. It is now only noted for its manufactory of mats, called Menooféeh, much es-

teemed at Cairo. Menoof, or Manouf, is the same name that was given to Memphis. Near it is a large canal called Pharaoonüh, which, from its carrying off too much water from the Damietta to the Rosetta branch, was closed some years since by Mohammed Ali. (For Shoobra and the Pasha's villa see the environs of Cairo in Section II.)

ROUTE 5.

ALEXANDRIA TO CAIRO BY THE WESTERN BANK.

	Miles.
Alexandria to Zowyet el Bahr (see Route 4.)	57
Algám	9¾
Teráneh	6½
Beni Salámeh	8
El Guttah (or El Ḵuttah)	9
Embábeh	16½
Cross the river at Embábeh to Boolak, and thence to Cairo	1¾
	108¼

For Teráneh see Route 14.

Embábeh is only remarkable for having been a fortified post of the Memlooks, and as the town which gave its name to the battle called by the French "of the Pyramids," but in Egypt "of Embábeh." All the associations connected with it in the minds of the modern Cairenes are derived from its lupins, which, under the name of *Embábeh Muddud*, are loudly proclaimed in the streets to be "superior to almonds."

For Boolak see Route 6.

ROUTE 6.

FROM ALEXANDRIA TO ATFEH AND CAIRO.

	Miles.
Alexandria to e'Sid, or the Maison Carrée	5
Karioón	13
Birket Ghuttás	3½
Ḵarrawee	4½
Zowyet el Ghazál	4½
Ruins at Gheyk	8¼
Atfeh	2
Rahmanéeh	11
Sa-el-Hagar (*Sais*)	14
Nikleh	4
Shaboor	10½
Nigeeleh	10½
Teráneh	28
Aboo Nishábeh	7
Werdán	11
Aboo Ghaleb	4½
N. point of Delta	12
Shoobra	12
Boolak (the port of Cairo)	4
	166½

(For boats and steamers from Alexandria to Cairo see Route 1.

Those who are on their way to India are obliged to take the latter (see Introduction).

For the things necessary on the journey see Sect. I. *b.* and *5.*)

All baggage is subject to an examination at the custom-house, on leaving Alexandria, unless released by a small fee, and the declaration that it is for private use; and merchandise pays 2 per cent., according to the new tariff. The traveller may either go on board his boat at the end of the road below Pompey's Pillar, or near Moharrem Bey's villa, which is a little further off; but by sending his baggage before him to the former spot, and ordering the boat to go on to Moharrem Bey's (or to Rámleh), he will have an hour or two more for breakfast, or any other purpose, at Alexandria, and may ride leisurely to his boat, without being pressed for time, or obliged to pass through a winding and tedious part of the canal. After having made about 4 miles from that villa, he is hailed by a guard stationed at the *maison carrée*, or *e' sid*, who require that the *teskreh* (permit) of servants and other natives be shown, lest any improper persons may have taken a passage on board. He is then allowed to continue his voyage without further molestation. A similar kind of permit appears, by

Strabo's account, to have been required in ancient times from persons leaving Alexandria; and the troublesome system of passports seems to have been adopted by the Egyptians at a very early period.

It was at this spot that the English cut the passage, to admit the sea water into the Lake Mareotis; and from its having been *closed* again, they now give it the name of *Sid*, signifying "a dam."

If the wind is fair a good sailing boat should reach Atfeh in 8 hours from Alexandria; if towed by horses, in 10 and a half. Within the last 4 years the Government has established post-horses on the canal where relays of horses are kept for the use of boats; but in order to have the right of engaging them, it is necessary to be furnished with an order (*teskreh*) from the authorities at Alexandria. A separate *teskreh* is given for each post, so that if the wind is favourable a portion of the way, and contrary or deficient in other parts of the canal, horses may be taken only as far as required. A *dahabeeh* is towed by 2 horses, each with its rider, and 1 dollar is paid for a horse.

The *Canal of Mahmoodéeh*, which was begun by Mohammed Ali in 1819, and opened Jan. 24. 1820, received its name in honour of the late sultan. It is said by Mengin to have cost 188,400 piastres, or 7,500,000 francs, and 250,000 men were employed about one year in digging it, under the direction of Hagee Osman agha, the Pasha's chief Turkish surveyor, assisted by SS. Bilotti, Costa, Massi, and two other Italian engineers. It was done in too hurried a manner, and the accumulation of mud, deposited in it after a very few years, so clogged its channel, that no boats of any size could navigate it during the greater part of the year; an inconvenience only removed for a time by supplying it with water from a lateral canal from Teráneh, by making locks at its junction with the Nile. Another proof of bad management in its execution was the great loss of life among the workmen, no less than 20,000 being said to have perished by accidents, hunger, and plague.

An old canal existed on this line, which brought water from the Nile, and had been used in the time of the Venetians for carrying goods to Alexandria. It was called the canal of Foosh, and existed, though nearly dry, in Savary's time, A. D. 1777. The spot where it entered the walls of Alexandria may still be seen, at the salient angle to the west of Pompey's Pillar; and it was probably the same that of old went towards the Kibôtos. There was also a canal on part of this line which left the Nile at Rahmanéeh, supposed by some to have been the old Canopic branch.

The appearance of the Mahmoodéeh is far from interesting, and the monotony of its banks is not relieved by the telegraphs, rising at intervals above the dreary plain, which extends on both sides of it to a seemingly endless distance. They communicate between Alexandria and the capital; following the canal as far as Kurawee, and then by Damanhoor, Zowyet el Bahr, Náder, Menoof, and other intermediate places, to the citadel of Cairo. The earth thrown up from the canal forms an elevated ridge, rising far above the adjacent lands; and the only objects that interrupt the uniform level are the mounds of ancient towns, whose solitary and deserted aspect adds not a little to the gloominess of the scene.

On the Mahmoodéeh are some villas, and farms, of Turks and Europeans, living at Alexandria. The most remarkable among the former is that of Moharrem Bey, already mentioned. He was formerly governor of Alexandria, and son of the governor of Cawala, the native town of Mohammed Ali, and one of the few from that place who witnessed the gradual

rise of the Pasha during his career in Egypt.

The Mahmoodéeh follows part of the ancient Canopic branch of the Nile, and the old canal of Fooah; and here and there, near its banks, are the remains of ancient towns. The most remarkable in its immediate vicinity are those (supposed to be) of *Schedia*, between Karioón and Nishoo. Beginning a short way inland from the telegraph of the former, they extend about three quarters of a mile to the south end of the large mounds of Nishoo, and contain confused remains of stone and brick, among which are two fragments of stone (apparently parts of the same block), bearing the name of the Great Remeses, and some capitals and fragments of late time. The most remarkable object is a series of massive walls in an isolated mound, 300 paces to the south-eastward of these fragments, which Mr. Salt conjectured to be the docks of the state barges, kept at Schedia; but they were evidently cisterns, like those in Italy and at Carthage. They are of Roman time, built of stone, with horizontal courses of the usual flat bricks or tiles, at intervals, and buttresses projecting here and there, to give them greater strength; the whole originally covered with a casing of stucco. The walls were about sixteen in number, of which twelve may be still distinctly seen, and the spaces between them were about 215 feet long, and 27 broad. The walls are now about 15 feet high. The extremity of each gallery or cistern is rounded off, and we may suppose that they had arched roofs. A canal or branch of the river appears to have run through the level space, about 750 feet broad, between them and the town. The distance of Nishoo from Alexandria agrees exactly with that given by Strabo from Schedia to that city, which he calculates at 4 schœnes, or nearly 14 English miles.

Schedia was so called by the Greeks, from the barrier, or bridge of boats, that closed the river at this spot, where duties were levied on all merchandise that passed; and the name of Nishoo, applied to the neighbouring mounds and the modern village, seems to be derived from the Egyptian *nishoi*, signifying "the boats." The mounds of Nishoo are in four almost parallel lines, the two outer ones about 250, the centre two about 756 feet apart. They contain no traces of building; they appear to be entirely of earth, though of very great height, and were probably the result of excavations, made in deepening the river, or the neighbouring canal, which, from the low space separating the two centre mounds, appears to have passed between them.

Schedia was a bishop's see in the time of Athanasius, as were Menelaïs and Andropolis.

At *Karioón* is a manufactory of glass, and a little more than a mile farther is another of pottery. The canal in the vicinity of Karioón increases in breadth. Chereu, in Coptic Chereus, stood near this; and Anthylla and Archandra in the plain between the Mahmoodéeh and Lake Etko.

About 3½ miles from Karioón is the village of Birket Ghuttás or El Birkeh ("the Lake"); and at Karrawee the road, which has thus far followed the bank of the canal, turns off to Damanhoór.

Near *Karrawee* are mounds of an old town of some extent, and others are seen in the plain to the south. A few miles farther, the canal makes a bend northwards to Atfeh; quitting the bed of an old canal, which joined the Nile farther to the south, just below e' Rahmanéeh.

Atfeh.— On reaching Atfeh there is sometimes a delay in obtaining permission to pass through the locks to the Nile. The new arrangements are French, and nothing is done without signatures or seals of officials. Six seals are required here, the last being that of the Bey, who is not always to

be found; sometimes he is not up, at others he is dining, or taking his siesta. But a bribe of five piastres will frequently get over all difficulties, and stand in lieu of seals.

Atfeh is a miserable village, abounding in dust and dogs; but the first view of the Nile is striking, and a relief after the canal.

The voyage between Atfeh and Cairo (or Boolak) occupies about 3 or 4 days, in ascending the stream with a good wind; or by the steamer about 22 hours, and 11 to 12 in coming down the stream to Atfeh.

During the high Nile, the voyage to Cairo takes rather more time.

Fooah.— Nearly opposite Atfeh is *Fooah*, conspicuous with its minarets, and a picturesque object from the river, as you pass during the high Nile. It occupies the site of the ancient Metelis (in Coptic Meleg, or Meledg), but contains no remains beyond a few granite blocks, now used as the thresholds of doors, with hieroglyphic inscriptions, containing the names of Apries and other kings of the 26th or Saïte dynasty. Fooah has now only a manufactory of *tarbooshes* or red caps, and the usual *wérsheh* "manufactory" of large towns; but in the time of Leo Africanus it was very flourishing; and though its streets were narrow, it had the character of a large town, teeming with plenty, and noted for the appearance of its bazaars and shops. "The women," he adds, "enjoy so much freedom there, that their husbands permit them to go during the day wherever they please; and the surrounding country abounds in date trees."

The best Egyptian dates come from a place on the other side of the Delta, called Korayn, near Salahéeh, which are known at Cairo as the *dámeree*. The Ibréemee are from Nubia.

Fooah has given its name to the madder, which was first planted there. It continued to be long a flourishing town; and Belon describes it in the 15th century, fifty years after the conquest of Sultan Selim, as second only to Cairo.

During the wars of the Crusaders, the Christians penetrated into Egypt as far as Fooah, in the reign of Melek Adel; and having plundered and burnt the town, retired with much booty.

Dessoók is well known in modern times for the fête celebrated there in honour of Shekh Ibrahim e' Dessoókee, a Moslem saint, who holds the second rank in the Egyptian calendar, next to the Sayd el Beddowee of Tanta.

At *e' Rahmanéeh* was the entrance of an old canal that went to Alexandria; which some suppose to be the ancient Canopic branch, placing Naucratis at this town. E' Rahmanéeh was a fortified post of the French when in Egypt, and was taken by the English in May 1801, previous to their march upon Cairo.

Saïs. — The lofty mounds of Saïs are seen to the N. of the village of Sa-el-Hagar, "Sa of the Stone," so called from the remains of the old town; which are now confined to a few broken blocks, some ruins of houses, and a large enclosure, surrounded by massive crude brick walls. These last are about 70 feet thick, and of very solid construction. Between the courses of bricks are layers of reeds, intended to serve as binders; and I have been assured that hieroglyphics have been met with on some of the bricks, which may perhaps, contain the name of the place, or of the king by whom the walls were built. I cannot, however, affirm that this is really the case, not having been able to find them myself, but others may be more fortunate in their search.

These walls enclose a space measuring 2325 feet by 1960; the north side of which is occupied by the lake mentioned by Herodotus, where certain mysterious ceremonies were performed in honour of Osiris. As he says it was of circular form, and it is

now long and irregular, we may conclude that it has since encroached on part of the *temenos* or sacred enclosure, where the temple of Minerva and the tombs of the Saïte kings stood. The site of the temple appears to have been in the low open space to the W., and parts of the wall of its *temenos* may be traced on two sides, which was about 720 feet in breadth, or a little more than that around the temple of Tanis. To the E. of it are mounds, with remains of crude brick houses, the walls of which are partially standing, and here and there bear evident signs of having been burnt. This part has received the name of "el Kala," "the citadel," from its being higher than the rest, and from the appearance of two massive buildings at the upper and lower end, which seem to have been intended for defence. It is not impossible that this was the royal palace. Below it to the S. is a low space, now cultivated, and nearly on the same level as the area where I suppose the temple to have stood.

The water of the lake is used for irrigating this spot, but it is generally dried up from the end of May until the next inundation fills the canals. On its banks, particularly at the western extremity, grow numerous reeds, and when full of water it is frequented by wild ducks and other water fowl, now the only inhabitants of ancient Saïs.

On a low mound, between 800 and 900 feet from the N. E. corner of the walls, beyond a large modern canal, are a block of granite and part of a sarcophagus; to the S. is another mound, with a Shekh's tomb; and beyond this are the ruins of houses. They are distant about 1000 feet from the walls of the large enclosure, and are doubtless the remains of the ancient town, the S. extremity of which is occupied by the present village. Here too are some ancient tombs.

There are no remains of sculpture amidst the modern or ancient houses, except fragments in the two mosks, and at the door of a house; which last has the name of king Psamaticus II., the goddess Neith, and the town of Ssa, or Saïs.

Saïs was a city of great importance, particularly during the reigns of the Saïte kings, who ruled Egypt about 150 years, until the Persian invasion under Cambyses; and some claim for it the honour of having been the parent of a colony, which founded the city of Athens in 1556 B. C., and introduced the worship of Minerva on the shores of Greece.

At Saïs were the sepulchres of all the kings of Egypt, natives of the Saïte nome. They stood in the *temenos*, or sacred enclosure, of the temple of Minerva; and it was here that the unfortunate Apries and his rival Amasis were both buried. The tomb of Apries was near the temple, on the left, entering the *temenos*: that of Amasis stood farther from the temple than those of Apries and his predecessors, in the vestibule of this enclosure. It consisted of a large stone chamber, adorned with columns in imitation of palm trees, and other ornaments, within which was an (isolated) stone receptacle, with double doors (at each end), containing the sarcophagus. It was from this tomb that Cambyses is said to have taken the body of Amasis; which, after he had scourged and insulted it, he ordered to be burnt, though the Egyptians assured Herodotus that the body of some other person had been substituted instead of the king's. "They also show," continues the historian, "the sepulchre of him (Osiris) whom I do not think it right here to mention. It stands in the sacred enclosure, behind the temple of Minerva, reaching along the whole extent of its wall. In this *temenos* are several large stone obelisks; and near it a lake cased with stone, of a circular form, and about the size of that at Delos, called Tro-

choïdes. On this lake are represented at night the sufferings of him, concerning whom, though much is known to me, I shall preserve strict silence, except as far as it may be right for me to speak. The Egyptians call them mysteries. I shall observe the same caution with regard to the institutions of Ceres, called Thesmophoria, which were brought from Egypt by the daughters of Danaüs, and afterwards taught by them to the Pelasgic women." Saïs was the place where the "fête of burning lamps" was particularly "celebrated during a certain night, when every one lighted lamps in the open air around his house. They were small cups full of salt (and water?) and oil, with a floating wick which lasted all night. Strangers went to Saïs from different parts of Egypt to assist at this ceremony; but those who could not be present lighted lamps at their own homes, so that the festival was kept, not only at Saïs, but throughout the country."

I have already mentioned the spot which appears to have been occupied by the temple of Minerva; and it is probable that in excavating there, its exact position and plan might be ascertained. "Amasis added to it some very beautiful *propylæa*, exceeding all others both in height and extent, as well as in the dimensions of the stones and other respects. He also placed there several large colossi and androsphinxes, and brought numerous blocks of extraordinary size to repair the temple, some from the quarries near Memphis, and the largest from Elephantine, a distance of 20 days' sail from Saïs.

"But," adds Herodotus, "what I admire most is an edifice of a single block brought from the latter place: 2000 men, all boatmen, were employed three years in its transport to Saïs. It is 21 cubits long externally, 14 broad, 8 high; and its measurements within are 16 cubits 20 digits long, 12 broad, and 5 high. It stands at the entrance of the sacred enclosure: and the reason given by the Egyptians for its not having been admitted is, that Amasis, hearing the architect utter a sigh, as if fatigued with the length of time employed and the labour he had undergone, considered it so bad an omen, that he would not allow it to be taken any farther; though others affirm that it was in consequence of a man having been crushed, while moving it with levers." At Saïs was also a colossus dedicated by Amasis, 75 feet long, similar in size and proportion to one he placed before the temple of Pthah at Memphis, which was lying on its back; and the grand palace of the kings in the same city, which Apries left to attack Amasis, and to which he afterwards returned a prisoner, is another of the interesting monuments mentioned at Saïs.

The Egyptian name of this city was Sa, which is retained in the modern Sa; and the Saïs of ancient writers was the same, with a Greek termination. It is about a mile from the Nile, on the right bank, and in order to save time, if the Nile is low, the traveller may land when in a line with the mounds, and send his boat to wait for him at the bend of the river near Kodabeh, about 1¼ miles higher up. During the inundation the plain is partly flooded and intersected with canals, which are not forded without inconvenience before November.

Seven or eight miles inland to the W. from Dahreëh, between Nikleh and Shabóor, is Ramsées, on the Damanhoór canal, where report speaks of a few stone remains, though I hear they have been lately removed to build a bridge, or for some other purpose. They, as well as the name, mark the site of an ancient town, which would be of very great interest, were it on the E. instead of the W. side of the Delta. This Ramsées, or rather its predecessor, is unnoticed by profane writers, and it is too far from

the spot where the Israelites lived, to have any claim to the title of one of the two treasure cities, Pithom and Rameses, mentioned in Exodus. And, indeed, Rameses is expressly stated to have been the place whence the Israelites took their departure for Succoth, and Etham at the edge of the Wilderness, on their way to the Red Sea.

Wild boars frequent some of the islands in the Rosetta branch, but they are difficult to find, without experienced guides. Traces of an old canal, running to the N. N. W., by some supposed to be the Canopic branch of the Nile, may be seen above Nigéeleh, which is traditionally called the Bahr Yoosef. It has been lately enlarged, and joined by the new canal, opened five or six miles above Teráneh, and is used to carry water to the plain of the Bahayreh, and even to supply the Mahmoodéëh during the summer. Not far from this should be the site of Gynæcopolis and Andropolis, by some supposed to be the same city.

About two or three miles to the westward of Kom-Sheréek are the mounds of an ancient town, on the canal. Some stone remains were found there a few years since, in digging for nitre, but were speedily taken away, which is the fate of every fragment of masonry as soon as discovered. The mounds are called Tel el odámeh ("of the bones"), from the bodies found buried amidst them. A little higher up is Taréeh, near which are other mounds, and the branch of a canal, which follows the course of the ancient *Lycus canalis*, that ran towards the lake Mareotis. Some suppose Momemphis to have stood here; but as it was near the road to the Natron Lakes, it is more likely to have been at El Booragát, or Kafr Daoot, near the former of which are the mounds of an old town of considerable size. At Aboo-l-kháwee and Shabóor are the shallowest parts of the Rosetta branch, which in summer are barely passable for large boats. About Nader, on the E. bank, are many wild boars, which are found in many other parts of the Delta, particularly in the low marsh lands to the N., and about the lake Menzaleh, as well as in the Fyoom.

Teráneh is the successor of Terenuthis. About 1¼ mile to the W., beyond the canal, are mounds of considerable extent, which probably mark its ancient site: and it is from this place that the road leads from the Nile to the Natron Lakes. The inhabitants of Teráneh are principally employed in bringing the natron from the desert, the whole of which is farmed from the Pasha by Signor Gibarra; and to this is attributable the prosperous condition of that village. The lakes are distant from Teráneh about twelve hours' journey. (See Route 14. Section II.)

Near Lekhmas are other mounds, perhaps of the city of Menelaus; so called, not from the Greek hero, but from the brother of the first Ptolemy; and between Aboo-Nishábee and Beni-Salámeh is the entrance of the new canal, cut by Mohammed Ali in 1820, which, as before stated, carries the water to that of Alexandria.

The traveller descries the Pyramids for the first time, from the shore, a little above Werdán, when about due west of Ashmoon; and hereabouts the desert has invaded the soil on the west bank, and even poured its drifted sand into the Nile. At Ashmoon or Oshmoun are lofty mounds, but no sculptured remains. A little beyond Aboo-Gháleb the pyramids are seen from the river, and continue in sight the remainder of the voyage to Cairo. About two miles below, or N. W. of Om-e'deenár, is the spot where the works for the proposed *barrage* of the Nile have been commenced; and about the same distance above that village is the southern point, or apex, of the Delta. Here the Nile divides itself into the two branches of Rosetta and Damietta; though the increasing shallowness of the passage between

the point, and the island to the south, will soon place the commencement of the Delta about two miles further south, nearly opposite the village of Menásheh.

The object of the barrage is to retain the water of the Nile, in order that it may be used for irrigating the lands, when the inundation has retired, and supply the place of water-wheels, which add so much to the expense of cultivation. One dam is to be thrown across the Rosetta, another across the Damietta, branch; a large canal is to be carried direct through the centre of the Delta, and the quantity of water allowed to pass into this, and the two branches of the river, is to be regulated by means of sluices, according to circumstances. A slight change is also to be made in the course of the Nile, so as to cut off a useless angle below Kafr Mansoor on the western, and another above Shoobra-Shabéëh on the eastern, branch; and the canal for irrigating the plain between Belbays and Bubastis, communicating with that of Tel el Wadee, is to leave the Nile at Shelakán.

By these means, the want of water during the low Nile, a deficient inundation, and the great loss of water suffered to run off uselessly into the sea, will be obviated; and the additional effect will be obtained of increasing the height of the river, above the *barrage*, during the inundation, so as to enable it to irrigate lands of every level. The barrage of the Rosetta branch is to consist of a massive stone dam, with 24 arches 30 feet broad, and a large central arch 92 feet broad, to allow the passage of the principal volume of water. The dam of the Damietta branch is to have 16 arches, 30 feet broad, with a large central arch. The principal arches of both dams are to be always kept open, but the lateral arches are to be closed during the low Nile, by which means sufficient water will be afforded to supply the canals intended for the irrigation of the interior.

Many delays have occurred, from various causes, to prevent the completion of this gigantic undertaking. M. Linant, by whom it has been projected and commenced, has been frequently ordered to abandon, and as often desired to continue, the works; and fear of disasters from the volume of water thus withheld, a political apparition, or the intrigues of individuals, have at times interfered to prevent its completion. It is far from my wish to presume to decide on the probability of its success; the pressure of so enormous a body of water will require precautions of no ordinary kind, to prevent the river's carrying away, or piercing through, the banks at the haunches or abutments of the stone dam; and, being of alluvial soil, they will be exposed to danger both from the force of the water against the bank, and by its filtration beneath the surface. If the dam abutted on either side *on rock*, this would be effectually obviated, and the only thing then required would be the solidity of the dam itself, and the firmness of its well-founded piers: but the construction of a dam in alluvial soil appears to present difficulties, and even dangers to the country, which the most wonderful skill can alone overcome.

In former times, the point of the Delta was much more to the south than at present. Cercasora, in the Lêtopolite nome, which was just above it on the west bank, stood, according to Strabo, nearly opposite, or west of Heliopolis, close to the observatory of Eudoxus. In Herodotus's time, the river had one channel as far as Cercasora; but below that town it divided itself into three branches, which took different directions: one, the Pelusiac, going to the east; another, the Canopic, turning off to the west; and the third going straight forward, in the direction of its previous course through Egypt to the point of the Delta, which it divided in twain as it ran to the sea. It was not less

considerable in the volume of its water, nor less celebrated than the other two, and was called the Sebennytic branch; and from it two others, the Saïtic and Mendesian, were derived, emptying themselves into the sea by two distinct mouths.

After passing the palace of Shoobra, the distinct appearance of the numerous minarets of Cairo announces to the traveller his approach to the Egyptian capital, and he soon enters a crowd of boats before the Custom-house of Boolák.

Boolák, the port of Cairo, contained, in 1833, a population of about 5000 souls. It formerly stood on an island, where Macrisi says sugar-cane was cultivated; and the old channel which passed between it and Cairo may still be traced in parts, particularly to the northward, about half-way from the Shoobra road. The filling up of this channel has removed Cairo farther from the Nile, and has given to Boolák the rank and advantages of a port. Here the duties on exports and imports to and from Alexandria are levied; those on goods from Upper Egypt being received at the port of Musr el Ateekeh (Old Cairo); and the whole are farmed by some wealthy Copt or Armenian merchant. 12 per cent. is in like manner exacted at Asouan on all goods entering Egypt from Ethiopia. All merchandise which has not passed the custom-houses of Old Cairo or Boolák, are stopped at the gates of Cairo, as at the *barrières* of Paris and other French towns; and the Egyptians have to thank the French for this silly and oppressive mode of taxation.

But the revival of the new treaty has once more freed all European imports, after they have once paid the 5 per cent., from further duties in the interior; and those levied at Boolák and Old Cairo are confined to the productions of the country. The traveller may therefore console himself with the feeling that he is not amenable to the scrutiny of the custom house of Boolák, or any other place after leaving Alexandria; and if any obstruction is offered, he should immediately represent it to the consulate, and require the punishment of the offenders.

At Boolák is the palace of Ismaïl Pasha, who was killed in the province of Shendy, little more than 20 years ago. He had ventured with a small suite of about 50 persons into the heart of the country, and had ordered a considerable number of Blacks to be levied by the chief, Melek Nimr, for the service of his father Mohammed Ali, within the short space of 3 days: and on the Ethiopian requesting a longer period, he struck him on the mouth with his pipe, adding insult to the blow. The wily Nimr dissembled his feelings, and by pretended respect and concern for the comfort of so distinguished a guest, engaged the young Pasha to pass the night on shore; when preparations were speedily made for satiating his revenge. A large quantity of reeds were collected about the house, on pretence of feeding the camels; and in the dead of the night, surrounded by flames, and a countless host of furious Ethiopians, the Pasha and his party were overwhelmed without the possibility of resistance or escape.

Many other palaces and country houses are seen in the vicinity, and Mohammed Ali has expressed a wish that each of the principal grandees should erect a *kasr* (or villa) on the plain beteen Boolák and Shoobra, as well as a house at Cairo; with the double motive of fixing their property in the country, and of displaying to foreign visiters the riches they have derived from his bounty, and the prosperous state of the country he rules. On one of the mounds on the N.E. side of Boolák is an observatory, called Bayt e' Russud.

On arriving at Boolák, the traveller had better engage a camel, or more, according to the quantity of his lug-

gage, and proceed immediately to Cairo. He will pay about 7 piastres for two camels, and for a donkey to the inn at Cairo 1 piastre. After passing through some of the narrow streets of Boolák he arrives at an open space, where the road turns to the left direct to Cairo; and the citadel, the range of the Mokuttum hills, and the minarets of Cairo, now open to his view. This road has been greatly improved within the last ten years, the earth taken from the mounds having been used to raise it, and the ground on either side levelled and partly planted with trees. The removal of the mounds on the W. side of Cairo has been undoubtedly one of the most useful works performed by the Pasha, both for the appearance and health of the city; and some idea may be had of the greatness of the undertaking from those that still remain on the other side.

The entrance to Cairo from Boolák is by the gate of the Uzbekéëh, an extensive square, containing about 150,000 square feet; nearly the whole of which used to be, during the inundation, one large sheet of water. In the following spring it became a cornfield, with the exception of that part appropriated to a military esplanade. Within the last few years a canal has been cut round it, in order to keep the water from the centre, though from the lowness of its level much still oozes through to its surface, during the high Nile; and it has been laid out partly as a garden, and partly as fields, with trees planted on the banks of the canal that surrounds it. A broad road leads through the centre, from the entrance to the opposite side, passing over a bridge at either end; and it is in contemplation to establish a Turkish café on one side, and a European one on the other, for the convenience of the natives and the Franks. On the W. side, or the left as you pass through the gate, is the palace of the late Mohammed Bey Defterdár, in whose garden the unfortunate Kleber was assassinated; and on the south are the hareém of the Pasha, the house of Ahmed Pasha Táher, and other buildings; offering a pleasing contrast to the gloomy abodes of the Copts, which form the northern side. These, as well as all the other houses of Cairo have been lately white-washed by order of the Pasha, to the destruction of the Oriental character of the town; and as a security against fire, no more picturesque wooden *mushárebéëhs*, or latticed balconies, are to be made.

Mohammed Bey Defterdár, or, as he is called by Europeans, the Defterdár Bey, was the son-in-law of Mohammed Ali, whose daughter, Núzleh Hánem, he married. He was well known for his savage disposition and the many cruelties he perpetrated, both in Cairo, and when commanding in Sennár and Kordofan; and his death in 1833 was hailed, as might be expected, with universal satisfaction. He was a man of some talent, and was more accomplished than the generality of Turks; but this superiority only served to add to his condemnation for the cruelties he delighted in committing, which could not be palliated by the excuse of ignorance. It would neither be desirable nor agreeable to enumerate all the follies and cruelties of this man, many of which were done for the pleasure of sustaining the fame he had acquired for madness, as well as from real savageness of disposition: a single example will suffice. On one occasion a black slave of his had bought some milk from a poor woman, and after drinking it had refused the payment of 5 paras, which was the price of the quantity he had taken. The woman, finding who he was, complained to his master. The boy was sent for, but denied the accusation. The Defterdár inquired of the woman if she was positive he had drunk the milk; and on her answering in the affirmative, he said, "I will

soon discover the truth; but if you have accused him falsely, I will treat you in the same manner I now treat him." Upon this he ordered his stomach to be cut open; and on discovering the milk threw her the 5 paras, with the exulting feeling that no one should dare to deceive him, or forget his power.

The same thing had once been done by Sultan Bajazet, and it was no doubt partly in imitation of what he had read in the history of his country, with which he was well acquainted, and partly from the natural tendency of his disposition, that this savage expedient occurred to him.

Not content with continuing to exercise the right of life and death, which Mohammed Ali had openly declared to be no longer vested in any chief, he even pretended to defy the Pasha, of whose indulgence towards the husband of his daughter, and consideration for his station, he had the bad taste to take advantage; till at length his father-in-law took from him all command, and confined him to one of his estates, where death put an end to his career, without exciting any other regret than that it had not happened many years earlier.

Notwithstanding the cruelty of his disposition, some were found to excuse, and even to commend him for the love of justice that prompted his savage punishments, which, they add, were not inflicted on the poor, but on men who had been their oppressors; so that the rule of the Defterdar, however dreaded by those in power, was always welcome to the peasants, who were sure to find redress for the conduct of their shekhs and Turkish governors.

In the square of the Uzbeḵéëh the Mooled e' Nebbee, or "Prophet's birth-day," and some other *fêtes*, are held; and here, during the former ceremony, the Saadéëh (the modern Psylli), exhibit the juggling performance of tearing with their teeth the living asps they carry in procession; while their shekh, mounted on a horse, rides over the bodies of a number of fanatics, who prostrate themselves on the ground for the purpose, and suppose themselves benefited in proportion to the pain they endure. None, however, will acknowledge that they suffer, or are at all sensible of being trodden upon by the hoofs of the blessed animal; and the same kind of enthusiasm enables them to deny the pain, which, of old, induced the votaries of Mars to bear the blows they received at the *fêts* of Papremis.

Having traversed the Uzbeḵéëh, the traveller is hurried on to the Frank quarter, a short distance off, where an enormous board, to the surprise of the Faithful, bestrides the street, in order to point out the British Hotel. A turn to the left, down the Derb el Barábra, soon brings him to this hotel, where, if he is on his way to India, there is every reason to suppose he will put up. Passing through the court, he sees the various preparations for a journey across the desert. Here part of a tilted cart, wheels, and other things are on the eve of completion, to make up the complement of carriages which the increasing numbers of passengers to India are constantly requiring. In another place a row of covered chairs (a sort of hybrid between a sedan and a bathing chair) awaits the ladies of the party, and a lynx pacing backwards and forwards in a cage, an ostrich spatiating about the court, and Eastern and Frank costumes add to the variety of the scene. If he is so unfortunate as to arrive with many other passengers, and is neither among the first, nor has sent any one before him to secure rooms, he will be obliged to put up with the disagreeable inconvenience of having another person in the same bed-room, and a sitting-room will be quite out of the question.

SECTION II.

CAIRO.

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a. HOTELS.

The first hotel for some years was Hill's, now the British. But there are two others, one the Hôtel d'Orient, on the N. side of the Uzbekéeh, and Levick's in the Wáasat e' Geer, about half-way between the Uzbekéeh and the British Hotel.

Of the charges I cannot speak positively; but the following, which were made at Hill's, may serve to give some idea of the arrangements on this head at a Cairo Hotel.

		Piast.
Board and lodging including a bed-room for each person per day		40
Children under 10 years of age, for board and lodging each per day		15
Servants' board and lodging per day		20
Wines, &c. — Rose Champaigne,	per bottle	40
White Champaigne,	Ditto	40
Champaigne,	Ditto	30
Claret	Ditto	35
Burgundy,	Ditto	27
Hermitage,	Ditto	27
Madeira,	Ditto	27
Port,	Ditto	25
Sherry,	Ditto	25
Bronti,	Ditto	15
Marsala,	Ditto	15
Frontignac,	Ditto	12
Bordeaux,	Ditto	12
French wine,	Ditto	4
Brandy,	Ditto	15
Rum,	Ditto	15
Whiskey,	Ditto	20
Hollands,	Ditto	12
Ale, porter, and stout	Ditto	8
Cider	Ditto	10
Soda Water,	Ditto	5
Porterage charged to each person on leaving this Hotel.		5

Boats, camels, asses, tents, saddles, chairs, water-skins, &c., provided.
Provisions of all kinds supplied.
Dinners for private parties.
All orders for payments or purchases to be given in writing.

Lodgings may also be found at Carlo Peni's, near the British consulate, who keeps a large store of requisites for a journey in Upper Egypt; and there is a small inn opposite the palace of Ahmed Pasha Taher, behind the Uzbekéëh (to the S. E.) frequented by English, and reasonable.

The Giardino, or French hotel, kept by Doumergue, in the French Street, is cheap, but it has no very good rooms. The charges are 30 piastres a day, including a room, breakfast, lunch at noon, and dinner at the *table d'hôte* in the evening, with *vin ordinaire*, other wines being charged according to the *carte*. It is mostly patronised by French and Italians. In former times it was the only hotel that travellers frequented; with the exception of an indifferent one (no longer existing) in the same street; and some took up their abode at the Latin convent.

There is a *trattoria* opposite the main guard, in the principal street of the Frank quarter, or *Moshee*, kept by Pietro Chiesa, which is frequented by Italians and others. It is reputed by them not bad, and of course moderate. There is also an hotel in the same street, kept by Guerra, but not first-rate, and, I have no doubt, seldom visited by English travellers. The rest are not worthy of notice.

Four houses of the late Osman Effendi in the Soog e' Zullut, are also let furnished, and one floor or set of rooms may be had at from 5 to 8 piastres a day, or by the month at about 150 piastres. It consists of a bed-room, sitting-room, and kitchen; the *hôsh*, or entrance court below, being common to all who live in the house. The largest has only two floors.

b. HOUSES AT CAIRO.

House rent in the Turkish quarter varies from about 30 to 120 piastres a month. Some small houses in out-of-the-way places let even at 10 or 15, and some large ones at 200. The average rent of good houses there may be rated at from 50 to 100, and the latter may be considered, generally speaking, a full price; un-

less beyond the usual size, or fitted up with glass windows, and other extra conveniences. In the Frank quarter and the vicinity they are dearer, varying from 100 piastres to 250 a month; and the British Hotel was let for 20,000 piastres (200*l.*) a year, or at 1667 piastres a month.

This great increase in price is partly owing to the great fire of 1838 having destroyed many houses in the Frank quarter, which their owners have never been able to rebuild, and which are still in ruins; partly to the influx of strangers who occupy so many more than formerly; and partly to their owners finding that strangers make little difficulty in paying large prices, whenever they are asked. It is to these two last causes also that must be attributed the increase in the prices of so many other things, as boat-hire, servants' wages, and the like; while in the Turkish quarter, beyond the influence of Europeans, prices have only risen in proportion to the decreased value of the piastre.

Those who, coming from India on two years' leave, wish to stay in Egypt, may find houses which can be made comfortable at a trifling expense. It would, perhaps, not be worth while for a month or two; but the total expense for furniture, alterations, and rent, would be very little at the end of a year. Generally speaking, the houses are in a very uncomfortable state, and for winter scarcely habitable; it is, therefore, necessary to put in glass windows, and introduce various little improvements, besides furnishing the rooms, and making repairs. It will be as well to come to an understanding with the owner of the house, that the substitution of glass windows, or other alterations, shall not entail upon you the necessity of replacing all the original wood-work; and if he has any scruples about the matter, it had better be stipulated that he shall take it away, or lock it up himself in some closet of the house.

It is the uncomfortable state of houses at Cairo that prevents many invalids going from Europe to that excellent climate for the winter; and unless a friend prepared one beforehand, in vain would they hope to meet with a Cairo house fit for a winter's residence. If no friend could be found to perform this charitable office, the best plan would be to go to an hotel at Cairo, and after having fixed upon a house, to request some one to overlook the repairs and alterations, and then go into Upper Egypt (if not inclined to stay at the hotel), while they were going on. The best houses are in the Frank and Copt quarters.

That Cairo is well adapted for those who require a mild climate is certain, and many English medical men would send patients to Egypt, as did those of ancient Rome, provided houses could be found ready for their reception. Unfortunately the natives are too poor to fit them up; and the Europeans settled there are so prone to impose on strangers, that it is hopeless to depend upon, or apply to, them to procure a house; therefore, if a man wishes to be comfortable, and not to be cheated, he had better go and arrange matters for himself.

In hiring houses one thing should be remembered, of which European strangers are seldom aware, that a house at Cairo lets much below the average rent, if without the advantage of a well, or a court yard; and one which would let with a well at 40 piastres would not be taken by a native for more than 30; and that of 100 piastres would not fetch more than 75 or 80. The cost of making a well is very little, not being more than 500 to 700 piastres, according to the depth.

In looking at empty houses, the most disagreeable result is being covered with fleas, which it is next to impossible to avoid. A Turk, in mentioning the subject, recommended that three or four *fellâhs* should be first sent through the rooms, to carry off the *hundreds* that lay in wait for

the first comer; by these means he could venture in, with the prospect of being attacked only by the *dozens*, which might be more patiently endured.

After having agreed respecting the price, a fee is expected for the possession of the key, or right of entry, which is usually a month's hire; unless a bargain be made to reduce this extraordinary demand.

The washing and sweeping, and in winter the covering the open woodwork of windows, will occupy some days, before possession can be taken of the empty rooms, which must be well matted before they become habitable and ready for *diwans*, or whatever other furniture may be put into them.

If a house is taken in the Turkish quarter by a bachelor, or one having no *hareém*, the neighbours may, as they frequently do, object to his occupying it; in which case the only remedy (besides abandoning it, in the hopes of finding other less fastidious neighbours) is to get some person of respectability to talk them over, by representing the intended occupant as a man of good character, who is not likely to shock their feelings. In the event of their still objecting, and the house suiting him well, he may look out for some liberated black slave who will act as cook, and who, however old, may, under the cover of a Cairene woman's dress, be denominated a *hareém*, without their having the right to ask any further questions. It must, however, be observed, that no native maid-servant is allowed to take service in the house of a bachelor; though this is sometimes overlooked by the shekh of the quarter, through particular persuasion, and on the promise that she shall be a properly conducted person, whose conduct shall not excite the displeasure of the neighbours; the consequence of the discovery by the police entailing on the shekh a bastinado, and the same on the woman herself, as a substitute for the old custom of putting her into a sack, and throwing her into the Nile.

In buying houses, the price varies very much in different quarters, and depends, of course, on their size. In the Turkish quarters they vary from 5000 to 80,000 piastres. It may be generally considered that they pay an annual rent of five per cent.; and a house is thought to be a good bargain which repays the purchase-money in twenty years. No European can *legally* buy a house.

C. SERVANTS.

The monthly pay of servants at Cairo is a little less than at Alexandria. Turkish and Frank servants are much the same at both places.

	Dollars.
Native servant, speaking Italian or English -	12 to 15
and even - -	to 20
	Piastres.
Native servant of all work, speaking a little Italian	100 to 150
Native servant of all work, speaking only Arabic -	30 to 60
Native man-cook, speaking only Arabic -	50 to 100
The *Mokuddum*, or head servant - - -	50 to 100
Porter, *bowâb* - -	15 to 30
Sukka, or water-carrier in the house - -	10 to 30
Syïs or *Seïs*, groom, (his office is also to go out with the *hareem*, if there is no *Mokuddum*) -	25 to 45
Syïs or *Seïs*, groom, if not fed by his master -	45 to 120
Servants of all work, in the houses of Turks and natives - -	10 to 30
Women servants - -	10 to 30

These are all fed by their masters, unless arrangements are made that they should provide themselves; in which case an allowance is given, of about a piastre to 1½ piastre a day. If a servant has been tried for some time and gives satisfaction, he is usually clothed by his master, but this is

looked upon as a favour, and a reward for good behaviour; and the only thing required of the master is a pair of shoes every three months, if employed in much out-of-doors service.

It is as well not to trust too much to the honesty of servants.

Among the servants of Egypt, some of course possess recommendations, which make them preferable for the traveller; as, besides honesty and activity, a knowledge of Upper Egypt, of the requisites for a journey, and of the habits and languages of Europeans, are indispensable. It cannot be supposed that all the comparative excellencies of each are sufficiently known, to enable me to point out those who are positively the best; but without excluding others from the merit of possessing proper qualifications, I may mention the names of some, who, from having been long in the service of travellers, are particularly deserving of recommendation: as Hagee Sulayimán, formerly cawáss of the British and Sardinian consulates; Mahmóod; Mohammed Abd el A'tee, another Mohammed, who was a long time with Mr. Burton; and Mohammed Abdeen; who are perhaps the best in the country. But the best, both for the Continent as well as the East, is a Neapolitan, named Vincenzo Braico.

d. HORSES — ASSES.

The horses of Egypt are not an Arab breed, nor have they the points most people expect to meet with in the East. They are a race peculiar to the country, which, though not possessing the characteristics of the thorough-bred Arab and English horse, is not deficient in some essential recommendations. They are low, usually about 14 to 14½ hands, with small heads, fine crests (but short neck), strong shoulders, good barrel, and well ribbed up, hind quarters clumsy, and legs heavy, with short pasterns. They are very docile and good tempered, bear heat admirably, being accustomed to be tethered out all day in the sun, and live hardily. Their food is barley, and they are only watered once a day, about 3 P. M. Once every year they are turned out to clover, without which they suffer from an eruption of the skin, or some other disease. Their paces are the walk and gallop, being seldom taught to trot; but an ambling pace is sometimes given them, by tying the legs together; which is so great a recommendation in a horse or mule, that they often sell for double the sum of those with ordinary paces. A horse thus trained is called Rahwán. The Egyptian horses are not good leapers, and are unable to gallop for a long distance; so that they would be of very little use in hunting, if such an amusement existed in Egypt; but for a short distance their gallop is quick and strong, and being very manageable, their rapidity of movement is very available in playing the *gereet* or throwing the lance. This graceful and manly exercise is now seldom seen, and will soon be mentioned among by-gone pastimes, like tilting and archery.

Horses sell at Cairo from about 700 to 2000 piastres; in Upper Egypt, as low as 300 and 400; and mules and *rahwáns* fetch the same prices. Asses are also sold, when of unusual size, at from 500 to 1500 piastres, and a common *haak* donkey from 10 to 500. Asses are very convenient in Cairo for passing through the crowded streets, and are the cabs of the place; Christians seldom use any other animals, partly from convenience, partly from old habit, not having been allowed before the beginning of the present century to ride a horse; and the Copts are in possession of the best breed. Mules and *rahwáns* are thought more convenient than horses for the city, and are always used by old men, shekhs of the religion, and inactive people, who like to ride without tiring themselves; and as nobody walks, it is an object to

every one to be provided with a mode of conveyance best suited to his taste.

In going out to see Cairo the best plan is to hire a donkey for the day or by the course. There is no difficulty in finding them, but as the drivers always try to impose on strangers, it is as well to send and make an agreement beforehand in engaging one. Ladies may take sedan chairs if they prefer them. The hire of a donkey for the day ought to be five piastres, and a trifle for the boy: this last is not necessary when by the course.

6. PLACES OF PUBLIC RESORT. — LIBRARIES.

Cairo scarcely offers any places of public resort. Within the last few years a theatre has been set on foot, in the Frank quarter, which is maintained by subscription among the Europeans, the actors, with the exception of the manager, being *dilettanti*. The manager, who receives a salary, is an actor by profession, and has the arrangement of the pieces and other minutiæ with which amateurs are not supposed to be acquainted; there is also a person who superintends the scenery and the *matériel* of the house. Strangers who are desirous of obtaining admission have only to apply to any subscriber the day before, and tickets are sent for the next representation, which are always *gratis:* and it may not be amiss to observe, that if any attempt to charge travellers for tickets is made by the innkeepers (to whom they are given, not for *their* sakes, but as a favour to strangers), it should be peremptorily resisted; and it would be a piece of justice, as well to the subscribers as to future travellers, to represent and put a stop to the imposition.

One of the most useful institutions for those who visit Egypt is the library of the Egyptian Society, also in the Frank quarter. Any one who wishes to become a member is proposed and balloted for in the usual way, and may have the satisfaction of promoting a very useful institution. Strangers who are only passing through the country may obtain tickets of admission, and the use of the books, during one whole month.

There is also a society of a similar kind formed, in 1842, principally for the purpose of publishing documents connected with Egypt and the East. It is called the Egyptian Literary Association, and members are chosen and strangers admitted much in the same manner as in the other.

A shop has been opened near the Bazaar of the Khan Khaleel for Arabic and Turkish works; and European books may be bought of Mr. Walmas, at the Egyptian Society's Rooms, and of Mr. Castello in the Frank Street.

There is a library belonging to Ibrahim Pasha, consisting of Arabic and Turkish books, which, though formed since the year 1830, contains already a great number of volumes, comprising the works of the most noted Arab authors, in manuscript, besides many printed books.

Ibrahim Pasha has also begun a collection of Egyptian antiquities; and a veto being put to the removal of antiquities from Egypt, great hopes have been entertained of the success of his museum. It is more than twelve or fifteen years since this collection has been commenced, and in 1831 a Turk was employed at Thebes in excavating, and preventing all access to the under-ground treasures not sanctioned by government authority. I therefore expected, on returning to Egypt lately, to find many objects of interest at the palace, where they are now deposited. My surprise and disappointment were therefore great, when I found nothing but a confused mass of broken mummies and cases, some imperfect tablets, and various fragments, which, had they been capable of being spoilt, would have been rendered valueless by the damp of the place; and I can safely say that there

was nothing which, had it been given me, I should have thought worth the trouble of taking back to Cairo. Time may make a museum and a Turkish antiquary, but to these must be allowed the full extent of the Turkish *bakalim*.

There is also a collection of antiquities belonging to Mohammed Ali, which is occasionally increased by those seised at the Custom-house, in the possession of persons unauthorised by special favour to take them out of the country. It was to have formed part of a museum to be erected in the Uzbekéëh; but the establishment of a museum in Egypt is purely Utopian; and while the impediments raised against the removal of antiquities from Egypt does an injury to the world, Egypt is not a gainer. The excavations are made without knowledge or energy, the Pasha is cheated by those who work, and no one there takes any interest in a museum; and it would not be too much to predict that, after all the vexatious impediments thrown in the way of Europeans, no such institution will ever be formed by the Pasha of Egypt.

f. QUICKEST MODE OF SEEING CAIRO AND THE NEIGHBOURHOOD.

For those who are pressed for time, and wish to see every thing at or near Cairo as quickly as possible, the best plan is to portion out the different sights as follows: —

1*st Day.* — To Heliopolis.* Go out of the Bab el Fotoóh, visit the tomb of El Ghóree, half way, to the right; interior of dome handsome: then to Heliopolis; obelisk, remains of sphinxes, mounds of old town, fountain of the Sun, and sycamore of the holy family: returning, go to the tombs of the Memlook kings † (Kaitbay) to left, thence to the Boorg e' Ziffr‡, and enter Cairo by the Bab e' Nusr. §

2*d Day.*—To Old Cairo and Roda Id. Go to the tombs of the Memlooks ‖, that of the Pasha's family, the Imam e' Sháffaee: to Old Cairo¶, Mosk of Amer, Roman station of Babylon to S. of it: cross over to Isle of Roda; Nilometer** (requires an order), and garden of Ibrahim Pasha: return by the College of Derwishes ††, Kaar el Ainee (the school of medicine), the palace of Ibrahim Pasha, to Cairo.

3*d Day.* — At Cairo. Bazáar of Ghoréëh, Bab Zooáyleh‡‡, citadel §§ (Joseph's Well, Pasha's palace, new mosk, view), mosk of Sultan Hassan‖‖ below citadel (porch and arch of east end), mosk of Tayloon ¶¶, oldest in Cairo, with early pointed arches.

4*th Day.*— See the other mosks and royal tombs*** of Cairo, bazáars †††, streets, buildings in Cairo; and go to the palace and gardens of Shoobra. ‡‡‡

5*th Day.*— The petrified wood §§§ on the top of the Gebel Goóshee, or Mokuttum, between 6 and 7 miles from Cairo. It is possible to make only two days of these three last.

6*th Day.* — To the Pyramids. ‖‖‖ Pyramids, Sphinx, and tombs; thence to pyramids of Abooseer and Sakkára¶¶¶, and vaulted tomb in eastern front of hills facing the cultivated land, about 1¼ mile to N. of Sakkára; thence to Mitrahenny, colossus of Remeses II., and site of Memphis: **** back to Cairo; a long excursion for one day. It is better to sleep at the Pyramids, and go to those of Sakkára next morning. The order of these days may be changed, as most convenient.

* See Sect. II. Excursion. 2. † See Sect. II. *n*. ‡ See Sect. II. *n*.
§ See Sect. II. *r*. ‖ See Sect. II. *n*. ¶ See Sect. II. Excursion. *i*.
** See Excursion. 1. *h*. †† See Excursion. 1. *c*. ‡‡ See Sect. II. *h* and *k*.
§§ See Sect. II. 2. ‖‖ See Sect. II. *k*. ¶¶ See Sect. II. *k*.
*** See Sect. II. *k*, *l*, *m*. ††† See Sect. II. *u*. ‡‡‡ See Sect. II. Excursion. 3.
§§§ See Sect. II. Excursion 2. *b*. ‖‖‖ See Sect. II. Excursion. 4.
¶¶¶ See Sect. II. Excursion. 4. **** See Sect. II. Excursion. 4.

g. BOATS. (*Merkeb*, pl. *Marákeb.*)

The boats of the Nile are the djerm (germ), the maádil, aggub (akkub), maash or ráhleh, dahabéëh, cangia (kangeh), kyás (kyáseh,) Sándal, sefeenee, garib (kárib), and maadéëh. The largest are the germs, which are only used on the Nile during the inundation, or between Alexandria, Rosetta, and other ports on the Mediterranean. They carry from 800 to about 2000 ardebs; but four have been built at Osioot which are rated at 4800 ardebs; and to give some idea of their size, a boat of 250 ardebs measures 35 feet in length and 10 or 12 in breadth. They have two masts and large lateen sails, like the generality of the boats on the Nile. They are only employed for carrying corn, and during the summer are laid up, covered with mats, to protect them from the sun. The maádil, or, as it is sometimes called, kyás, is of a very similar construction, but smaller, carrying from 150 to 800 ardebs. The aggub is only used for carrying stone, and is singular among the boats of the Nile for its square sail.

The last five are open boats. The name of sandal is chiefly applied to a small kind of cangia, and to ships' boats, or those attached to the gunboats of the Nile; the garib is the fishing-boat, and the maadéëh the ferry; but the maash, dahabéëh, and cangia, are the three peculiarly adapted for travelling on the river, being furnished with cabins.

The maash, or, more properly, ráhleh, is convenient from its large and lofty cabins; but unless a traveller has plenty of time to spare, a dahabéëh is far preferable; and many of these are now so large as to yield very little to the ráhleh in the comfort of their cabins, added to which they are always cleaner. The traveller who has time to spare, and intends making a long sojourn at Thebes, may take a ráhleh to go up the Nile, send it off at Thebes, and write to Cairo for a dahabéëh or cangia; or, if he does not object to the expense, he may take both with him, and, paying off the ráhleh at Asouan, use the smaller boat to pass the cataracts and return to Cairo.

The dahabéëh differs only from the cangia in its greater size, and in having a plank, or gangway, at the side of the cabin windows extending to the steerage. They vary in size. The large ones have generally two cabins and a smaller room, called a bath, in all which a short man may stand nearly upright; and some persons have added to the height of the cabins by lowering the floor. The large-sized dahabéëhs let at from 2000 to 3000 piastres a month; smaller ones at from 1000 to 1350, which last is about the sum paid for a large cangia. It is difficult to distinguish between the cangia and dahabéëh, as they are so very like each other, when of the same size, that no definite line can be drawn between them; generally speaking, therefore, the prices of all this class of boats may be reckoned at from 1000 to 3000 piastres a month. In all cases the price varies with the number of the men, whose pay is as follows:—

	Piast. a month.
The *réïs* or captain of a small dahabéëh, or cangia - -	100
Eight men at 50 piastres each - - -	400
Mestáhmel or steersman, rated as a man and a half - - -	75
Kitchen boy, rated as half a man - -	25
	600
Domán, or hire of boat, paid to the owner, (varying with its size, and lately reduced) -	594
	1194
Profit of the réïs -	106
	1300

A cangia may be hired at from 1000 to 1300, which used to be the price of a dahabéēh when the wages of sailors were 25 piastres a month. There is a small kind of cangia, seldom with more than one cabin, only high enough to admit of persons kneeling in it, which may be had at a lower rate, perhaps 700 piastres a month; but this implies a reduction in the number of men; and it has this discomfort, that no one can pass from one side of the boat to the other without making it heel over. It has, however, the advantage of being easily tracked, when the wind fails, and is quickly rowed down the stream on returning. Another species of cangia, called sandal, with one mast and one cabin, may also be rated at the same price as the last mentioned.

The contracts are usually written at the consulate, as few travellers understand sufficient Arabic, or the customs of the country, to do without a translation, or to have it drawn up by a public scribe. They are generally worded like the following: —

"Translation from the Arabic.

"Saturday the 20th of the month of Showal, of the year 1257 (4th Dec. 1841,) Mr. —, an Englishman, has taken on hire from the réīs (rýīs)—— of the town of (Boolák belonging to ————), a cangia of about —— ardebs burthen, for a voyage on the Nile, during such length of time as it may please the above to keep the said boat. It is to be manned by —— sailors, not including the réīs, and the sails, ropes, oars, &c. are to be in good condition.

"The hire agreed upon is — piastres a month, without any further charges, to begin from the date of the present contract, which is in every thing agreeable to law.

"The réīs and sailors are to be obedient to the orders of the hirer, during the night as well as the day, but it is understood that they will not be obliged to tow the cangia after dark, unless necessity requires it.

"The sailors are to be full-grown, able-bodied men, understanding their work, and two of them are to keep watch during the night, when the boat is at anchor. If the boat passes the cataracts, the charges made for them by the réīs of the cataracts will be defrayed by the hirer.

"This agreement is signed (one month's pay having been given in advance) by the two parties in presence of the witnesses.

Witnesses { C. (Signed) A. B.
D. Seal of réīs,——."

It may be as well to make the réīs understand that he is not to take any other passengers, or merchandise of any kind, that the whole boat shall be at the traveller's command, that the sailors shall be obedient to orders, and that no one shall quit the boat on the pretext of visiting relatives, or with similar pleas, without *previously asking permission.*

Some abuses have crept in of late, which ought to be put a stop to, being unjust to travellers (who now pay unheard-of prices for boats), contrary to the customs of the country, and likely to pave the way for many others. One is the attempt to make the hirer of a boat responsible for any accident that may happen on passing the cataracts, which has even been introduced into written contracts. This is both unjust and absurd. It was never heard of till of late, and no Turk or native would take a boat under such conditions. Besides, the réīs of the cataracts is placed there on purpose to pass boats, and at *his* risk; and certainly nothing can be more ridiculous than for the traveller to remove that responsibility from the réīs of the cataracts, and nothing more unjust than for any one to take advantage of his inexperience to put him into this position. It should be resisted by all means, and the boats of those who refuse to allow them to pass the cataracts should not be hired at all, unless they agree *to pay the hire of the other taken for the rest of the*

journey beyond the cataract, or to *deduct* from that of their own boat *during* the whole absence of the traveller in Nubia.

Another is the demand for the *return* of a boat, when taken to some place either up or down the river, and there discharged. This is also a new and unheard-of abuse, and should not be tolerated. There is no such thing as *back carriage* in the country. As agreements are drawn up and deposited at the consulate, such abuses ought to be prevented.

The hire of the first month may be paid in advance; and when in Upper Egypt, half of each successive month, or the wages of the boatmen only, which are 50 piastres a month each. By all means the *rêis* and boatmen must be made obedient to orders: the traveller will otherwise find them insufferably unruly and troublesome, too much indulgence being considered by them the result of fear or inexperience; nor, unless he maintains strict discipline, can he venture to give them a feast of meat at the large towns. They sometimes stop at places on some excuse, even when the wind is fair: this should not be allowed, except at Osioot, or some other large town, to have their bread made. Besides occasionally giving meat (or money to buy it, or tobacco), he will make them a present of money, on his return to Cairo. The rêis is always paid twice as much as a sailor, and at the end of the journey he requires about half, or one third of the whole sum given as *backshish*. This will depend on the number of sailors.

Before his departure, the traveller's servant must see that all the oars are on board, and the sails in good condition; he will also overlook the construction of an awning before the cabin, which is the most comfortable addition to a boat, and serves as a cool and cheerful place to sit in during the day. The rêis will undertake to have it made under the superintendence of his servant. It is sometimes formed of mats laid over palm sticks, and if so, care should be taken that they be not common coarse ones called *Nookh*, but the same that are used in rooms at Cairo. A far better kind of awning is made of thick tent-cloth, or a white cotton stuff called *Abbuk*, or a thicker kind called *Morubba*, lined with the same dyed blue, stretched over a wooden frame-work. This gives more room than the circular top of the mats, and is easily raised, if necessary, in a high wind. Finding that Europeans always made those awnings as an extra room, and sought a place where they could stand upright, many have added an open wooden porch to that part of the boat, when it was building, and have made the floor of the cabins lower; which last is a great improvement.

The first thing to be done, after taking a boat, is to have it sunk, to rid it of the rats, and other noxious inhabitants it may have. This should be done on the opposite shore, which the boat must leave before night; otherwise the rats will resume their berths on board, and the precaution will have been useless. The cabins should also be well washed, and when dry should be painted carefully, the expenses of which will be about 70 piastres for a cangia of 100 ardebs burthen, with two small cabins, or more if many colours are used: larger boats of course in proportion. All the cracks should be previously stopped with putty, and they may be closely papered over; but paste must not be used, as it will harbour insects, and is not likely to hold fast for any time. The best preservative against disagreeable intruders at night is Mr. Levinge's contrivance of sheets and mosquito net in one piece, already mentioned in page 3. The only disadvantage of it is the trouble of getting in and out. Another preventive is a small piece of camphor in the bed, and another under the pillow. An iron rat-trap is also a good thing to

have on board, and I have no doubt that an ichneumon (which is an animal very common about Shoobra and Geeseh), if even kept tied up in the boat, might tend greatly to prevent the visit of rats from the shore. A piece of tin in the shape of a funnel placed on the rope at night with the mouth towards the land, would also prevent their running along it to the boat, but it would be difficult to induce the sailors to take the trouble of placing it nightly on the rope, and the boats are often so close to the shore that these troublesome visitors have nothing to do but leap into them. Cats are useful if they can be kept on board, but they are apt to go ashore, and are often lost. All things which the rats are likely to eat, and which can be put into jars, called *Ballási*, may be easily kept out of their reach

The best thing to destroy flies, still one of the plagues of Egypt, is an infusion of quassia. Put a small handful into a *white* basin, and pour a pint of boiling water over it, and let it cool: a little sugar may be sprinkled over it as a greater inducement to them to come to it.

Besides curtains for the windows at night, it will be as well if there is no glass in them to put it into *two at least* (one on each side of the cabin), as the alternative of cold or darkness is by no means pleasant in winter.

A kitchen should also be put up in the fore part of the boat. It should be made of planks of wood, with three or four fire-places in it, having their sides strengthened with gypsum, and the bottoms or gratings of thin iron bars. It will cost about 54 piastres, and may be made by the *réïs* under the superintendence of a servant.

After having been a few days on board, on his way up the Nile, if he finds the boat make little way, he had better order one of his native servants unobserved at night, or under the plea of bathing, to examine the end of the keel near the rudder, to ascertain that no tricks have been played to impede the sailing of the boat; for with this view they sometimes fasten a log or short plank of wood athwart the keel, to stop the speed of the boat and lengthen the voyage; and in coming down, if the round stone with a hole in the centre, which on ascending the Nile is generally kept on deck near the prow, is no longer seen on board, he had better bid his servant ascertain where it has been put, as they sometimes suspend it by a long rope from the stern beneath the water, with the same view of impeding the boat, on its way down. Herodotus, in describing the large boats of the ancient Egyptians, says, "They adopt the following method in going down the Nile. Being provided with a bundle or wicker hurdle of tamarisk interlaced with rushes, and a stone with a hole weighing about two talents (about 130 lb.), they tie the former to the head of the boat, allowing it to follow the course of the stream, and fasten the stone by a rope to the stern. The tamarisk hurdle carried forward by the current drags after it the *baris* (such is the name of these boats), and the stone sinking in the water serves to direct its course." But the modern Egyptians omit the tamarisk bushes, which was intended to aid the boat in its descent, and have only adopted that portion of the contrivance invented by their ancestors, which answers the object they have in view.

Another very necessary precaution is to order the réïs to forbid the boatmen to tie the sails, and insist upon their holding the rope called *shoghóol* in their hands: which is termed keeping it *khálus*, "free;" for to this almost all the accidents that happen on the Nile are to be attributed. In those parts where the mountains approach the river it should be particularly attended to, as at Gebel Shekh Umhárak, Gebel e' Tayr, and thence to Shekh Tímáy, Gebel Abou-Faydee, Gebel Shekh Hereédee, and Gebel Tookh below Girgeh.

The traveller should have the deck of his boat washed every morning; and he may select any one of the crew who appears most willing for this duty. When one is chosen, it is more likely to be done. An allowance of a piastre or two a week should be given for this extra labour, and care should be taken that it is never omitted: unless done always, it will cease to be done with good will. Above all things, I recommend strict discipline in the boat, and invariable obedience to orders, whatever they may be, with the full understanding of course that they are reasonable and just. But I am far from advising that constant use of the stick which is sometimes resorted to most unnecessarily: firmness and the determination of being obeyed seldom fails to command respect and obedience; for, when they know you will be obeyed, they will seldom disregard an order. When once that obedience is established, then you may be as indulgent as you like, and every good office, every reward, will be received as a favour. Without it, kindness will be construed into fear or ignorance; every attempt will be made to deceive the too easy traveller; and in order to have a moment's peace, he will be obliged to have recourse to the very means he had been hoping to avoid; by applying to some Turkish governor, or by substituting for kindness too late severity, either of which will only draw upon him hatred and contempt.

One thing, however, I must say, is, that however much they may try to impose on one, over whom they think to get the upper hand, they never harbour any feelings of revenge. They are like the frogs in the fable with the log of wood. In short, my advice is, to be strict and just, without unnecessary violence, in order to have the satisfaction of being indulgent.

In visiting the ruins, one or two of the crew will carry water, or any thing else you may require, and they may occasionally receive a few piastres to buy tobacco. It is better not to give it each time, but after having been so employed on several occasions; the promise of it being held out, provided they are *always* found ready to go; and if there is any rivalry among the others, they also should be allowed to take their turns in this employment. When properly managed, no people are so willing or good-natured; when not understood, none so troublesome.

I have already stated that when the crew behave well, they may have a sheep given them at some of the large towns, or a certain quantity of meat at least, as a *reward for past exertions*; and at the end of the journey they and the réïs will expect a present in money, according to their behaviour during the voyage. Any man who has done extra work should be paid more; and the *backshish* of the crew should be given to one of them, and *not* to the réïs, as he would probably cheat them of a great portion; for few in Egypt, whether Turks or natives, part with money without an effort to defraud.

In leaving Boolak either for Upper Egypt or the North, as well as in arriving there, the traveller should resist any demand for *backshish* (a word that haunts him in Egypt), which the custom-house *cawásses* will of course ask for; they have nothing whatever to do with him or his baggage, and have therefore no claim, on the score of allowing to pass free what they dare not touch. Any attempt to stop his things should be represented, and care should be taken that the offender is punished, in order to put a stop to this nuisance.

h. HISTORY OF CAIRO.

Musr el Ḵáherah, corrupted by the Italians into *Cairo*, was founded by Góher, a general of El Moëz, or Aboo Tummim, the first of the Fowátem or Fatemite dynasty who

ruled in Egypt. He was sent in the year 358 of the Hegira, A. D. 969, with a powerful army from Kayrawan, near Tunis, the capital of the Fowátem, to invade Egypt; and having succeeded in conquering the country, he founded a new city, near the citadel of Kuttaëea, under the name of Musr el Kaherah. This in 362 (A. D. 973) became the capital instead of Fostat; which then, by way of distinction, received the name of Musr el Ateékeh (old Musr).

El Moëz soon afterwards arrived with the whole of his court, and the Fowátem, bringing with them the bones of their ancestors, for ever relinquished the country whose sovereignty they had also usurped, and which they still retained, by leaving a viceroy in the name of their monarch. Cairo was at first called Dar el Memlekeh, or "the royal abode," and then Musr el Kaherah; and Fostat was distinguished ever after by the name of Musr el Ateékeh, or old Musr, which has since been transformed by Europeans into old Cairo.

The epithet Kaherah (Cairo) is derived from Kaher, and signifies "victorious."

The first part of the city erected by Góher was what is still called el Kasráyn, or "the two palaces," one of which, formerly the residence of Saladin and other kings, has been long occupied by the Máhkemeh, or Cadi's Court. Till within a few years it was almost a ruin, but is now repaired.

The walls of Cairo were built of brick, and continued in the same state till the reign of Yoosef Saláh-e'-deen (Saladin), who substituted a circuit of stone, and united to the original town the whole of that part lying between the Bab Zooayleh and the citadel.

Yoosef Saláh-e'-deen was the founder of the Eiyoobite dynasty in Egypt, and is well known in the history of the Crusades under the name of Saladin. Shortly before his arrival, and during the troubles that obscured the latter end of the reign of the Fowátem, whom he expelled, Cairo had been attacked by the Franks, and partly burnt on their approach, about the year 1171. Their designs against the city were unsuccessful; but in order to place it effectually beyond the reach of similar attempts, Saladin raised around it a stronger wall of masonry; and observing that the elevated rock to the south of the city offered a convenient position for the construction of a fortress, to command and protect it, he cleared and walled in that spot; and discovering a large well near the centre that had been cut by the ancients, and was then filled with sand, he excavated it, and brought another welcome supply of water to the citadel by an aqueduct, which conveyed a continuous stream from the Nile, at Fostat, to the new citadel. This last was then merely a conduit, supported on wooden pillars; and it was not till about the year 1518 that the stone aqueduct, still used for the same purpose, was substituted by order of Sultan el Ghorée.

It is probable that the well above mentioned, which now bears the name of Beer Yoosef, "Joseph's well," from the caliph Yoosef, was hewn in the rock by the ancient Egyptians, like the tanks on the hill behind the citadel, near the Kobbet el Howa; and this is rendered more probable from the circumstance of there having been an old town, called Loui-Tkeshrómi, on the site of the modern city. It seems, indeed, to be generally allowed by the Cairenes, that Yoosef was not the real author of this great work; and some have claimed it, without much show of probability, for Amer, the first Moslem conqueror of Egypt. It consists of two parts, the upper and lower well, and a winding staircase leads to the bottom, a depth of about 260 feet. The exact part of Cairo occupied by the Egyptian town is uncertain; but we

learn from Arab writers that two villages existed there, before the time of Góher, one called el Maks, where the Copt quarter now stands, and the other Kuttaeea.

i. THE CITADEL.

The best way of going to the Citadel is on asses, but ladies will find the sedan chairs at the hotel very convenient for this excursion.

Besides the well just described, the citadel contains several objects worthy of a visit; among which may be mentioned the Pasha's palace, the new mosk, now building by Mohammed Ali, the site of Joseph's hall, and the arsenal.

The palace contains some handsome rooms, and the view from it is very fine.

The mosk is still far from being finished. It consists of an open square, surrounded by a single row of columns, 10 on the N. and S., 13 on the W., and 12 on the E., where a door leads to the inner part, or house of prayer; as in the Tayloon, and other mosks of a similar plan. The columns have a fancy capital supporting round arches, and the whole is of Oriental alabaster, with the exception of the outer walls. Of the general appearance and effect no opinion can be formed from a building in so unfinished a state; but I fear it will not have the beautiful character of the old mosks of Cairo, and that it will be rather admired for the materials than the style of its architecture. Beyond it is the hareem of the Pasha, with a garden on the side nearest the mosk. It was to make room for this mosk that Joseph's Hall, a lofty building supported on numerous handsome granite columns, was removed in 1829. But it is to be regretted that the carelessness, or want of skill, in taking down the columns, caused the destruction of the greater part of them, being thrown down at once, and mostly broken by the fall. Some few are still standing in their original position, but will, of course, soon be taken away, and probably share the fate of their companions.

From the platform is a grand and commanding view of the city and the surrounding country, taking in the arsenal immediately below, — the Roomaylee, and the splendid mosk of Sultan Hassan, just outside the gates of the citadel, — the numerous minarets of Cairo, — and, in the distance, the Pyramids, — with the valley of the Nile, to Sakkára on the south, and to the point of the Delta on the north.

Parts only of the old citadel walls now remain, the others having been replaced by bastions and curtains of European construction; and, what strikes a stranger, the portion most strongly and regularly fortified is that least open to foreign aggression, the town side. A great part of the walls was blown up by the explosion of the powder magazine, in 1823, but all was restored the same year, and since that time some additions have been made to the works.

The spot a little to the north of the Roomáylee gate is where Emin Bey escaped, during the well-known massacre of the Memlooks, by leaping his horse over a gap in the then dilapidated wall. But independent of that opening, a large mound of rubbish had accumulated below from the fallen materials, and it is to this that his safety must principally be attributed.

On the western wall of the citadel is an eagle in high relief, supposed to be an emblem, or banner, of Karakoosh, the minister and buffoon of Yoosef-Salah e' deén, whose name signifies in Turkish, "eagle" (or "black-bird"). It has no inscription, but is evidently of the same date as the wall into which it is built; and the credulous believe that it formerly uttered a cry when any calamity was about to happen to the city.

Behind the citadel is a fort upon a

rock, or projecting point of the Gebel e' Joósbee (Gooshee), the ascent to which is by a long causeway.

It was on the site of this fort that Mohammed Ali erected a battery against the citadel, then in possession of Khoorshid Pasha, by which he obtained the surrender of the place.

j. ORIENTAL CHARACTER OF THE TOWN.

The narrowness of the streets of Cairo, and their great irregularity, may strike an European as imperfections in a large city; but their Oriental character fully compensates for this objection, and of all Eastern towns none is so interesting in this respect as the Egyptian capital. Nor is this character confined to the bazaars, to the mosks, or to the peculiarities of the exterior of the houses; the interiors are of the same original Arab style, and no one can visit the hareems and courts of the private dwellings of the Cairenes, without recalling the impressions he received on reading the Arabian Nights. The disposition of the different parts of the interior is, to an European eye, singularly confused, without the appearance of plan or systematic arrangement; but the picturesque style of the courts, the inlaid marble, the open fonts, *mandarus* with a façade of two arches supported on a single column, the elaborate fretwork of wood forming the *mushrebéěhs*, or projecting windows, and the principal room with its lantern (a sort of covered impluvium), its diwans, deep window seats, and stained glass windows, have an effect which cannot fail to strike a stranger, and remind him of the descriptions of old Saracenic cities. The accurate work of Mr. Lane, and the drawings published by Mr. Hay, Mr. Roberts, and Mr. Owen Jones, have illustrated the mode of living, and have given excellent representations of some of the public buildings in Cairo; but much remains to be done in the interiors; and it is gratifying to know that the pencil o one, who has already occupied himself so successfully in Spain, is now engaged in portraying the striking peculiarities of this truly Eastern capital, which we may shortly hope to receive from the hand of Mr. Lewis.

k. MOSKS OF CAIRO — EARLY POINTED ARCHES.

Cairo is said to contain about 400 mosks. Many of them are in ruins, but the number of those that are still in repair, and used for the daily prayers, cannot fail to strike any one who passes through the streets, or sees their numerous minarets from without. The principal mosks are the Tayloon (Tooloon), the Ez'her, the Hassanín, El Hákem, and those of the Sultans Hassan, el Ghóree, and Kalaoon, (to which last is attached the Morostán, or madhouse,) the Shāráwee, Moáiüd, Bérkook, Sitteh Záyneb, and others; to many of which are attached the tombs of their founders.

There is little difficulty attending a visit to the mosks of Cairo; and, with the exception of the Hassanín and the Ez'her, they may be visited by persons wearing the Frank dress, if accompanied by a Cawass, and provided with an order from the Government.

The first in point of antiquity, is the mosk of Ahmed ebn e' Tooloon, generally known as the Jama (Gama) Tayloon. It is said to be built on the plan of the Kaaba, at Mecca, which seems to have been that of all the oldest mosks *founded* by the Moslems. The centre is an extensive open court, about 100 paces square, surrounded by colonnades; those on three of the sides consisting of two rows of columns, 25 paces deep, and that on the eastern end of five rows, all supporting pointed arches. These arches are of a very graceful shape, retaining a little of the horse-shoe form at the base of the archivolt, as it rises from the pilaster; and in a wall added afterwards to connect the mosk with the

base of the principal minaret is one round horse-shoe arch, which is rarely met with in Egypt. Around the mosk is an outer wall, now encumbered in part by houses, at each angle of which rose one of the minarets; that on the N. W. corner being the one used for the call to prayer. This mosk is the oldest in Cairo, having been founded 90 years before any other part of the city, in the year 879 A. D., or 265 of the Hegira, as is attested by two Cufic inscriptions on the walls of the court, a date which accords with the era of that prince, who ruled in Egypt from 868 to 884. If not remarkable for beauty, it is a monument of the highest interest in the history of architecture, as it proves the existence of the pointed arch about three hundred years before its introduction into England, where that style of building was not in common use until the beginning of the 13th century, and was scarcely known before the year 1170.

There is reason to believe that the pointed arch was used in some parts of Europe as early as the beginning of the twelfth century; but it was then evidently a novel introduction, generally mixed with the older round-headed arch, and not exclusively adopted throughout any building. And since we here find a mosk presenting the pointed style in all its numerous arches, we may conclude not only that the Saracens employed it long before its introduction into Europe, but that we were indebted to them for the invention. The mosk of Tayloon being the oldest building in Cairo, it is impossible to ascertain from any monuments there at what time they adopted this style of architecture, but we may reasonably suppose that it was *not the first* mosk ever erected with pointed arches, and that in the East this kind of arch dated considerably before the year 879. That it should have been introduced from thence into Europe is not at all improbable; and the time of its first appearance naturally leads to the conclusion, that the Crusaders made us acquainted with the style of building they had seen during their wars against the Saracens.

Along the cornice, above the arches within the colonnades, are Cufic inscriptions on wood, many of which have long since fallen. The style of the letters is of the same ancient character, as in the stone tablets before mentioned; and indeed, were the date not present to determine the period of its erection, the style of the Cufic alone would suffice to fix it within a very few years, that character having undergone very marked changes in different periods of its use; and what is singular, the oldest, which is the most simple and least ornamented, has perhaps a nearer resemblance to the Arabic, than that in vogue about the time when the modern form of letters was introduced. The Arabic character was first adopted about 950 A. D, but Cufic continued in use till the end of the Fowátem or Fatemite dynasty; and on buildings, Arabic and Cufic were both employed, even to the reign of Sultan el Ghoree, A. D. 1508.

The wooden pulpit, and the dome over the front in the centre of the quadrangle, are of the Melek Munsoor Hesam e' deen Lageen, and bear the date 696 of the Heg'ira, in Arabic characters.

Another mosk (which I shall mention presently), at Cairo, founded in 1003 by the Sultan El Hákem, having also pointed arches, sufficiently shows this to be the usual style of architecture in the East at a period when it was still unknown in Europe; and there is every reason to believe that if other Saracenic buildings could be discovered of the same era, and probably long before the time of Ahmed ebn e' Tooloon, they would present the same pointed style. It is, however, sufficient to have found two, of the years A. D. 879 and 1003, to settle the question respecting the previous use of the pointed arch in the

East; and the idea of its origin from the intersection of two round arches, or groined vaults, may at once be abandoned, and, above all, its invention in England, which was years behind the Continent in the date of its adoption.

The minaret of the Tayloon, which rises from the exterior wall of circuit, has a singular appearance, owing to the staircase winding round the outside. Its novel form is said to have originated in the absent habits of its founder, and an observation of his Wizéer. He had observed him unconsciously rolling up a piece of parchment into a spiral form; and having remarked, "It was a pity his majesty had no better employment," the King, in order to excuse himself, replied, "So far from trifling, I have been thinking that a minaret erected on this principle would have many advantages; I could even ride up it on horseback: and I wish that of my new mosk to be built of the same form."

From its summit is one of the finest views of the town; and though inferior in extent, it possesses an advantage over that from the platform of Joseph's Hall, in having the citadel as one of its principal features. The hill on which the mosk stands was formerly called el Kuttaees, and was chosen by Ahmed ebn e' Tooloon as a place of residence for himself and his troops: but it was not till long after the foundation of Cairo that this hill was enclosed within the walls, and became part of the capital of Egypt. Its modern name is Kalat-el-Kebsh, "the citadel of the ram," and tradition pretends that it records the spot where the ram was sacrificed by Abraham. Nor is this the only fanciful tradition connected with the hill, or the site of the mosk of Tayloon. Noah's ark is reported to have rested at the very spot where a *Nebk* tree still grows, within a ruined enclosure in the court of the mosk; and the name of Gebel *O'shoor* is believed to have been given it, in consequence of the *thanksgiving* be there offered to the Deity for his rescue from the perils of the flood.

The Ez'her or "splendid" mosk, was originally founded by Gober (Jóher) el Kéëd, the general of Moëis, about the year 970; but that which is now seen is of a later date, having been subsequently rebuilt, and considerably enlarged. Each part bears an inscription relative to the era, and authors, of its successive restorations, to the year 1762. It is of considerable size, and ornamented with numerous columns, which give a lightness and grace to the interior. It is the College of Cairo, and here the Korān is particularly studied; but as in the ancient temple of Jerusalem and the modern Bayt-Allah at Mecca, idlers of all descriptions resort thither to buy and sell, read and sleep, and enjoy the coolness of its shady and extensive colonnades.

Close to the south-west angle is another handsome mosk, and a little farther to the north is the small but celebrated Hassanín, dedicated to the two sons of Ali, el Hassan and el Hossaýn, whose relics it contains. It is said that the head of Hossaýn, and the hand of Hassan, are preserved there. Like the Ezher, it was built or restored at different periods, the last addition dating in 1762, and bearing the name of Abd e' Rahman kéhia; but none of the earliest part is now visible. The *mooled* or birth-day of the Hassanín is one of the principal fêtes of Cairo, when a grand illumination, with the usual amusements of Eastern fairs, continues for eight, and sometimes more, days, in this quarter of the town. The tomb of the patron saint on such occasions is always covered with the *Kisweh*, or sacred envelope of embroidered cloth or velvet; which calls to mind the clothing of the statues with the *ιερον κοσμον*, in the temples of ancient Egypt.

Of the early mosks, that have retained their original style of architec-

ture from the period of their foundation, the oldest, next to the Tayloon, is that of "Soltán El Hákem," near the Bab e' Nusr, one of the principal gates of Cairo.

The arches are all pointed, with a slight horse-shoe curve at the base; and as the date of its erection is nearly 200 years before that style of architecture became general in England, it offers, as already stated, another important proof of its early adoption in Saracenic buildings. "Soltán El Hákem," or "El Hakem be-omr-Illáh," the third Caliph of the Fatemite dynasty, reigned from 996 to 1021, A. D. This eccentric and immoral prince was the founder of the sect of Druses, still extant in Syria. He pretended to be vested with a divine mission, and aided by a derwish named Derari, succeeded in obtaining many proselytes, by whom he was looked upon as a prophet, or even as an incarnation of the Deity himself; and it is worthy of remark, that in an inscription over the western door of the mosk, his name is followed by the same expressions that usually accompany that of the founder of Islam. But the modern Cairenes, who are incapable of reading the Cufic, are ignorant of this secret, the discovery of which would raise their indignation; and I observed this feeling strongly shown by some individuals to whom I read the passage contained in the inscription. In Arabic letters, it is as follows:—

. . . . الحاكم بامر الله اميرالمومنين صلوات الله عليه وعلى
ابايه الطاهرين فى شهررجب سنه ثلث و تسعين وثلثمايه

. . . . . "El-Hakem be-omr-Illáh, Prince of the Faithful, the blessings of God be unto him and to his ancestors, the pure. In the month Regeb, the year A.H. 393," or A.D. 1003.

The minaret of this mosk was fortified by the French during their possession of Egypt, and the whole building has now become a complete ruin. A thoroughfare leads through it by the very entrance over which the inscription is placed; and as this doorway will, in all probability, be soon taken away to make more room for the road, it is very desirable that some one interested in such subjects (who happens to be at Cairo at the time) should endeavour to secure this curious document for some European museum, ere it be destroyed, or buried in the wall of any new building.

The finest mosk in Cairo is unquestionably the "*Jáma-t-e' Soltán Hassan*," immediately below the citadel, between the Roomáylee and the Soog e' Sulláh. Its lofty and beautifully ornamented porch, the rich cornice of its towering walls, its minaret, and the arches of its spacious court, cannot fail to strike every admirer of architecture. And so impressed are the Cairenes with its superiority over other mosks, that they believe the king ordered the hand of the architect to be cut off, in order to prevent his building any other that should vie with it; absurdly ascribing to his hand what was due to his head. The same story is applied to other fine buildings, of which they wish to express their admiration, as to the two minarets of Samalood and Osioot, in Upper Egypt.

The interior is of a different form from the mosks of early times, and from the generality of those at Cairo; consisting of an hypæthral court, with a square recess on each side, covered by a noble and majestic arch, that on the east being much more spacious than the other three, and measuring 69 feet 5 inches in span. At the inner end of it are the niche of the *imám*, who prays before the congregation on Friday, and the *mumber* or pulpit; and two rows of handsome coloured glass vases of Syrian manu-

facture, bearing the name of the sultan, are suspended from the side walls. Behind, and forming the same part of building, is the tomb, which bears the date of 764 of the Hegira (A. D. 1363), two years later than his death, which happened in the month of Jumad el owel, A. H. 762. It is surmounted by a large dome, like many others, of wood and plaster, on a basement and walls of stone, and the ornamental details are of the same materials. On the tomb itself is a large copy of the Koran, written in beautiful distinct characters, and over it are suspended three of the coloured lamps.

The blocks used in the erection of this noble edifice were brought from the pyramids; and though we regret that one monument should have been defaced in order to supply materials for another, we must confess, that few buildings could summon to their aid greater beauty to plead an excuse, while we regret that it is not likely to be as durable as those ancient structures. The mosk of El Ghóree, the Morostán, the citadel, and other buildings, were indebted for stone to the same monuments, which were to them the same convenient quarry, as the Coliseum to the palaces at Rome.

The mosk of Sultan Kalaoón is near the bazaar of the Khan Khaleel, and is better known from being attached to the Morostán or madhouse, founded by that philanthropic prince in A. H. 684, or 1287 A. D. In the Morostán itself is another mosk built by the same king, whose name is found at the E. end, "mowlána oo seedna e' Soltán el Melek el Munsoor Sayf e' dóoneea oo e' deen Kalaoón e' Sálehee," in an inscription of four lines, with the date of "684 A. H., in the month of Jumad el owel;" and over the door of the main entrance of the building, another inscription says the whole was begun in the month of Rebeeh el akher 683, and finished in Jumad el owel 684; being only 13 months. It is said, that the king offered a large reward to the architect and builders if finished within the year. This, however, they failed in doing; but it was completed in the short space of time mentioned in the inscription, only one month over the period prescribed; which fully refutes the notion that Sultan Kalaoón only laid the foundations, and that the Morostán was finished by his son Náser Mohammed.

The first morostán in Egypt is said to have been built by Aboolgaysh Khamaraweeh, the son and successor of Ahmed ebn e' Tooloon, about the year 890 A. D.; or, according to some, by Ahmed ebn e' Tooloon himself. The following story is related as the cause of its foundation. A lady of distinction having become obnoxious to her husband, was put away on the plea of insanity, and given in charge to persons who took care of mad people; but having escaped from her place of confinement, at the moment the king happened to be passing by, she threw herself at his feet, and implored his protection. The injustice of her detention, and the many cases of mismanagement detected on this occasion, determined the king to found a public institution, where similar practices could not take place; and he therefore made two morostáns or madhouses, one near the hippodrome or Kara-medán (where this scene took place), the other between the Kalat el Kebsh and the island of Boolák. Little less than 400 years after, was founded the present Morostán, the only one now existing in Egypt, which, though conducted in a disgraceful manner in late times, speaks highly for the humane intentions of its founder.

By his orders, the patients, whatever might be the nature of their complaints, were regularly attended by medical men, and nurses attached to the establishment; and their minds were relieved by the introduction of a band of music, which played at in-

tervals on a platform (that still exists) in the court of the interior. It is in this court that the wards, or benches, are put up for the infirm admitted to the hospital; but the music has long ceased: and the neglect and embezzlement of the directors would have reduced the whole to a ruined condition, had it not been for the benevolence of the late Sayd el Mahrookee; and, above all, of Ahmed Pasha Táher, who repaired the building and supplied whatever was wanting. This last is recorded in an inscription over the inner door, bearing date 1248 A. H., or 1833 A. D.

The lunatics have lately been removed to another hospital, under the superintendence of Europeans; and the sad treatment they before experienced no longer continues.

In the mosk is the tomb of its founder, who was the first of the Kalaoonéëh or Salahéëh, a division of the Baharite dynasty. He died in the year 1290 A. D. The tomb of his son Náser Mohammed forms part of the same mass of buildings. That of Sultan Kalaoón is handsome; it is on the right, as the mosk is on the left, of the passage, as you enter the principal door of the Morostán; and, like the mosk, it is supported on large columns surmounted by arches, which in the latter are of elongated shape, and in the former slightly partaking of the horse-shoe form. Their spandrils, and the windows above, are ornamented with light tracery; and the *Mahrab*, or niche for prayer, inlaid with mother-of-pearl and mosaic work, not unlike the Byzantine taste, with rows of small columns dividing it into compartments, has a rich and curious effect.

In the vicinity are the tombs of other monarchs of the same dynasty, and of their predecessors, the caliphs of Egypt, which I shall mention presently. After passing the mosk-tomb of Kalaoón, you come to that of Sultan Berkook; which, like others of that time, consists of an open court, with large arches at each side, one of which, larger and deeper than the other three, is the eastern or Mecca end. Attached to it is the tomb of his wife and daughter, where a fine illuminated copy of the Koran is shown, said to be all written by the latter, who was called the princess Fatima (Fátmeh). Sultan Berkook himself was buried in one of the tombs of the Memlook kings, outside the city.

The Shärawee is another celebrated mosk dedicated to one of the principal saints of Cairo. The Moáiud founded between the years 1412 and 1420 A. D. is a handsome mosk with pointed arches, having slight traces of the horse-shoe form, at the base of the archivolt, like many others of the pointed style at Cairo. It is close to the gate called Bab Zooáyleh; which, with the two elegant minarets that rise above it, is a noble specimen of eastern architecture. This gate was formerly the entrance of the city on the south side, before the quarter, now connecting it with the citadel, was added.

Without the Bab Zooáyleh, at the junction of the four streets, is one of the places assigned for capital punishments. Here, and in the Roomaylee, Moslem culprits are beheaded; Christians and Jews, whose blood is thought to defile the sword, being hanged in the Frank quarter, or at the grated window of the Ashraféëh, at the corner of a street meeting that which runs from the Ghoréëh to the Khan Khaléel. It was at the Bab Zooáyleh that Toman Bay was put to death, when taken prisoner by Sultan Selim in 1517.

The privilege accorded to the Moslems in this respect is not merely an honour; it has a much more important advantage, which consists in being put to a speedy death instead of being left to struggle for a length of time against the iron gratings; which,

in spite of the humane offices of the hangman, in pulling the culprit's feet, must tend to prolong his sufferings.

The mosk of El Ghóree stands at the extremity of the bazáar, called after him El Ghoréëh, and from its position is one of the most picturesque buildings in Cairo. On approaching it by the Ghoréëh, which is of more than ordinary breadth, you are struck with the effect of its lofty walls; and the open space in which it stands, together with the variety of costumes in the groups who throng that spot, and the grand doorway of the tomb on the opposite side, offer a beautiful subject for the pencil of an artist. The tomb of El Ghóree stands on the other side of the street: there are also two other tombs of the same king, one at El Kaitbay, and the other on the road to Heliopolis, called Kobbet el Ghóree; as if the number of tombs were intended to compensate him for not having been buried in Egypt; though the Cairenes affirm that his body was really brought from Syria, and deposited in that of the Ghoréëh. He was killed in 1517 near Aleppo in a conflict with the Turks under Sultan Selim, who then advanced into Egypt; and Tomaan Bay, who was elected by the Memlooks as his successor, having been defeated near Heliopolis, was the last of the Memlook monarchs of the country.

l. TOMBS OF THE CALIPHS OF EGYPT.

The tombs of the caliphs occupied the site of what is now the Bazaar of Khan-Khaléel, but they are all destroyed with the exception of that of E'Saleh Eiyoob. This monarch was the seventh caliph of the Eiyoobite dynasty, and died in 1250 A. D., or 647 of the Hegira, as is stated by the Cufic inscription over the door. It was during his reign that the rash attempt was made by St Louis to surprise Cairo, in 1249; which ended in the defeat of the Crusaders, the death of the Count d'Artois, and the capture of the French king. On the death of E'Saleh, his Memlooks conspired, killed his son, and after the short reigns of his widow and the Melek el Ashraf Moosa, who was deposed in his 4th year, the first Memlook dynasty was established in Egypt under the name of "Dowlet el Memaleek el Bahréëh," or "Tóorkéëh," known to us as the Baharite dynasty. Among them were several of the Memlooks of E'Saleh.

Those tombs, improperly called by Europeans "of the caliphs," outside the walls to the E. of the town, are of a much later date, being of the Memlook kings of the Circassian or Borgite dynasty, who ruled from 1382 A. D. to the invasion of Sultan Selim in 1517. I shall mention them in their due order, after noticing some of those of the first or Baharite dynasty.

m. TOMBS OF THE BAHARITE MEMLOOK KINGS.

The tombs of Sultan Baybérs, Naser Mohammed, and some others, are worthy of a visit. Baybérs, or E'Záher Baybérs el Bendukdáree, was the fourth prince of this dynasty, and reigned from 1260 to 1277. That of E'Naser Mohammed, the son of Sultan Kalaoón, stands close to the Morostán and the mosk of his father, and is remarkable for an elegant doorway, with clustered pillars in the European or Gothic style, such as might be found in one of our churches, and therefore differing in character from Saracenic architecture. Over this door is an inscription purporting that the building was erected by the Sultan Mohammed, son of the Sultan el Melek el Munsoor e' deen Kalaoón e' Salehee. The date on the lintel is 698 A. H. (or A. D. 1299), and on the body of the building 695. The minaret which stands above this Gothic entrance is remarkable for its lace-like fretwork,

which calls to mind the style of the Alhambra, and of the Al Cazar at Seville.

n. TOMBS OF THE CIRCASSIAN MEMLOOK KINGS.—TOMBS OF THE MEMLOOKS.

The greater part of these tombs stand outside the town, a short distance to the E. of the Bab e' Nusr. They are frequently called by Europeans "of the caliphs," as above stated, but are better known to the Cairenes as El Kaitbay (Káëdbai); a name taken from that of the principal building, which is of El Ashraf Aboo-l-Nusr Káëdbai e' Záheree, the 19th Sultan of this dynasty, who died and was buried there in 1496 A. D. The minaret and dome of his mosk are very elegant, and claim for it the first place among these splendid monuments, though some others may be said to fall little short of it in beauty; and those of El Bêrkook and El Eshraf have each their respective merits. El Bêrkook or E'-Záher Berkook was the first sultan of this dynasty, and was renowned for having twice repulsed the Tartars under Tamerlane in 1393-4.

To each of these tombs a mosk is attached, as to the others already mentioned in Cairo; and in the latter place it may often be doubted whether the tomb has been attached to the mosk, or the mosk to the tomb.

It is much to be regretted that these interesting monuments are suffered to fall to decay: the stones have sometimes even been carried away to serve for the construction of other buildings; and there is reason to fear that in another fifty years they will be a heap of ruins. In their architecture they resemble some of the mosks of Cairo: and the same alternate black and white, or white and red, courses of stones occur, as in those within the city, which call to mind the same peculiarity in some of the churches of Italy. The stone of which they are principally built is the common stone of the neighbouring hills. The black limestone is brought from the vicinity of the convent of St. Antony in the eastern desert; but the red bands in the mosks of Cairo are merely painted on the originally white surface.

There are other tombs called "of the Memlooks," to the south of the city, usually designated by the Cairenes as the Imám e' Shaffaee, from the chief of that branch of Moslems whose tomb there forms a conspicuous object. It is easily recognised by its large dome, surmounted by a weather-cock in the form of a boat. It is said to have been built by Yoosef-Salah-e' deen (Saladin), from which it received, according to Pococke, the name of e' Salahéëh. Near this is the sepulchre of Mohammed Ali and his family, consisting of a long corridor and two chambers, each covered by a dome, in the inner one of which is the tomb intended for the Pasha himself. The others are of Toossoom and Ismaïl Pashas, his sons; of Mohammed Bey Defterdar; of Zóhra Pasha, his sister; of his first wife; of Mustafa Bey Delli Pasha, his wife's brother; of Ali Bey Saloníklee, and his wife, a cousin of the Pasha; of Toossoom Bey, Shereef Pasha's brother, and his wife; of Hossayn Bey, the nephew; of the younger children of the Pasha; and of Ibrahim Pasha's sister, Taëedeh Hánem, the wife of Moharrem Bey. Many of the tombs near to the city on this side are also curious, and offer interesting subjects for the pencil of an artist.

o. SIBEÉLS, OR PUBLIC FOUNTAINS.

Many of the Sibeéls or public fountains in the city merit admiration, as curious specimens of the peculiarities of Oriental taste, abounding in great luxuriance of ornament. The most remarkable are of Toossoom and Ismaïl Pashas, the sons of Mohammed Ali; and some of older date in the centre of the town.

p. PALACES.

The principal palaces are those of Mohammed Ali; of Ibrahim Pasha, the younger; of Abbas Pasha; of the late Mohammed Bey Defterdar; of Mahmood Bey, formerly kehia of the Pasha; of Ahmed Pasha; of Nuzleh Hánem, the Pasha's daughter; of Hassan Pasha; and outside the city those of Shoobra, of Ibrahim Pasha, and of Abbas Pasha; and Kasr e' Neel, belonging to Shemsa Hánem, and Kasr Dubarra, built by Mohammed Bey Defterdar, but now given to the Pasha's hareem, between Old Cairo and Boolak. Few, however, repay the trouble of a visit, except those of Mohammed Ali and Ibrahim Pasha.

q. STREETS.

There are few streets in Cairo of sufficient breadth to admit carriages, without great inconvenience to foot passengers, if the changes now taking place in the East introduce their use. Here and there, however, streets are met with broad enough to allow them a free passage; and the Pasha's carriage goes from the citadel to the gates without difficulty. Carts, indeed, employed in carrying rubbish from some of the fallen houses, are often seen in the larger thoroughfares; and though there are few where two carriages could pass each other, it may be said that nearly all the principal streets are sufficiently broad to admit one. Here and there a gateway or a sharp turning would be a serious obstacle; the unfortunate foot passengers would be occasionally crushed; and the projecting fronts of shops would inevitably be carried away; but these last incumbrances have lately been partially removed, and the most intrusive have withdrawn to the line of the houses, upon which like a fungus they had previously grown.

The by-streets, and those in the quarters of the interior, are very narrow; and in consequence of the Cairene mode of building houses, each story projecting beyond that immediately below it, two persons may shake hands across the street from the upper windows. This narrowness of the streets is common to many towns in hot climates, having for its object greater coolness; and so small a portion of blue sky is sometimes seen between the projecting *mushrebéehs*, or the approaching tops of the houses, that they might give a very suitable answer to the lines in Virgil, —

" Dic quibus in terris, et eris mihi magnus Apollo,
Tres pateat cœli spatium non amplius ulnas."

Some of the bazáars are covered over to protect those seated in the shops below from the sun; and where the coverings are of wood, the appearance of the street is not injured by the effect; but when of mats or a mere awning, their tattered condition, and the quantity of dust they shower down, during a strong wind, upon those below, tend little to the beauty of the street, or to the comfort of the people, for whose benefit they are intended. The streets of the bazáars are also kept cool by watering; which, though it may contribute to that end, has a very prejudicial effect; the vapour constantly arising from the damp ground in a climate like Egypt, tending greatly to cause or increase ophthalmia; and to this may, in a great degree, be attributed the startling fact that one out of six among the inhabitants of Cairo is either blind, or has some complaint in the eyes.

r. CAFÉS.—PUNCH.

The cafés in Cairo are numerous, but little worthy of notice; nor are any of them deserving of a visit, except one or two during the fast of Ramadán; on which occasion it would be imprudent to go to some of them in a Frank dress. During that month, *Kuragioos*, the Turkish *punch*, is exhibited with great éclat, particularly

at a café in the street where the Bash-agha resides. The performances are not remarkable for decency. *Karagioos* sometimes exhibits many strange feats, which he pretends to have performed, during his career; in his satirical sallies he spares neither rank, age, nor sex; and until a complaint was made to the government, the licentiousness of these *Satan*-alia was so gross, that it would have shocked an ancient Greek audience, though accustomed to the plays of Aristophanes.

s. BATHS.

There are many baths in Cairo, but none remarkable for size or splendour. They are all vapour baths; and their heat, the system of shampooing, and the operation of rubbing with horse-hair gloves, contribute not a little to cleanliness and comfort; though it is certainly disagreeable to be pulled about by the bathing men. The largest bath is the Tumbalee, near the gate called Bab e' Sharëëh, but it is less clean and comfortable than many others. One person, or a party, may take a whole bath to themselves alone, if they send beforehand and make an agreement with the master. In that case, care should be taken to see that the whole is well cleaned out, and fresh water put into the tank, or *mukus*. You had always better use your own towels, or promise an extra fee for clean ones, which you cannot be too particular in rejecting, if at all of doubtful appearance. The baths at Cairo are on the same principle as those of Constantinople, though inferior in size.

t. SLAVE MARKET.

The slave market, Okálet e' Geláb, is no longer one of the sights of Cairo; the black slaves are kept at the Kaitbay outside the town, and the Circassians, Georgians, and Greeks, as well as most of the Abyssinians, are in the private houses of the dealers.

It may be hoped that a far more important change will eventually take place, in the abolition of slavery altogether; and it is gratifying to feel that England's interference has already had the happy result of putting a stop to the slave hunts in the interior.

u. BAZÁARS.—PRICES OF GOODS.

Bazáars.—The principal bazáars are the Ghoréëh and Khan Khaléel. The former is called from Sultan el Ghoree, whose mosk and tomb terminate and embellish one of its extremities. There cottons, stuffs, silks, *Fez* caps, and other articles are sold; and in Khan Khaléel (which, as I have shown, occupies the site of the Caliphs' tombs) cloth, dresses, swords, silks, slippers, and embroidered stuffs, are the principal articles. The two market days at the latter bazáar are Monday and Thursday, the sale continuing from about 9 till 11. Various goods are sold by auction, the appraisers or *delláls* (*dellalin*), carrying them through the market, and calling the price bid for them. Many things may be bought at very reasonable prices on those occasions; and it is an amusing scene to witness from a shop; where, if in the habit of dealing with the owner, a stranger is always welcome, even though in a Frank costume. Crowds of people throng the bazáar, while the *delláls* wade through the crowd, carrying drawn swords, fly-flaps, silk dresses, chain armour, amber mouth-pieces, guns, and various heterogeneous substances.

Formerly the only *delláls* in the Khan Khaléel were Turks, but now natives are admitted to vociferate the prices in bad Turkish, or even Arabic, and the owner of the thing to be sold frequently goes himself to the bazáar, to save the expense of a hired appraiser. In every case, however, 5 per cent. is paid to government, on the sale of each article.

Within this khan is a square occupied by dealers in copper, and some other commodities; and in a part called "within the chains," are silks and other Constantinople goods; these, as well as most of the other shops, being kept by Turks. There are also some Greeks, who are principally tailors. The shops are open in front, and might be mistaken for cupboards.

The Khan Khaléel, (or Khan Khaleelee) was built in 691 A. H. (A.D. 1292) by one of the officers of the reigning Sultan, whose name, Khaléel, it bears. This man, under the pretence of removing the bones of the Caliphs to a more suitable place of interment, is said to have thrown them carelessly on the mounds of rubbish outside the walls; to which profane conduct they ascribe his miserable end; having been killed in battle in Syria, and his body having been eaten by dogs. This, like many other Arab stories, may be doubted.

The Hamzówee is a sort of *khan* or *okâleh*, where crape, silks, cloth, and other goods, mostly of European manufacture, are sold. The dealers are all Christians, and it is therefore closed on a Sunday.

In the Terbéeā, which is between the Hamzówee and the Ghoréëh, otto of rose and various perfumes, silk thread, and a few other things are sold; and near this is the Fahamin, the abode of the Moghrebins, or Moors, who sell blankets, Fez caps (*tarabéesh*), bornooses (*baranees*), and other articles from the Barbary coast.

After passing the Ghoréëh and the Fahamin (going towards the Bab Zooáyleh, is the Akkadeen, where silk cord and gold lace are bought; behind which is the market of the Mosiud, where cotton, wools, cushions, and beds of a common kind, woollen shawls, and other coarse stuffs worn by the lower orders, are sold daily, both in the shops and by auction. After passing the Sibéel, or fountain of Toosoom Pasha, is the *Sookeréëh*, where *sugar*, almonds, and dried fruits are purchased; and this, like many other names, indicates the goods sold there.

In the Soog e' Sullah, close to the mosk of Sultan Hassan, swords, guns, and other arms may be bought, as the name ("arms-market") implies. Every day, but Monday and Thursday, an auction is held there, early in the morning.

Kassobet Radwan, outside the Bab Zooáyleh, is a broad well-built market, where shoes only are sold.

The Mergóosh, and the Gemaléëh, are also well known markets; at the former of which cotton cloths called *bufteh* are kept; and at the latter, coffee and tobacco, soap, and different goods imported from Syria; and at the Bab e' Sharéeh are found fruits, candles, and a few other things.

There are also markets held in some parts of the town, independent of the shops in their neighbourhood; as the Soog e' *Juma*, held on a "*Friday*," (on the way to the Bab el Hadéët, at what is called the Soog e' Zullut,) where fowls, pigeons, rags, and any old goods are sold; the Soog e' *Semmak*, or Soog el Fooatéeh, near the same spot, where "*fish*" is sold every afternoon; and the Soog el Asser, close to the Bab e' Nuar, where second-hand clothes are sold by auction every afternoon.

Several parts of the town are set apart for, and called after, certain trades, or particular goods sold there; as the Sookeréëh before mentioned; the Nahasín, occupied by coppersmiths, near the Morostán; the Khordukléeh, in the same street, where hardware, cups, knives, and coffee-pots are sold; the Seeoofféeh, occupied by those who mount swords; the Ságha, by gold and silver workers; and the Gohergéeh, by jewellers.

PRICES OF GOODS AT CAIRO IN 1827 AND 1842.

In mentioning the bazáars, it may be as well to give some idea of

the prices of goods at Cairo; and the following lists will show the increase from 1827 to 1842.

Purchases of most eastern things had better be made at Cairo or Damascus, than at Constantinople, particularly silks. This is contrary to general opinion, but it is so; and you are less cheated at those two places. Carpets, and a few other things, should be bought at Constantinople.

Great impositions are practised on travellers at Cairo who buy arms. The peculiar ring of the old metal ought to distinguish them; it cannot be imitated like the watering.

The standard of valuation is the dollar, which was rising in 1827, from twelve and a half piastres to fifteen, but which has since reached twenty, owing to the deterioration of the coin.

PRICE OF, IN PIASTRES, AND FODDA (OR PARAS).

	1827. Piast.	Fod.	1841 - 2. Piast.	Fod.
Almonds, shelled, the oka - -	4	0	5	0
Aloes wood (ood), the Derhm - -	0	15	0	20
Apricots (mishmish) dried, the oka -	3	30	5 to 7	20
Asses - - - -	10 p. to 200	0	600 p. to 5000	0
Barley, the ardeb - - -	13	0	30	0
Beans, ditto - - - -	14	0	40	0
Beef, the rotl - - - -	0	10	0	35
Boats, carriage in, by ardeb, to Alexandria -	4	0	9	0
Books (MSS.) the karrás, or quire -	5	0		
Bornoos, silk and wool - - -	100	0	130 to 155	0
Bread, the rotl of 12 oz. reduced in baking to 10 oz. - - - -	0	4	0	5
Bricks, the 1000 - - - -	5	0		
Bridle - - - - -	100	0		
Buffaloes - - - -	200	0	200 p. to 800	0
Butter, the rotl. - - - -	1	0	2 30 to 3	20
Calves - - - - -	80	0	55 to 120	0
Camels and dromedaries - -	300 to 1500	0	400 to 1500	0
Candles, the oka - - - -	8	0	7	0
Candles, spermaceti, European ditto -	24	0	22 to 24	0
Carpets (segádee) - -	70 to 200	0	40,150 to 400	0
Ditto (keleem) - -	100 to 800	0		
Charcoal, the oka - - -	0	30	0 27 to 0	35
Cheese, the rotl. - - - -	0	10	0 20 to 0	30
Ditto, (Dutch) - - - -	-		10	0
Cloth (European), the drah -	20 to 80	0	20 0 to 85	0
Clover, fresh, the donkey load -	1	0	2 0 to 2	20
Coffee, the rotl. - - - -	4	0	4 20 to 5	0
Cotton, the drah - - -	0 30 to 0	50	1 10 to 1	25
Cotton, printed, ditto - -	2 0 to 4	20	2 0 to 12	0
Copper, the oka, worked - - -	15	0	36	0
Courier to Alexandria - -	20 to 52	0		
Couriers (Dromedary) for distance of about 70 miles - - - -	25	0		
Cows - - - -	50 to 200	0	225 to 500	0
Crape stuff - - -	6 to 8	0	9 to 13	0

	1827. Piast. Fod.	1841-2. Piast. Fod.
Dates, the rotl. - - -	0 5 *f.* to 0 10	0 15 to 0 30
Day's labour, of a man - - -	0 20	1 20 to 2 0
Ditto of bricklayer - - -	1 0	4 0
Ditto of builder - - -	4 0	9 0
Doora shámee (Indian corn), the ardeb -	14 0	45 0
Doora béledee (sorghum), the ardeb -	14 0	36 0
Dresses for Women. —		
Gold brocade, the piece - - -	200 0	170 to 200 0
Broosa, silk stuffs, ditto - - -	80 0	100 0
Embroidered shirts - -	60 to 110 0	
Gibbeh (pelisse) of velvet embroidered -	1150 0	
Salta (jacket) ditto ditto -	700 0	
Dying cotton, the drah - -	1 0	1 10
Ditto linen, ditto - - - -	-	0 30
Ditto woollen cloth, ditto - - -	2 0	2 23 to 5 14
Eggs - - -	2 for 0 1 or 80 for 1 0	3 for 0 5 or 24 for 1 0
Engraving seal, with the stone (the best) -	-	125 0
Figs, the oka - - - -	2 0	3 20
Flour, the roob - - - -	1 10	
—— the oka - - - -	-	3 0
Firewood, the kantar - - -	7 20	12 0
Fowls - - - -	0 10 *f.* to 0 30	1 0 to 3 0
Geese - - - -	0 30 *f.* to 2 0	5 0
Goats - - - -	5 to 15 0	15 0 to 50 0
Gypsum, the ardeb - -	6 0	
Gold, the derhm - - -	1 30	
Hay, the donkey load - - -	2 to 2 20	
Henneh (Lawsonia), the mid - -	4 to 6 0	
Honey, the rotl - - - -	0 32	1 10
Horses, native - - -	500 to 2000 0	600 to 5000 0
Houses - - - -	500 to 50,000 0	
Interest of money, 60 per cent. per annum without security.		
Interest of money with security, 24 per cent.		
Interest, with jewels as security, 12 per cent.		
Lentils, the ardeb - - -	30 0	48 0 to 60 0
Linen, the drah - - - -	0 20	0 30
Mats (14 feet by 8) - - -	6 0	4 0 to 12 0
Mats, best menófee, the square drah -	0 30	
Mouth piece (amber without jewels)	50 to 500 0	80 0 to 1000 0
Mules - - - -	800 to 2000 0	800 to 2000 0

	1827. Piast.	Fod.	1841 — 2. Piast.	Fod.
Mutton, the rotl. - - - -	0	15	1	10
Nizam (Turkish) dress, embroidered -	650	0	750	0
Nuts, the oka - - - -	2	0	3	0
Oil Lamp, the rotl - - -	0	30	1	15
—— Seérig, ditto - - - -	-		1 20 to 2	20
—— Olive, ditto - - - -	3	0	4 to 5	10
Otto of rose, hetter el werd, the mitkál -	8	0		
Pearls, the mitkál - - -	100	0	and upwards.	
Pigeons, the pair - - - -	0	20	1	10
Pipes, without the mouthpiece -	10 to 50	0	10 to 120	0
Potatoes, the oka - - - -	-		1 to 1	20
Raisins, the oka - - -	2	20	3	0
Rent, per month, (see Sect. II. *b.*)	10 to 100	0	10 to 200 or 250	10
Rice, the oka - - - -	2	20	2 20 to 3	0
Ropes, the oka - - - -	2	0	2	0
———, Syrian ditto - - -	5	0	5	0
Saddle, Turkish, complete, velvet covering	450	0		
Sea salt, the roob (of 28 rotl) - -	0	15	1	20
Servant's hire, the month (see Sect. II. *c.*)	5 to 50	0	10 to 300	0
Sheep - - - -	8 to 25	0	200 to 800	0
Silver, the derhm - - - -	1	30		
Shoe leather, the skin - - -	20	0	25	0
Slaves, black, boys - -	500 to 1000	0		
————, girls - -	800 to 1000	0		
Eunuchs - - -	1000 to 1500	0		
Abyssinian boys - -	700 to 1000	0		
White boys, (memlooks) -	2000 to 5000	0		
—— girls, - - -	1500 to 10,000	0		
Skins - - - - -	3	0		
Silk, Turkish shirt (bumbúza) - -	-		50	0
——, shirting (bumbúza) ditto -	85 to 125	0	90 to 125	0
——, raw, the derhm - - -	0	20	0 35 to 1	0
——, thread ditto - - -	1	0	1	0
——, piece of (allága) - -	45 to 60	0	100 to 150	0
——, stuffs, the drah - -	11 to 12	0		
——, small Trablus sash - - - -	-		125	0
Soap, the rotl - - - -	1	20	2 0 to 31	0
Soldier's pay, the month - -	50 to 100	0		
Straw, the donkey load - -	2 to 2	20	3 to 3	20
Sugar, the rotl - - - -	1	0	1 10 to 3	0
——, white - - 1 p. 10 *f.* to	2	0	2	10
Swords - - - -	130 to 1000	0	130 to 3000	0
Takéa, white cap - -	1 to 3	0	3 to 5	0

	1827. Piast. Fod.	1841 — 2. Piast. Fod.
Tarboosh (red cap), best - - -	25 0	3 to 50 0
Timber, planks, 10 feet long - -	6 0	
Tobacco, gébelee, the oka - - -	13 0	14 18 0
———, sooree, ditto - - -	7 0	7 12 0
———, béledee, ditto - - -	1 10	3 10
Treacle, the rotl - - -	0 25	0 26
Veal, the rotl - - - -	0 10	0 35
Water, Nile, the skin - -	0 5 *f.* to 0 10	0 25
——— leather bottle, or zemzemeëh	- 15 0	16 20
——— skins - - -	20 to 50 0	
——— bottle of pottery or koolleh	- 0 5	0 5 1 0
——— rose, the quart bottle - -	3 0	3 0
Wheat, the ardeb (varying in Upper Egypt 18)	24 0	70 0

See also, sect. 1. 5. p. 74. some prices at Alexandria.

5. QUARTERS. — COPT AND JEWS' QUARTER. — HART EL FRANG, OR "FRANK QUARTER."

The whole town is divided into quarters, separated from each other by gates, which are closed at night. A porter is appointed to each, who is obliged to open the door to all who wish to pass through, unless there is sufficient reason to believe them to be improper persons, or not furnished with a lamp, which every one is obliged to carry after the *E'sher*. The majority of these quarters consist of dwelling-houses, and are known by a name taken from some public building, from some individual to whom the property once belonged, or from some class of persons who live there: as the Hart e' Suggain, "quarter of the water-carriers;" the Hart e' Nassára, or Hart el Kobt, "the Christian," or "Copt, quarter;" the Hart el Yehóod, "Jews' quarter;" the Hart el Frang, "Frank quarter," and the like.

The *Copt quarter* occupies one side of the Uzbekéeh. It is built much on the same principle as the rest of the town; but some of the houses are very comfortably fitted up, and present a better appearance than is indicated by their exterior. It has a gate at each end, and others in the centre, two of which are on the Uzbekéeh; but these last are not opened, except as a favour, to any one after the E'sher, or 1½ hour after sunset. The Copt quarter stands on the site of the old village of El Maks.

The Jews' quarter consists of narrow dirty streets or lanes, while many of the houses of the two opposite sides actually touch each other at the upper stories. The principal reason of their being made so narrow is to afford protection in case of the quarter being attacked, and to facilitate escape when the houses have been forced.

The *Frank quarter* is usually known to Europeans by the name of El Móskee, supposed to be corrupted from El Miskawee. This last is said to have been given it in very early times (according to some, in the reign of Moez, the founder of the city), in consequence of its being the abode of the water-carriers; and, according to the same authority, when the city was enlarged, and their huts were removed to make way for better houses, the streets, which extended through this quarter (from what is now the Derb el Barábra to the Hamzowee) still retained the name of Derb el Miskawee. This, however, appears not to have been the real origin of

the name; and some derive it from misk, "musk," but for what reason does not appear. Others, again, suppose it to have been the street of the Moskee or Russians. The name is written in Arabic صوسكى, and Macrizi says the bridge, or Kantarat el Moskee, was built by the Ameér Ghazaleh, who died in Syria 530 A. H. (A. D. 1136.)

It was here that the first Franks who opened shops in Cairo were permitted to reside, in the reign of Yoosef Saláh e' deen (Saladin). But the number of houses occupied by them in later times having greatly increased, the Frank quarter has extended far beyond its original limits, and the Moskee now includes several of the adjacent streets.

Though this name is used both by Europeans and natives, that of Hart el Frang, "Frank quarter," has of late been generally substituted by the latter, and each street within it is distinguished by its own name.

iv. THE WALLS AND EXTENT OF CAIRO. — CANAL.

The extent of Cairo was at first very limited. The walls were originally of brick, as already stated, until the time of Saladin. At that period the city extended only to the Bab Zooáyleh on the south; but when he added the portion beyond it, the walls were also prolonged to the citadel, and this continues to be the circuit of Cairo to the present day. The original part of the city, however, still retains the name of El Medeeneh, "the city;" as is the case in some towns of Europe. It was at this time, too, that the isolated Kalat el Kebsh, or Kuttaeea, of Ahmed ebn e' Tooloon, became part of Cairo. The town was also extended on the northern side, and the present Bab el Hadéet ("gate of iron") stands some distance further out than the original site of that entrance.

One portion, however, of the old city was left out in the last circuit, and a space containing about 14,000 square feet, called Boorg-e' Ziffr, is entirely uninhabited. It is about 400 paces to the S. E. of the Bab e' Nusr, and is partly buried by the mounds of rubbish from time to time carried out of the town. But this diminution is fully compensated by the size of the suburbs of Hossaynéeh, beyond the Bab el Fotooh and the Bab e' Sharéeh, which cover a space of 270,000 square feet.

The Boorg-e'-Ziffr, or "tower of filth," is curious, from its showing the masonry, loopholes, and general style of the Saracenic walls, which are more easily seen there than in any other part of the town. At the northern angle is a staircase of peculiar construction, and on the inner face of its tower are some Cufic inscriptions. Many of the stones in the walls have remains of hieroglyphics, and were probably brought from the ruins of Heliopolis, or the site of Memphis. On the mounds, that cover part of the walls, and command the town, are several small stone forts erected by the French, and some windmills built by Mohammed Ali. Immediately behind the citadel are some small Egyptian sepulchral grottoes hewn in the face of the rock, and the cisterns already mentioned.

Canal. — Through the town passes the *canal*, which conveys the water from Old Cairo to the city, and thence to the lands about Heliopolis. It is the successor of the Amnis Trajanus. The cutting of this canal in the month of August is a grand ceremony, and gives the signal for opening the other canals of Egypt. In 1832-3 a new canal was opened near Boolak, for the purpose of irrigating the lands about Heliopolis and the Birket el Hag, which has partly superseded the old one, whose office is now confined to the conveyance of water to the city; and it is probable that were it not for an old prestige in its favour, the government would close the latter altogether, and make of its bed a con-

venient street; which would have the additional advantage of freeing the houses on its banks from the noxious vapours that rise, when the water has retired, and left a bed of liquid mud.

x. GATES.

Some of the gates of Cairo are well worthy of a visit. The most remarkable are the Bab e' Nusr, "Gate of Victory;" the Bab el Fotooh, "Gate of Conquest;" and the Bab Zooáyleh (already mentioned), in the interior of the city. The first opens towards the desert and the tombs, on the east side, and is that by which the *Hag*, or "pilgrims," go in procession; when, taking the covering off the Prophet's tomb, they leave Cairo for the pilgrimage to Mecca.

y. ANTIQUITIES IN CAIRO.

Cairo itself presents no remains of ancient times except columns, blocks of stone used as thresholds of doors, and fragments brought from Heliopolis, Memphis, or other places; and few are found with sculpture or hieroglyphics. The most remarkable are a column of a mosk in the Berb e' Toorgemán, near the Soog e' Zullut, with the names of Amenoph III., of Pthahmen, the son and successor of Remeses the Great, and of Osirei III., the fourth successor of that conqueror; a stone at Joseph's Hall; the threshold of the Okálet el Bokhár, near the Hamzówee, with the name of Psamaticus; two or three in and near the Frank quarter; one at the Mergoósh; another with the name of Apries, at a gateway opposite Ahmed Pasha Taher's palace behind the Uzbekéeh; the capital of a column with the name of Horus, in the Délã e' Semak; and a few others. But they are of little interest, from our not knowing the place or building whence they came. Nor is any thing found outside the town, near the walls, except the tanks and grottoes of Gebel e' Jóoshee.

z. POPULATION OF CAIRO.

Cairo is of irregular form; about two miles in length, by about half that in breadth. The population has been variously stated by different writers. It appears to be now reduced from 300,000 to about 200,000 souls, and the number of the inhabitants of Egypt is gradually decreasing throughout the country. Cairo is supposed to contain 30,000 inhabited houses; and of the population of 200,000, about 121,000 are Moslems, 60,000 Copts, 4,000 Jews, 8,500 Franks and Greeks, 2,000 Armenians, and 4,500 Roman Catholic Copts, Greeks, and Armenians.

It were well if the population of dogs decreased in the same proportion as the inhabitants of Cairo: a smaller number would suffice for all the purposes for which they are useful, and the annoyance of these barking plagues might be diminished to great advantage. Their habits are strange: they consist of a number of small republics, each having its own district, determined by a frontier line, respected equally by itself and its neighbours; and woe to the dog who dares to venture across it at night, either for plunder, curiosity, or a love adventure. He is chased with all the fury of the offended party, whose territory he has invaded; but if lucky enough to escape to his own frontier unhurt, he immediately turns round with the confidence of right, defies his pursuers to continue the chase, and, supported by his assembled friends, joins with them in barking defiance at any further hostility. Egypt is therefore not the country for an European dog, unaccustomed to such a state of canine society: and I remember hearing of a native servant who had been sent by his Frank master to walk out a favourite pointer, running home in tears with the hind leg of the mangled dog, being the only part he could rescue from the fierce attacks of a whole tribe of "*suburranæ canes.*" This he did

to show he had not lost or sold his master's pointer, at the same time that he proved his zeal in the cause of what Moslems look upon as an unclean and contemptible animal.

a. a. FESTIVALS AND SIGHTS AT CAIRO.

The principal annual ceremony at Cairo is the departure of the pilgrims for *Mecca*, on the 25th of Showál. The *Mahmel* and the *Kisweh* are the chief objects in this procession. The former is a velvet canopy, borne on a camel richly caparisoned, and was originally intended for the travelling seat or *Garmóot*, of the wives of the caliphs, who went to the pilgrimage. This and the *Mókub*, or pomp that attends the pilgrims, were first suggested by Sheggeret e' Door, the queen of Sultan Sáleh, who was anxious to add to the splendour of the hitherto simple procession of the Faithful; and the dangers of the journey were at the same time greatly decreased by an additional reinforcement of guards. The *Kiswet* e' Nebbee is the lining of the Káaba, or temple of Mecca. It is of rich silk, adorned with Arabic sentences embroidered in gold, and is yearly supplied from Cairo; the old one being then returned, and divided into small portions for the benefit or satisfaction of the credulous.

The pilgrims, after staying two days at the edge of the desert, near Dimerdásh, proceed to the Birket el Hag, or "lake of the pilgrims," where they remain a day: from thence they go to El Hamra; and after a halt of a day there, they continue their journey as far as Agerood, where they stop one day; and having seen the new moon of Zul-kádi, they leave the frontier of Egypt, cross the northern part of the peninsula of Mount Sinai to El Akaba, at the end of the Eastern Gulph, and then continue their march through Arabia, till they arrive at Mecca. After having performed the prescribed ceremonies there, having walked seven times at least round the Káaba, and kissed the black stone, taken water from the holy well of Zemzem, visited the hill of Zafa, and the Omra, the 70,000 pilgrims proceed to the holy hill of Arafát. This is the number said to be collected annually at the pilgrimage from the various nations of Islám; and so necessary is it that it should be completed on the occasion, that angels are supposed to come down to supply this deficiency, whenever the pilgrimage is thinly attended. Such is the effect of the magical number 7, and of the credulity of the East.

Their return to Cairo is also a day of great rejoicing, when the pilgrims enter in procession by the Bab e' Nusr, about the end of the month Saffer, generally the 25th or 27th. But this ceremony is neither so important, nor so scrupulously observed as the departure; each person being more anxious to return to his friends, than to perform a part in an unprofitable pageant.

The Eed e' Soghéir, or lesser festival, falls on the beginning of Showal, the month immediately following the fast of Ramadán, and continues three days, which are kept like those of the Eed el Kebéer, with the exception of the sacrifice, which is not then performed. These two festivals are called by the Turks, Bairám. The Eed el Kebéer, "the greater Eed," or Eed e' Dahéëh ("of the sacrifice") also continues three days, and is kept on the 10th, 11th, and 12th of Zul-hag, being the three days when the pilgrimage of Mecca is performed.

The day before the Eed the pilgrims ascend the holy hill of Arafát, which is thence called Nahr el Wákfeh, "the day of the ascent," or "standing upon" (the hill): there they remain all night, and next day, which is the Eed, they sacrifice on the hill; then, having gone down, they with closed eyes pick up seven-times-seven small stones, which they throw upon the tomb of the devil at even, and next day go to Mecca, where they remain

ten or fifteen days. The period from leaving Cairo to the Wákfeh is thirty-three days, and the whole time from the day of leaving the hill of Arafat to that of entering Cairo, is sixty-seven days.

The three days of both the Eeds are celebrated at Cairo by amusements of various kinds; the guns of the citadel during that time being fired at every hour of prayer, five times each day. The festival of the Eed e' Dahéïh is intended to commemorate the sacrifice of Abraham when he offered a ram in lieu of his son; though the Moslems believe that son to have been Ismaïl; in which they differ from the Jews and Christians.

The opening of the canal at Old Cairo is also a ceremony of great importance, and looked upon with feelings of great rejoicing, as the harbinger of the blessings annually bestowed upon the country by the Nile. The time fixed for cutting the dam, that closes its mouth, depends of course on the height of the river, but is generally about the 10th of August.

The ceremony is performed in the morning by the Governor of Cairo, or by the Pasha's deputy. The whole night before this, the booths on the shore, and the boats on the river, are crowded with people; who enjoy themselves by witnessing or joining the numerous festive groups, while fireworks and various amusements enliven the scene.

Towards morning, the greater part either retire to some house to rest, or wrap themselves up in a cloak, and sleep on board the boats, or upon the banks in the open air. About eight o'clock A.M. the Governor, accompanied by troops and his attendants, arrives; and on giving a signal, several peasants cut the dam with hoes, and the water rushes into the bed of the canal. In the middle of the dam is a pillar of earth, called Arooset e' Neel, "the bride of the Nile," which a tradition pretends to have been substituted by the humanity of Amer for the virgin previously sacrificed every year by the *Christians* to the *river god!* While the water is rushing into the canal, the Governor throws in a few para pieces, to be scrambled for by boys, who stand in its bed, expecting these proofs of Turkish munificence; which, though 200 go to an English shilling (and this is a far larger sum than is scrambled for on the occasion), are the only instance of money given gratis by the Government to the people, from one end of the year to the other. It is amusing to see the clever way in which some of the boys carry off these little prizes, the tricks they play each other, and their quickness in diving into the water; which threatens to carry them off, as it rushes from the openings of the dam. As soon as sufficient water has entered it, boats full of people ascend the canal, and the crowds gradually disperse, as the Governor and the troops withdraw from the busy scene.

This was formerly a very pretty sight, and was kept up with a spirit unknown in these days of increased cares and diminished incomes. The old Turkish costume too, the variety in the dresses of the troops, and the Oriental character that pervaded the whole assemblage in former times, tended not a little to increase the interest of the festival; but the pomp of those days has yielded to a tameness, with which every one, who twenty or fifteen years ago witnessed this and other ceremonies of Cairo, cannot fail to be struck.

The story of the virgin annually sacrificed to the river shows how much reliance is to be placed on tradition, or even on the authority of Arab writers; for credulity revolts at the idea of a human sacrifice in a Christian country, so long under the government of the Romans. The invention of a similar fable discovers the ignorance, as well as the maliciousness, of its authors, who probably lived long after the time of Amer, and who

thought to establish the credit for their own nation by misrepresenting the conduct of their enemies.

The Mooled e' Nebbee, or "birthday of the Prophet" Mohammed, is a *fête* of rejoicing, and offers many an amusing scene. It was first instituted by Sultan Murad the son of Selím, known to us as Amurath III., in the year 996 of the Hegira, A. D. 1588. It is held in the Uzbekéëh in the beginning of the month of Rebéëh-el-owel, on the return of the pilgrims to Cairo; and from the booths, swings, and other things erected on the occasion, has rather the appearance of a fair. It continues a whole week, beginning on the 3d, and ending on the 11th, or the night of the 12th, of the month, the last being always the great day; the previous night having the name of Layleh Mobárakeh, or "blessed night." On this day the Sāadéëh derwishes, the modern Psylli, go in procession and perform many juggling tricks with snakes, some of which are truly disgusting; these fanatics frequently tearing them to pieces with their teeth, and assuming all the character of maniacs. For the last two years, however, this part of the performance has been omitted, being too gross for the public eye, in these days of increasing civilisation; but fanaticism is not wanting to induce them, as well as many bystanders, to degrade themselves by other acts totally unworthy of rational beings, such as could only be expected amongst ignorant savages; and no European can witness the ceremony of the *Dóseh*, which takes place in the afternoon of the same day, without feelings of horror and disgust. On this occasion the shekh of the Sāadéëh, mounted on horseback, and accompanied by the derwishes of various orders, with their banners, goes in procession to the Uzbekéëh, where between 200 and 300 fanatics having thrown themselves prostrate on the ground, closely wedged together, the shekh rides over their bodies, the assembled crowd frequently contending with each other to obtain one of these degrading posts, and giving proofs of wild fanaticism which those who have not witnessed it could not easily imagine. A grand ceremony is also performed in the evening at the house of their president, the Shekh el Bekree, the reputed descendant of Aboo Bekr e' Sāadéëh.

The Mooled el Hassanín, the birthday of the "two Hassans" (Hassan and Hossayn), the sons of Ali, is celebrated for eight days about the 12th of Rebeeh-'l-akher, and is considered the greatest *fête* in Cairo, being of the patron saints of the city. The people go in crowds to visit their tomb, where grand *Zikrs* are performed in their honour; the mosk being brilliantly illuminated, as well as the quarters in the immediate neighbourhood; while the people indulge in the usual amusements of Eastern fairs.

The *fêtes* of Saydeh Záyneb, the grand-daughter of the Prophet, and other male and female shekhs of Cairo, are kept much in the same way, by illuminating their respective mosks; but are much less worth seeing than the ordinary evening occupations of the Moslems during the whole month of *Ramadan*, which, to a person understanding the language, offer many attractions. The bazaars are then lighted up, and crowds of people sit at the shops, enjoying themselves, after the cruel fast of the day, by conversation, and by listening to story tellers; who, with much animation, read or relate the tales of the Thousand-and-one Nights, or other of the numerous stories for which the Arabs have been always famed.

b. b. THE MAGICIAN.

One of the first lions which the traveller inquires after, on arriving at Cairo, is the magician, who has become noted for certain performances through a supposed supernatural power, by which figures are

made to appear to children; and the persons of those who have been called for by the bystanders have been sometimes described so accurately as to lead to the belief that his pretensions were not unfounded.

Mr. Lane has given a full account of what he does, or pretends to do; for which I refer to his work, and proceed to describe the performance of the same person, Shekh abd el Kâder, as witnessed by me in 1841, with the observations I have been led to make on the occasion; which I submit to the judgment of the reader, and above all of the traveller, who sees him, and has sufficient knowledge of Arabic to be independent of an interpreter. A belief in the power of calling up the dead, or exhibiting appearances of absent persons, has been long current in the East. The manner of doing this calls to mind the invocation of the Witch of Endor, when Samuel was made to appear at the request of Saul; and the use of ink in the boy's hand is similar to the oil said to have been employed for the same purpose by the Greeks, according to the Scholiast on Aristophanes.

I now proceed to show as briefly as possible what are the claims of the modern magician in rivalling those of old.

On going to see him I was determined to examine the matter with minute attention, at the same time that I divested myself of every previous bias, either for or against his pretended powers. A party having been made up to witness the exhibition, we met, according to previous agreement, at Mr. Lewis's house on Wednesday evening, the 8th of December. The magician was ushered in, and having taken his place, we all sat down, some before him, others by his side. The party consisted of Colonel Barnet our consul-general, Chevalier Krehmer the Russian consul-general, Mr. Lewis, Dr. Abbot, Mr. Samuel, Mr. Christian, M. Prisse, with another French gentleman, and myself; four of whom understood Arabic very well, so that we had no need of an interpreter.

The magician, after entering into conversation with many of us on indifferent subjects, and discussing two or three pipes, prepared for the performance. He first of all requested that a brazier of live charcoal might be brought, and in the mean while occupied himself in writing upon a long slip of paper five sentences of two lines each, then two others, one of a single line, and the other of two, as an invocation to the spirits. Every sentence began with Tuyurshoon, and they were very similar to those given in Mr. Lane's book: —

طرش طريوش انزلوا انزل الى

&c.

Each was separated from the one above and below it by a line, to direct him in tearing them apart.

A boy was then called, who was ordered to sit down before the magician. He did so, and the magician having asked for some ink from Mr. Lewis, traced with a pen on the palm of his *right*

hand a double square, containing the nine numbers in this order, or in English — making 15 each way; the centre one being 5, — *the evil number.* *This* I remarked to the magician, but he made no reply. A brazier was brought and placed between the magician and

4	9	2
3	5	7
8	1	6

the boy, who was ordered to look stedfastly into the ink and report whatever he should see. I begged the magician to speak slowly enough to give me time to write down every word, which he promised to do, without being displeased at the request; nor had he objected, during the preliminary part of the performance, to my attempt to sketch him as he sat.

He now began an incantation, calling on the spirits by the power of "our Lord Soolayman," &c., with the words *twyrshoon* and *hadderoo* (be present), frequently repeated. He then muttered words to himself, and tearing apart the different sentences he had written, he put them one after the other into the fire together with some frankincense. This done, he asked the boy if any body had come. — Boy. "Yes, many." — Magician. "Tell them to sweep." — B. "Sweep." — M. "Tell them to bring the flags." — B. "Bring the flags." — M. "Have they brought any?" — B. "Yes." — M. "Of what colour?" — B. "Green." — M. "Say, bring another." — B. "Bring another." — M. "Has it come?" — B. "Yes, a green one." — M. "Another." — B. "Another." — M. "Is it brought?" — B. "Yes; another green one — they are all green." — M. "What now?" — B. "Another; half white, half red." — M. "Bring another." — B. "Bring another." — M. "Heh?" — B. "He has brought a black one; all black." — M. "Another." — B. "Another; here it is; there are five." — M. "Another." — B "Bring another; here it is, all white." — M. "Bring one more." — B. "Bring one more." — M. "Well?" — B. "He has brought one more, green." — M. "Bring the sultan's tent." — B. "They have brought it, but have not yet put it up." — M. "Order them to pitch it and lay down diwans." — B. "They have put it up, and have brought diwans; here comes the sultan on a black horse, and he alights and sits on a throne." — Finding the boy very ready with his answers, I said to him, "Have I not seen you perform before?" He said, "Yes, I have done it before often." — M. "What do you see now?" — B. "He is washing his hands." — M. "Is a soldier before him?" — B. "Yes." — M. "Have they brought coffee?" — B. "They have; and he drinks — put me some more ink."

This being done, the magician asked who would call for some one. Mr. Lewis called for his father by name. — M. "Say to the chowish, 'Chowish, bring Frederick Lewis before me that I may see him?' Well!" — B. "Here he is, dressed in black, short and fat, of a white colour, with no beard, but mustaches, wearing a tarboosh and red shoes." The description of this person was as unlike as the last part to a European dress. The magician, on being told this, said, "Let him go." The boy repeated this order, and said, "I tell the truth as he appears."

I suggested that the magician, having once caused Shakspeare to be so well described, ought to have the same power of doing it again with a different boy, and I asked for him. — M. "Say, Chowish, bring Shakspeare." — B. "Bring Shakspeare." — M. "Is he come?" — B. "Yes; he is short, fat, dressed in black, with a child standing by him; he has a beard." Somebody asked if he had any thing round his neck. B. "Yes; a handkerchief, red. He has a black beard, no mustaches, a black high hat." Some one asked if it was like a common hat. B. "A hat with a band round it; he wears red shoes, has nothing in his hand, Arab trowsers, and a *nizám* dress, and a black *nizám* coat, with a red shawl round his waist, a stick in his hand, many people near him, and a little boy dressed in white, an Arab dress, *tarboosh*, and red shoes." — M. "Let him go — is he gone?" — B. "Yes."

Lord Anglesey was then called for. The boy described him as "an

Englishman, tall, in a Frank dress of a black colour, with a white handkerchief round his neck, wearing black boots and white stockings, light or yellow hair, blue eyes, no beard, no mustaches, but whiskers; with black gloves on his hands, and a low flat black hat." He was then asked how he walked. M. "Tell him to walk."—B. "He stretches out his leg far, and puts his hands to his sides in his trowsers pockets." Some one asked if he stepped out equally with both legs? and the boy replied, "He puts them out both equally."

He was then sent away, and another boy was brought, who had never before seen the magician, having been chosen with another by Mr. Lewis on purpose. The ink being put into his hand he was asked if he saw the reflection of his face; and having answered in the affirmative, he was told to say when he saw any thing; but after many incantations, incense, and long delay, he could see nothing, and fell asleep over the ink.

The other boy was then called in, but he, like the last, could not be made to see any thing; and a fourth was brought, who had evidently often acted his part before. He first saw a shadow, and was ordered to "tell him to sweep," and after the flags and the sultan as usual, some one suggested that Lord Fitzroy Somerset should be called for. He was described in a white Frank dress, a long (high) white hat, *black stockings*, and white gloves, tall, and standing before him *with black boots*. I asked how he could see his stockings with boots? The boy answered "under his trowsers." He continued, "His eyes are white, no mustaches, no beard, but little whiskers, and yellow (light) hair; he is thin, thin legs, thin arms; in his left hand he holds a stick, and in the *other* a pipe; he has a black handkerchief round his neck, his throat buttoned up; his trowsers are long; he wears green spectacles." The magician seeing some of the party smiling at the description and its inaccuracy, said to the boy, "Don't tell lies, boy." To which he answered, "I do not, why should I?"—M. "Tell him to go."—B. "Go."

Queen Victoria was next called for, who was described as short, dressed in black trowsers, a white hat, black shoes, white gloves, red coat with red lining, and black waistcoat, with whiskers, but no beard nor mustaches, and holding in his hand a glass tumbler. He was asked if the person was a man or a woman? he answered, "a man." We told the magician it was our queen! He said, "I do not know why they should say what is false; I knew she was a woman, but the boys describe as they see."

From the manner in which the questions are put, it is very evident that when a boy is persuaded to see any thing, the appearances of the sweeper, the flags, and the sultan, are the result of leading questions. The boy pretends or imagines he sees a man or a shadow, and he is told to order some one to sweep: he is therefore prepared with his answer; and the same continues to the end, the magician always telling him what he is to call for, and consequently what he is to see. The descriptions of persons asked for are almost universally complete failures, and the exceptions may, I think, be explained in this manner. A person with one arm is called for, as Lord Nelson; while described, questions are put by those present as to this or that peculiarity, and the mere question, "Has he one or two arms?" will suffice to prompt a boy of any quickness to say, "No, I see he has only one;" and when asked which he has lost, he must be right, as the magician has the wit, if wrong, to say "he sees him as in a mirror;" and the same unintentional hints, aided sometimes by an interpreter, have, doubtless, led to the few striking descriptions which have been given. Indeed, though every one had agreed to avoid any thing which might lead

the boys to their answers, on the occasion above mentioned at Mr. Lewis's, this question was inadvertently asked, "Does Lord Anglesey step out equally with both legs?" which, had the boy been sufficiently quick, would have led to a description that might have been cited in favour of the power of the magician. It is also very evident that the boy describing an European with trowsers, boots, and stockings, was not telling what he saw, but what he was thinking of, and putting together as the description of a Frank dress; for he could not, of course, see the stockings, concealed, as they would be, by trowsers and boots.

I am decidedly of opinion that the whole of the first part is done solely by leading questions, and that whenever the descriptions succeed in any point, the success is owing to accident, or to unintentional prompting in the mode of questioning the boys. That the boys are frequently sent beforehand by the magician to wait near the house has also been discovered; but in cases where European and other boys, who have never seen him, are brought, the same leading questions will answer, if the boys can be induced by their imagination to fancy they see any thing. Indeed, this imagination has been sometimes so worked upon as to alarm them for many days and weeks afterwards, and we have no need of Egyptian magicians to induce credulity, or to work upon the fears of children. With regard to those who have learnt of the magician, if they really believe that with such questions they have any other power over the boy, independent of his imagination, or the wish to please the party, I leave them to explain it according to their own version. I must however observe that the explanation lately offered, that Osman Effendi was in collusion with the magician, is neither *fair on him*, nor satisfactory, as *he was not present* when those cases occurred, which were made so much of in Europe; while for my own part I see no difficulty in accounting for it, in the manner above mentioned.

C C. INSTITUTIONS OF THE PASHA.

It is not my intention to enter into a detailed account of all the institutions of the Pasha, as manufactories, arsenals, schools of medicine, geometry, and modern languages, military and naval establishments, or of the formation of his disciplined army and his fleet. But I cannot pass them over altogether without notice; and I recommend those who are interested in the subject to visit the Kroomfish manufactory, near the Frank quarter; the arsenal at the citadel; the schools of Boolak, the Uzbekéëh, and Mobledeeán near Saydeh Zayneb; the printing office, observatory, dockyard, foundries, and other establishments at Boolak: the hospital of Kasr el Ainee, and the military schools.

The most praiseworthy establishments set on foot by the Pasha are the hospitals and schools; and the latter claim greater credit from the difficulties with which he had to contend, owing to the prejudices of the priests or ulemas, and the fears of parents. Nor can he be accused of interested or ambitious views, in the education of the children of persons too poor, or too ignorant, to take any steps for that purpose. Numerous difficulties prevented these institutions from being established as quickly as might have been done in any other country. The schools of surgery met with additional opposition from the horror of surgical operations, the examination of a body after death, and a thousand other objections, which readily offered themselves to the minds of a people, prejudiced by religion and habit against the customs of the Franks, under whose guidance the government required their children to be placed. Nor was this feeling confined to the schools of surgery and medicine; the people were satisfied with the instruction given by their *Fekkees*, — those Mos-

lem schoolmasters, by whom they and their ancestors had been taught all that the Faithful were required to know; —and the prestige of ages was in favour of those holy instructors.

They objected to their children being taught what they had not themselves learnt, or what was not connected with their religion, and Frank languages and sciences appeared to be an abomination to the Egyptians. The system too of detaining boys at school was unheard of: the day-schools of the East were never so hard-hearted as to deprive parents of their children beyond the hours of study; and the cruelty of keeping them all day, and obliging them to sleep away from home all night, horrified their mothers, who preferred cutting off the fore-finger of a child's right hand, to prevent his being able to write, rather than suffer him to be taught at no expense in the Pasha's schools. With such a feeling, the difficulties encountered may easily be imagined; and so averse are they still to this innovation, that though they confess the condition of their children is bettered, though they *are paid* by the government instead of paying for their education, and though children of the poorest people may, if industrious, arrive at high and lucrative employments, yet their prejudices are insurmountable; and without giving any reason, they express a blind dislike to send their sons to school, and if they possibly can, they withdraw them even after they have gone through half the course of their education. The children are clothed, fed, and receive a monthly allowance of pay, according to their abilities, and the class they are in; and it is gratifying now to see that many boys in Egypt, who are usually ignorant of every thing, read and write, and have become acquainted with the rudiments of science. There are different schools or colleges, besides those of medicine and other branches: 1. The Rozmáneh; 2. The Mobtedee; 3. That of Abouzábel; and 4. the Kasr e' Shekh Reffâ in the Uzbekéeh.

At the first, the boys are very young, from three to four years old. They begin by receiving 6 piastres a month as pay, besides food and clothing, and are taught to read and write.

At the second they receive, on entering, from 7 to 9 piastres; when about sixteen or seventeen years old, 11; and if they read well, 13. They are taught the Koran, literal Arabic, geography, arithmetic, Turkish, &c.

At the third the youngest receives 50, others 100, and the oldest and most advanced 250, all being regulated according to their proficiency. They learn drawing, mathematics, riding, &c.

At the fourth the youngest has 50 piastres, the oldest 15 dollars, 300 p. They are taught European languages, medicine, &c., and are afterwards eligible to the office of *effendee*.

d. d. INTERNAL ADMINISTRATION, POLICE, AND COURTS OF JUSTICE.

Matters relating to the internal administration of the country and of the city are settled by the *diwáns* established at the citadel. Each is superintended by a president. Police cases are decided by the *bash agha*, or chief of the police, at his office near the Frank quarter, who either settles them summarily, or enters them into the police report, and sends them up to the citadel for judgment. The sentries are also police officers; and minor cases, as disputes about a purchase at a shop, or other trifling questions, are arranged without the parties being taken to the police-office, or even to the *corps de garde*. Europeans are only amenable to their consuls, and cannot be punished by Turkish law. In disputed cases between them and natives, a mixed commission is sometimes appointed to decide the matter, by mutual agreement of the parties.

Questions of property, family disputes, and all cases that come under

the head of lawsuit, are settled at the *Mahkemeh*, or *Cadi's* Court.

e e. THE MAHKEMEH, OR CADI'S COURT.

This mighty court, looked upon with fear and respect by some, and contempt and disgust by others, occupies a portion of the old palace of the Sultans, which succeeded to one of the Kasraýn or "two palaces," built by Góher el Kaëd, the founder of Cairo; and close to it is still shown a fine vaulted chamber, once part of the abode of Saladin. This last, as well as its adjoining companion, is now a ruin, and occupied by mills; its large pointed arches have lost all their ornaments except the Arabic inscriptions at the projection of their horse-shoe base; and the devices of its once richly-gilded ceiling can scarcely be distinguished. At the end is a lofty *mahrab*, or arabesque niche for prayer, similar to those in the mosks, which are sometimes admitted into large houses for the same purpose.

The crowded state of the Mahkemeh sufficiently shows how fond the Cairenes are of litigation, every petty grievance or family quarrel being referred to the Cadi's Court. Cases of a very serious nature are settled by the Cadi himself; others of more ordinary occurrence, but still of due importance to the parties, are decided by his *effendee*, and confirmed by the seal of the Cadi (*Kádee*); and those of little weight are often arranged by the *kátebs* (*koótuba*), clerks or scribes, without any application to either. The personages who hold office here are the Cadi, his effendee, his kéhia, the bash-káteb, or "head scribe," and the *koótuba*, or clerks. The minor officers are *roossul* or messengers, the kéhia's dragoman (called *el máhdur*), the mehéndes or architect, and the *koshâf* for the inspection of houses. There are also scribes who enter cases into the *defter* or *sigil*, of the record office. The *bayt el mal*, or "property house," is a separate court for all property left without an heir, and may be called the Court of Chancery.

The Cadi is appointed by the Sultan, and is sent from Constantinople.

It is bad enough in any country to be occupied in lawsuits; but nowhere does a poor man find so much difficulty in obtaining justice as in Egypt. He is not only put off from day to day, but obliged to run from one person to another, to no purpose, for days, weeks, or months; and unless he can manage to collect sufficient to bribe the *bash-káteb* and other *employés* of the court, he may hope in vain to obtain justice, or even attention to his complaints.

The fees of the Cadi are four-fifths of all that is paid for cases at the court, the remaining fifth going to the bash-káteb and other scribes under him. The division is made every Thursday.

When a case is brought up for decision, the documents relating to it, after having passed through the hands of a scribe, are examined by the effendee, and being settled by him, the kehia decides on and demands the fee. This he does whether sealed by the Cadi, or only by his effendee.

Minor cases, as disputes between husband and wife, if the parties cannot be reconciled below in the hall, by the advice of a *káteb*, are taken up to the effendee. When settled in the hall, a small fee is demanded for the charitable intervention of the scribe; which is his perquisite, for not troubling his superiors with a small case. Decisions respecting murder, robbery, the property of rich individuals, and other important matters, are pronounced by the Cadi himself. In cases of murder, or wounding or maiming, if the friends of the deceased or the injured party consent to an adjustment, certain fines are paid by way of requital. These are fixed by law, regulated however by the quality of the persons. Ransom for murder (*déëh el Kutèel*) is rated at 50 purses

(250*l.*); an eye put out in an affray, half that *dëëh*; a tooth one tenth, and so on.

The most efficient recipe for stimulating the torpid temperament of the Mahkemeh is bribery; and the persons to whom bribes are administered with singularly good effect, are the bashkáteb and the other scribes. And so impatient are they of neglect in this particular, that the moment they think some of these attentions to Mahkemeh etiquette ought to show themselves, they begin to put forth every difficulty as a delicate hint. Whenever the simple-minded applicant, trusting to the evident justice of his cause, appears before them, they are far too much occupied with other papers of long standing to attend to him: a particular person, whose presence is absolutely required, is not to be found; or some official excuse is invented to check the arrangement of the business, and he is put off from day to day with a chance of success. On the appearance of these marked symptoms, a *douceur* should, in doctorial language, be immediately exhibited in a sufficiently large dose to allay the irritation; and it is surprising to observe how the gladdened face of the man-of-law expands on taking the welcome potion. It is of course a matter that passes in secret between the donor and the receiver; for, though notorious, secrecy is required for the acceptance of a bribe unshared by the Cadi or his effendee; and the Cadi himself is never propitiated with a similar offering unless the case is very serious, and requires that touching appeal to his feelings.

EXCURSION 1. — *a.* OLD CAIRO.

Old Cairo, or Musr el Atéekeh, is a ride of about 3 miles from Cairo. It was originally called Fostát. It was founded by Amer ebn el As, who conquered Egypt in the caliphate of Omar, A. D. 638; and is said to have received its name from the leather tent (*fostát*) which Amer there pitched for himself, during the siege of the Roman fortress. In the same spot he erected the mosk, that still bears his name, which in after times stood in the centre of the city, and is now amidst the mounds and rubbish of its fallen houses. Fostát continued to be the royal residence, as well as the capital of Egypt, until the time of Ahmed ebn e' Toolóon, who built the mosk and palace at the Kálat el Kebsh, A. D. 879.

Goher el Kéëd, having been sent by Móëz to conquer Egypt, founded the new city called Musr el Káherah (Cairo), which four years after (in A. D. 974), became the capital of the country, and Fostát received the new appellation of Musr el Atéekeh or "Old Musr," corrupted by Europeans into Old Cairo. The ancient name of the city, which occupied part of the site of Old Cairo, was Egyptian Babylon; and the Roman station, which lies to the S. of the mosk of Amer is evidently the fortress besieged by the Moslem invader. The style of its masonry has the peculiar character of Roman buildings; which is readily distinguished by the courses of red tiles or bricks, and the construction of its arches: and over the main entrance on the S. side (which is now closed and nearly buried in rubbish) is a triangular pediment, under whose left-hand corner may still be seen the Roman eagle. Above, appears to have been a slab, probably bearing an inscription, long since fallen or removed. Its solid walls and strong round towers sufficiently testify its former strength, and account for its having defied the attacks of the Arab invaders for seven months; and it is doubtless to this that Aboolfeda alludes, when he says, "in the spot where Fostát was built stood a Kasr, erected in old times, and styled Kasr e' Shemma ('of the candle'), and the tent (fostát) of Amer was close to the mosk called Jámat Amer." This fortress now contains a village of Christian inhabitants, and is dedicated to

St. George, the patron saint of the Copts.

In an upper chamber, over the W. tower of the old gateway above mentioned, is an early Christian record, sculptured on wood, of the time of Diocletian, curious as well from its style as from the state of its preservation. The upper part, or frieze, has a Greek inscription; and below it, at the centre of the architrave, is a representation of the Deity, sitting in a globe, supported by two winged angels; on either side of which is a procession of six figures, evidently the twelve apostles. The central group readily calls to mind the winged globe of the ancient Egyptians; and its position over a doorway accords with the ordinary place of that well-known emblem. Indeed, this is not the only instance of the adoption of old devices by the early Egyptian Christians; the *tau*, or sign of life, was commonly used to head their inscriptions, instead of the cross; and it is not improbable that the disc or globe of the gods gave rise to the glory over the heads of saints; who were frequently painted on a coat of stucco, that alone separated them from the deities to whose temples they succeeded. Nor were the Christians of Egypt singular in the admission of emblems, borrowed from their Pagan predecessors; another religion, equally averse to the superstitions of antiquity, has been unable to prevent their adoption, even at a much later period; and the serpent of Shekh Hereedee still claims the respect, if not the worship, of the Egyptian Moslem. We may, therefore, readily believe that in the time of Origen, it was rare to meet with an Egyptian who had surmounted his early prejudices in favour of the sacred animals of his country.

Besides the Coptic community, is a Greek convent, within the precincts of this ancient fortress, and numerous Moslems have opened shops in its narrow streets, living in perfect harmony with their religious adversaries.

Among other objects shown by the priests of the Greek convent, is the chamber of the Virgin, the traditions concerning which are treated by the credulous with the same pious feelings as the tree and fountain of Heliopolis. Here it was, in the garden of the Greek convent, that those English who died in Cairo were permitted to be buried; their tombs being hired, rather than bought, from the priests; who, finding that more money and room were to be obtained by removing the bones, were not long in preparing the same spots for other occupants. There is reason therefore to rejoice that a subscription for an English burial-ground is now opened; and though donations are much wanted, we may hope that in a short time it will no longer be necessary to borrow tombs from the monks of Old Cairo.

Two other convents stand to the N.; one between this and the mosk of Amer, which is occupied by Catholic Armenians and Syrian Maronites; the other to the N. of the mosk, belonging to the Copts.

Strabo mentions the station or fortress at Babylon, "in which one of the three Roman legions was quartered, which formed the garrison of Egypt." This Babylon he describes as a castle fortified by nature, founded by some Babylonians, who, having left their country, obtained from the Egyptian kings a dwelling-place in this spot. His statement, however, of its being fortified by nature, scarcely agrees with the Kasr e' Shemma, unless (which is very possible) the mounds of rubbish have raised the soil about it, and concealed its once elevated base; though the ridge of hill it occupied by the river, where hydraulic machines raised the Nile water for its supply, seems to accord with the description of its site given by Arab writers, who state, that when taken by the Saracens the river flowed near its walls. At all events, it is evidently a Roman station, and pro-

bably the very one that existed in the days of the geographer, judging both from its style of building and from the little likelihood of their forsaking a place "fortified by nature" for another; and no vestiges of any other Roman ruin are to be met with in the neighbourhood.

These Babylonians, according to Diodorus, were descendants of captives taken by Sesostris: some suppose them to have been left by Semiramis in Egypt; and others say the town was not founded until the time of Cambyses. Some, again, pretend that the fort was first built by Artaxerxes, while Egypt was in the possession of the Persians. Strabo asserts that these Babylonians worshipped the Cynocephalus, which throws great doubt upon his assertion of the town having been founded by foreigners, and would rather lead to the conclusion that it was Egyptian; for it is more probable that those strangers were allowed to live there, as the Franks now are in a quarter of a Turkish city, than that they were presented by the kings with a strong position for the erection of a fortress.

The mosk of Amer is of square form, as were all the early mosks, except those which had been originally churches *; and it is somewhat similar in plan to the mosk of Tayloón, with colonnades round an open court. At the west end is a single line of columns; at the two sides they are three deep, and at the east end in six rows, the total amounting to no less than 229 or 230, two being covered with masonry. Others are also built into the outer wall, to support the *dikkeh* or platform of the *möéddin;* and the octagon in the centre of the open court is surrounded by eight columns. Many have fallen down, and time and neglect will soon cause the destruction of the whole building. It has three doors on the east side, over the southernmost of which is a minaret, and another at the southeast corner.

At that early time the Arabs were contented with humble imitations of Roman architecture, and round arches, with small round-headed windows, were introduced into all their sacred buildings. Here, therefore, we find that the arches are all round, except in some parts more recently added; and the small portion that remains of the original structure suffices to show how simple Saracenic architecture was at its commencement.

The mosk has undergone several repairs, and in Murad Bey's time, who was the last restorer of its crumbling walls, some Cufic MSS. were discovered, while excavating the substructions, written on the finest parchment. The origin of their discovery, and the cause of these repairs, are thus related by M. Marcel: "Murad Bey being destitute of the means of carrying on the war against his rival Ibrahim, sought to replenish his coffers by levying a large sum from the Jews of Cairo. To escape from his exactions, they had recourse to stratagem. After assuring him they had not a single para, they promised, on condition of abstaining from his demands, to reveal a secret which would make him possessor of immense wealth. His word was given, and they assured him that certain archives mentioned a large iron chest, deposited in the mosk of Amer, either by its founder or by one of his successors in the government of Egypt, which was filled with invaluable treasure. Murad Bey went immediately to the mosk, and, under the plea of repairs, excavated the spot indicated by his informants, where, in fact, he found a secret underground chamber, containing an iron chest, half destroyed by rust, and full — not of gold — but of manuscript leaves of the Koran, on vellum of a beautiful quality, written in fine Cufic

* This never was a church, as some have imagined.

characters." This treasure was not one to satisfy the cupidity of the Memlook Bey, and it was left to the shekh of the mosk, by whom it was sold to different individuals.

Tradition has not been idle here; and the credulous believe that an ancient prophecy foretells the downfall of Moslem power, whenever this mosk shall fall to decay; and two columns placed 10 inches apart, near the southernmost door, are said to discover the faith of him who tries to pass between them, no one but a true believer in the Koran and the Prophet being supposed to succeed in the attempt. When all but Moslems were excluded from the mosks, the truth of this was of course never called in question; and now that the profane are admitted, the desecration of the building is readily believed to cause the failure of the charm.

b. NILOMETER AND ISLAND OF RODA.

In the island of Roda, opposite Old Cairo, is the Mekkeeás or Nilometer. It consists of a square well or chamber, in the centre of which is a graduated pillar, for the purpose of ascertaining the daily rise of the Nile. This is proclaimed every morning in the streets of the capital, during the inundation, by four criers, to each of whom a particular portion of the city is assigned.

The Mekkeeás was formerly surmounted by a dome, which is said to have borne a Cufic inscription, and a date answering to 848 of our era. Its erection is attributed to the Caliph Mamóon, who reigned from 813 to 833; but if the above date be correct, it is probable that the dome was not added until the time of El Motawukkel-al-Allah, his third successor, who ruled from 847 to 861. In the year of the Hegira 245 (A. D. 860) this Motawukkel, tenth caliph of the Abbaside dynasty, is said to have made a new Nilometer in the Isle of Roda, which some suppose to be the one used at the present day; and this account seems to be confirmed by the date above mentioned. It afterwards underwent some repairs in the time of Mostunser Billáh, the fifth of the Fatemite princes of Egypt, A. D. 1092. But the first who built a Nilometer at Roda was Soolayman, seventh caliph of the Ommiade dynasty, who reigned from A. D. 714 to 717; and this was afterwards replaced by the more perfect work of his successors.

Round the upper part of the chamber is a Cufic inscription, of an ancient character, but without a date; in the vain hope of ascertaining which I removed the upper part of the staircase in 1832. It contains passages from the Koran, relating to the "water sent by God from heaven," which show the received opinion of the causes of the inundation, first alluded to by Homer in the expression Διὸς ὀμβρήεντος ποταμοῖο applied to the Nile, and occasionally discarded and re-admitted by succeeding authors till a very late period. The inscription, however, is not without its interest for architectural inquiry, though devoid of a date; since the style of the Cufic is evidently of an early period, corresponding to that used at the time of its reputed erection, the middle of the 9th century; and as the arches are all pointed, we have here another proof, of the early use of that form of arch in Saracenic buildings.

The dome has long since ceased to exist, having been thrown down by accident; and its fallen blocks still encumber the chamber, or well, at the base of the graduated column. It is this irregular mass that prevents our ascertaining the exact height of the column; and besides at the low Nile, when the Nilometer is said to be cleared out, a great quantity of the alluvial deposit is always left at its base, to the depth, as is reported, of about five feet.

Much difficulty has arisen from the various accounts given of the rise of the inundation. In the time of Mœris,

according to Herodotus, 8 cubits sufficed for the irrigation of the land of Egypt; and 900 years afterwards, in the time of the historian, 15 or 16, which would give between 7 and 8 cubits for the increase of the height of the land during that period. But as this is impossible, we must either conclude that he has confounded the measures of different parts of Egypt, or that in one case the rise is calculated from the surface, and in the other from the bed of the river. Sixteen cubits were marked for the rise of the Nile, on the statue of that deity at Rome, which implies no alteration since the days of Herodotus, so that it is probable that the average rise of the river remained the same: and this is further testified by the fact that, in the fourth century, 15 cubits were recorded by the Emperor Justinian, as the height of the inundation. In 1720, 16 cubits were again cited as the requisite height for irrigating the land, and the people were then said to make rejoicings, and to consider the *wuffa Allah* or "promise of God," to be fulfilled. Pliny also allows 16 for an abundant harvest, and Plutarch gives 14 as the least rise capable of producing benefit to the country about Memphis, 20 at Elephantine, and six at Xois and Mendes.

It is calculated that the pillar of the Mekkeeás contains 24 cubits, a number which implies completion, and which may be purely ideal, not being affixed to the scale marked upon it. And as each of these divisions or cubits consists of 24 digits or 6 palms, and is $21\frac{7}{16}$ inches long, it is exceedingly improbable that so slender a column should exceed the height of 16 cubits, which would be about 18 diameters. Pococke is of the same opinion. He supposes "there could not be above 5 or 6 peeks (cubits) below the 11 he saw above water" in 1738; though one writer gives 36 feet 8 inches for the height of the column; and says the column is divided into 20 peeks of 22 inches each. By his account the two lowermost peeks are not divided at all, but are without mark, to stand for the quantity of sludge deposited there, which occupies the place of water: 2 peeks are then divided on the right hand into 24 digits each; then on the left 4 peeks, each into 24 digits; then on the right 4; and on the left 4 again; and again 4 on the right, which complete the number of 18 peeks from the first division marked on the pillar; the whole, marked and unmarked, amounting to 36 feet 8 inches.

It is perhaps seldom that travellers are in Cairo at the beginning of June, or the end of May; but if so, it would be worth while to ascertain the exact height of the column at that time, when the water is at its lowest.

Since writing the above, I have seen Mr. Coste's architectural views and plans of the buildings of Cairo, from which it appears that the column has, as I supposed, only 16 cubits from the base to the capital. The cubit he reckons at 541¼ millimetres, and the cubit of Cairo being equal to 361 millimetres, 24 of the latter are equal to the 16 of the column. The "Déscription de l'Egypte" gives the same number of 16 cubits above the pedestal. The six lowest are separated by a line, but not divided into digits, like the remaining 10 at the top of the column.

Some have stated that the cubits are of different lengths, but this is not the case: though it is certain that no accurate calculation can be obtained from a column, which has been broken, and repaired in such a manner, that one of the cubits remains incomplete; and it is evident that the number of cubits of the river's rise, as calculated at the time of its erection, must differ much from that marked by it at the present day; the elevation of the bed of the Nile having altered the relative proportion of the rise of the water, which now passes about one cubit and

two-thirds above the highest part of the column.

According to the Cairenes, the Nile is supposed to have risen 18 cubits when the canals are cut, which is called Wuffa el Bahr. After this the criers call 2 from 18, to 23 from 18, then 19, and so on; but no one believes they state the rise of the river correctly. The lowest inundation is reckoned at 18; 19 is tolerable (*menáseb*), 20 good, 21 sufficient, 22 fills every canal, and is termed perfect (*temám*), but 24 would overwhelm every thing, and do great injury to the country.

It appears that the discordant accounts of the rise of the river, and of the Nilometer, are owing to the base or standard level, from which the inundation is measured, having varied at different times, or to their not having taken into consideration the elevation of the bed of the river; and we may conclude that the water now rises exactly to the same *proportionate* level as formerly, and will continue to do so for ages to come. M. Savary, M. Dolomieu, and other *savans*, have long since announced the miseries that await Egypt, from the accumulating deposit of the Nile, and the consequent rise of the soil. M. Dolomieu has decided that, owing to the decomposition of the granite mountains, by whose summits the clouds are retained, which pour down the torrents that supply the Nile, the rise of this river has already diminished: M. Savary states, that the villages of the Delta no longer present the appearance of islands in the sea, as Herodotus had observed in his time: and M. Larcher concludes, that if the soil has risen, the water must cover a less extent of land. M. Dolomieu must allow a considerable time for the effect he proposes: and even admitting a diminution in the height of those mountains, in some thousand years, the rainy season will afford as large a supply of water as ever, the *relative* positions and heights remaining the same. M. Savary's notion is only founded on the *fact*, that he never saw the Delta as Herodotus describes it; but many travellers at the present day have been more fortunate. Such theories are completely overthrown by the actual rise of the Nile over a plain raised about seven feet in the last 1700 years: and every one will perceive that this perpendicular height of seven feet must carry the water in a horizontal direction to a considerable distance E. and W. over the once uncultivated and unwatered slope of the desert. In answer to the assertion of the learned Larcher, that "the soil of Egypt is not higher now than in the time of Herodotus," I refer the traveller to the statues of Amenoph at Thebes. The fact is, the soil and the bed of the Nile have both risen, and in the same proportion.

Diodorus would seem to affirm, that the first Nilometer in the time of the Pharaonic kings was erected at Memphis; which is repeated by Arab historians. Herodotus speaks of the measurement of the river's rise under Mœris, and at the period he visited Egypt: a Nilometer is mentioned at Eilethyas, of the time of the Ptolemies: that of Elephantine is described by Strabo: and from the inscriptions remaining there, we know it to have been used in the reigns of the early Roman emperors. A moveable Nilometer was preserved till the time of Constantine, in the temple of Sarapis at Alexandria, and was then transferred to a church in that city, where it remained until restored to the Sarapeum by Julian. Theodosius afterwards removed it again, when that building was destroyed by his order. The first Nilometer built in Egypt, after the Arab conquest, is ascribed to Abd el Azeéz, brother of the Caliph Abd el Melek, erected at Helwán about the year 700; but being found not to answer there, a new one was made by Soolaymán, son of that prince, in the Isle of Roda. Mamoon

built another at the village of Benbenooda, in the Saeed, and repaired an ancient one at Ekhmim. These are perhaps the oldest constructed by the Arab kings; though Kalkasendas pretends that Omar has a prior claim to this honour.

Close to the Mekkeeás is a powder magazine, which some years ago accidentally blew up, and nearly destroyed all that remained of the Nilometer; in consequence of which an order is always required for the admission of strangers. In the same island is the garden of Ibrahim Pasha, commenced about twelve years ago by Mr. Trail, an English gardener and botanist, sent out to Egypt by the Horticultural Society; and though the inundations of 1840 and 1841 destroyed some thousand trees, mostly of India and other foreign countries, it is still in a very flourishing condition.

Roda was formerly the favourite resort of the Cairenes, who went to enjoy the cool shades of this pretty island; and in 1822 I accompanied a party to this spot, who seemed to have very pleasing recollections of former visits. But the days of similar excursions are passed for the people of Cairo; and present cares and constant anxiety for the morrow are now substituted in lieu of occasional relaxation.

It is here that Arab tradition fixes the finding of Moses by the daughter of Pharaoh, whose name, Josephus tells us, was Thermuthis.

In the time of the latter princes of the Greek empire, Roda was joined to the main land by a bridge of boats, for the purpose of keeping up a direct communication between Babylon and Memphis, which still existed at the period of the Arab invasion under Amer; and at a later period the island was fortified by the Baharite Memlooks with a wall and towers of brick, some of which still remain. Geezeh, on the opposite or western bank, was also a fortified post of the Memlooks.

KASR EL AINEE, AND COLLEGE OF DERWISHES.

Close to Old Cairo stands the aqueduct, already mentioned. On returning thence to Cairo, you pass by the Kasr el Ainee, one of the colleges or schools established by Mohammed Ali, and the Kasr or palace of Ibrahim Pasha; the neighbourhood of which has been greatly improved within the last ten years, by the planting of trees, the removal of mounds of rubbish, and the formation of roads by which it is approached.

Near Kasr el Ainee is the college of derwishes, mentioned by Pococke. The derwishes are both the monks and the freemasons of the East. They profess great sanctity, and a scrupulous observance of religious duties, but without looking down upon other religions, or reviling those who are of a different creed, in which they may be said to follow these injunctions of the Koran, "We have prescribed to each people their sacred rites. Let them observe them, and not wrangle with thee concerning this matter. . . . . If they dispute with thee, say, 'God knoweth your actions; God will judge between you.'" They are divided into innumerable sects, or orders, the principal and original of which are the twelve following: —

1. Taréekh-t el Mówloweeh, the largest of all, and the first instituted. It originated in Persia, and, like the others, looks with particular respect on Ali. The founder was Gelal e' deen; and his descendants, settled at Konieh, under the titles of Mowlána, and Shellebee Effendee, still claim the right of investing every new sultan with the sword of sovereignty. This is the principal order in Turkey. It was instituted in the middle of the seventh century.

2. Biktáshee or Taréekh-t el Biktashéeh. This, the Rufaéeh, and some others, were also instituted during the lifetime of the founder of the first order.

3. Taréekh-t e' Rufaëëh.
4. Taréekh-t e' Nuksh-bandëëh.
5. Taréekh-t Abd el Kader Gaylanëëh.
6. Taréekh-t e' Sāādëëh, the modern Psylli of Egypt.
7. Taréekh-t el Kudrëëh.
8. Taréekh-t el Allawëëh.
9. Taréekh-t e' Dellalëëh.
10. Taréekh-t el Beddowëëh, of Sayd Ahmed el Beddowee of Tanta.
11. Taréekh-t e' Shazalëëh.
12. Taréekh-t el Byoomëëh.

Some only of the above-mentioned twelve orders exist in Egypt: as,

1. The Mowlowëëh, whose college or *tagéea* is at the Seleébeh, near the Seeoofëëh. They are whirling derwishes.

2. The Rufaëëh, who have a college in the Soog e' Silláh, opposite the mosk of Sultan Hassan.

3. The Biktashëëh, whose college is at the Maghára, near the fort behind the citadel of Cairo.

4. The Sāādëëh, in many parts of the city. They perform the ceremonies at the *dóseh*, on the last day of the Prophet's festival, tearing snakes to pieces, and doing other strange feats.

5. The Kudrëëh, who have colleges in many parts of Cairo, besides that of Old Cairo already mentioned.

6. The Beddowëëh, who have also many colleges. It is this order which performs the ceremonies at the Mooled e' Nebbee, or "Prophet's birth-day," held in the Uzbekëëh, in the beginning of the month of Rebëëh el owel; those of the last day (Friday) alone being committed to the Sāādëëh.

7. The Byoomëëh, whose principal college is in the Hossaynëëh. They are distinguished by long hair.

Marriage is not forbidden to the derwishes, unless they have once taken the vow of celibacy, when they are called *Megúrrud*, and are expected to lead an austere and exemplary life.

The derwishes are distinguished by their high caps, the large amulet they wear, generally of agate, and a peculiar dress, at least when belonging to a college of their order; but others bear no external mark, and are only known to each other, like freemasons, by certain secret signs.

At the Mooled el Hassanin, all the derwishes of Cairo perform *zikrs*, on a particular day assigned to each sect, except the Mowlowëëh, who are only permitted by their rules to celebrate this strange ceremony within the walls of their own college. One or two individuals may, however, assist at the *fête*, and whirl round, as is their custom, but without the pipes, drums, and other concomitants, which, in the *zikrs* within their own college, are a necessary part of the performance. In turning, they always hold the right hand with the palm upwards and the left downwards; the reason of which is, doubtless, as full of religious wisdom as their laying the spoon upside down after eating, and other mysterious customs. In their *zikr*, all those who are present whirl round at the same time, the shekh alone standing still; and such is the merit of the union of many, on this occasion, that unless four are present, the ceremony cannot be performed.

The dancing derwishes are said not to exist in Egypt, but the Rufaëëh and Sāādëëh have nearly the same kind of gesture; and the Nuksh-bandëëh dance together in a circle.

The college of derwishes at Old Cairo originally belonged to the Biktashëëh, having been founded by one of that order; but the shekh having died, and the college standing on ground claimed by Ibrahim Pasha, the latter transferred it to one of the Kudrëëh, who had accompanied him from the Morea; and thus this order came into possession of a college properly belonging to another sect. Whether this grant was according to justice or no I know not; but prejudice and fancy were not long in discovering a direct proof of the displeasure of Allah (which, they add, was

greatly increased by the new shekh having cut down a sycamore tree "entailed" upon the college, and therefore revered as sacred); and the devoted man was *miraculously* killed by a cannon ball in Syria, whither he had accompanied his patron. His brother succeeded him as principal of the college.

Like the other derwishes, they have a particular day set apart for their *zikr*, which is performed once a week. The day varies according to the sect; that of the Kudréëh is Thursday, and the *zikr* is celebrated in the dome or mosk; when numerous furs are spread on the ground, and arms, banners, drums, and other things kept there, are used in the ceremony.

They here show the shoe of the founder of the building, which is of immense size. This precious relic was formerly placed over the door of the dome, and exposed to the view of all who entered; but it is now kept in a closet, and only produced when asked for. A friend of mine, who had been there many years ago, observed, that the shoe was much smaller than the one he had before seen; and it is probable, as he suggested, that the derwishes, perceiving the more enlarged ideas of the present age, had thought it prudent to limit their pretensions in the marvellous, by decreasing its size in a suitable ratio to the decrease of credulity. Its position, too, in a closet may have the double effect of seasoning it with the mouldy appearance of age, and of concealing it from those who have not the curiosity to ask to see it. Pococke, who visited the place in 1737, speaks of the curious relics preserved by these strange beings.

The largest convent of derwishes is at Cairo, in the street called Habbaneeh, near the Derb el Ahmar, built in 1174, under the reign of Sultan Selim, by Mustafa agha, his *wekéel*; views of which are given in M. Coste's work.

The Kasr Dubarra was built by Mohammed Bey Defterdar, at the same time as the palace in the Uzbekéëh, on his return from Kordofán. It contains two good rooms, with a spacious colonnade opening upon a garden, which gives it a pretty and truly Oriental appearance. In the garden are two large sycamore fig-trees overshadowing a fountain, with benches in an open *kiosk* that encloses it, which, in summer, is a delightful evening retreat. It has a very Eastern character, heightened by a happy contrivance, through which an artificial shower is made to fall from above on all sides of the kiosk, pipes being carried up the trees and concealed among the branches; but it is to be regretted, that those who executed this not inelegant design, have not done justice to the idea that suggested it. In the Kasr Dubarra, as in many other things, the Defterdar certainly showed considerable taste; and had his disposition been equal to his talents, he might have lived beloved, and have died regretted by all classes.

The Pasha has now fitted up this palace for his hareem, and has furnished the rooms, partly in the Turkish, and partly in the European style, in the hopes of combining what is most suitable in those two opposite tastes. Diwans, walls painted by Greeks in the manner of Constantinople, fountains, and niches, are united with chairs, tables, sofas, mirrors, curtains, French windows, and chandeliers; and ottomans are there, with this supposed Turkish name, showing how strangely Europeans fancy they adopt a Turkish piece of furniture, which, unknown in the East, is obliged to retain its European name in rooms, whence it is supposed to have derived its origin. The arrangement of colours in the furniture is by no means happy, and the frightful taste of Greek painting ill accords with European hangings. The ceilings are very inferior to those usually met with in Turkish palaces; and there is an inconsistent mixture of wood and marble. The windows

are double, to exclude the dust of Egypt, but without success. Upstairs is a *boudoir*, which, had the walls been differently painted, would have been pretty. However, there is enough in this to show that the two styles may be combined; for which the first step would be the substitution of panels in frescoes, used in some of our modern houses, for the Greek monstrosities. The prettiest part is the colonnade, which is lighted at night by two English chandeliers, of very elegant shape.

EXCURSION 2. — *a.* HELIOPOLIS. — MATARÉËH.

The ride from Cairo to Mataréëh, near which are the mounds of Heliopolis and the obelisk of Osirtasen I., occupies about two hours. A little beyond the Dimerdásh, to the right of the road, on the edge of the mountains, are the mosk and tomb of the well-known Melek Adel, called el Adléëh. It is now nearly destroyed, the dome alone remaining, which is curious and richly wrought.

The last tomb, after passing the Dimerdásh, has a dome very richly ornamented inside; and beyond this, about half-way between the gate (Bab e' Nusr) and Heliopolis, is the Kobbet el Ghoree, the tomb of that king.

The ride to Mataréëh is pretty, and the latter part is well planted with trees. In a field to the left of the road, a little before reaching Mataréëh, are some very large blocks, which some suppose to be capitals of columns.

Heliopolis is a little beyond that village. It is sufficiently known from a distance by its obelisk. Tradition speaks of another, which formerly stood opposite this, and which was doubtless of the same Pharaoh; and we may readily credit it, as it was customary for the Egyptians to place them in pairs at the entrance of their temples. Before them appears to have been an avenue of sphinxes, which probably extended to the north-west gate of the city, fragments of which may still be seen near the site of that entrance. Pococke mentions, near the same spot, a sphinx of fine yellow marble, 22 feet long; "a piece of the same kind of stone with hieroglyphics; and, 16 paces more to the north, several blocks," having the appearance of sphinxes; as well as another stone with hieroglyphics on one side. According to Strabo, it was by one of these avenues that you approached the temple of the sun of Heliopolis, which he describes as laid out in the ancient Egyptian style, with a dromos of sphinxes before it, forming the approach to the vestibule. And this being the first time I have had occasion to notice an Egyptian temple, I cannot do better than introduce his description of the general plan of those buildings, which is less out of place here, as he has given it in connection with Heliopolis.

"At the entrance is a pavement, one plethrum (100 feet) or some what less in breadth, and three or four, or even more, in length, which is called the dromos (course); and this, according, to Callimachus, is sacred to Anubis. Throughout its whole length are placed on either side stone sphinxes, distant from each other 20 cubits, (30 feet), or a little more; so that one set of them is on the right, the other on the left (as you pass up the dromos to the temple). After the sphinxes, is a large propylon; and when you have proceeded further in, another propylon, and then a third; but neither to the propyla nor the sphinxes is there any fixed number, these varying in different temples, as well as the length and breadth of the dromos. After the propyla is the temple, having a large handsome portico (pronaos, *πρόναος*) and an *adytum* (sēkos, *σηκος*), in proportion without any statue, or at least not in the form of a man, but of some animal." Next follows a not very

intelligible piece of detail. "On either side of the portico project, what are called the wings: they are equal in height to the temple itself, and distant from each other, at first a little more than the breadth of the base of the temple; but then, on proceeding forward, their lines curve over towards each other, to the extent of 50 or 60 cubits. These walls have sculptures of colossal figures, like the works of the Etruscans, and those of the ancient Greeks. There is also a certain chamber supported by columns, as in Memphis, of Barbarian character, for except that the columns are large and numerous, and in many rows, it has nothing either graceful or elegant about it, but is rather remarkable for a vain display of labour."

The *apex* of the obelisk indicates, from its shape, the addition of some covering, probably of metal; and the form of that in the Fyoom, of the same king, Osirtasen I., is equally singular. It is, indeed, not unusual to find evidences of obelisks having been ornamented in this manner; and the *apices* of those at Luxor, as well as of the smaller obelisk at Karnak, which have a slight curve at each of their four edges, recede from the level of the faces, as if to leave room for overlaying them with a thin casing of bronze gilt.

The faces of the obelisk at Heliopolis measure at the ground 6 feet 1 inch on the N. and S; 6 feet 3 inches on the E. and W.; and it is about 62 feet 4 inches high, above the level of the ground, or 68 feet 2 inches above the base or first pedestal. The latter is 2 feet in height, and 10 feet 4 inches in breadth, projecting therefore about two feet beyond the obelisk on every side. This, again, stands on a larger pedestal, about 19 feet square, the height of which, owing to the water at the bottom, I could not ascertain.

According to Strabo the city of Heliopolis stood on a large mound or raised site, before which were lakes that received the water of the neighbouring canals. It is therefore evident how much the Nile and the land of Egypt have been raised since his time, as the obelisks are now buried to the depth of 5 feet 10 inches (without reckoning the pedestal); and as he saw the base of the temple and the pavement of its dromos, the inundation could not then have reached to a level with its area. Part of the lofty mounds may still be seen in the site of the ancient houses of the town, which appear to have stood on higher ground than the temple, owing no doubt to their foundations having been raised from time to time as they were rebuilt, and no change of elevation taking place in the site of the temple. This continued in the place where its foundations had been laid by the first Osirtasen; and the same was observed by Herodotus, though in a much greater degree, in the position of the temple of Diana at Bubastis, "which, having remained on the same level where it was first built, while the rest of the town had been raised on various occasions, was seen by those who walked round the walls in a hollow below them."

That Strabo is fully justified in speaking of the antiquity of the Temple of the Sun, is proved by the presence of the name of Osirtasen, who reigned from the year 1740 to 1696 before our era.

Though small, Heliopolis was a town of great celebrity; but it suffered considerably by the invasion of Cambyses. Many of its obelisks, and probably other monuments, were afterwards taken away to Rome and Alexandria; and at the time of the Geographer's visit it had the character of a deserted city. Strabo also saw "some very large houses where the priests used to live, that being the place to which they particularly resorted in former times for the study of philosophy and astronomy;" but the teachers, as well as the sciences

they taught, were no longer to be found, and no professor of any one was pointed out to him. Those only who had charge of the temple, and who explained the sacred rites to strangers, remained there; and among other lions to interest the Greek traveller, the houses where Eudoxus and Plato had lived were shown, these philosophers having, it is said, remained thirteen years under the tuition of the priests of Heliopolis. Indeed, it ceased to be the seat of learning after the accession of the Ptolemies, and the schools of Alexandria succeeded to the ancient colleges of that city.

The form of Heliopolis, judging from the mounds of the wall of circuit, was irregular, and its utmost extent was only about 3750 feet, by 2870. The houses lay on the north side, covering a space of 575,000 square feet, to the south of which stood the Temple of the Sun. Towards the N. W. are remains of the sphinxes above mentioned, and the positions of its several gates may be traced in the apertures of the mounds that cover its crude brick walls. It was from one of these that a large road led in a S. E. direction, on the desert side, to the Red Sea and a smaller one crossed the hills of the Mokuttum, in a southerly direction, passing near the petrified wood which has been dignified by the name of *forest*, and rejoined the valley of the Nile near the modern village of Toora, a little below the ancient quarries of the Trojan mountain. On a red granite fragment, lying some distance from the obelisk, are the name and mutilated figure of the Great Remeses; and Mr. Salt found a pedestal with a bull and Osiris, about a quarter of a mile to the eastward. The bull Mnevis shared with Re or Phra the worship of this city, and was one of the most noted among the sacred animals of Egypt. It was kept in a particular enclosure set apart for it, as for Apis at Memphis, and enjoyed the same honour in the Heliopolite as the latter did in the Memphite nome.

The name of the neighbouring village Mataréëh is erroneously supposed to signify "fresh water," and to be borrowed from the Ain Shems ("fountain of the Sun") of ancient times; and though in reality supplied like the other wells of Egypt by filtration from the river, it is reputed the only real spring in the valley of the Nile. That the word Mataréëh cannot signify "fresh water," is evident from the form of the Arabic مطرية M-tareëh; for the word Ma, "water," should be written ما, and being masculine, would require the adjunct to be *tares*; and this last is not applied to water, but to fruit. According to the Mosaic of Palæstrina, the "fountain of the Sun," stood a short distance to the right, or E. of the obelisks before the temple.

The ancient Egyptian name of Heliopolis was in hieroglyphics, Re-ei or Ei-Re, "the House," or "abode of the Sun," corresponding to the title Bethshemes, of the same import, which was applied to it by the Jews; and in Scripture and in Coptic it is called "On." The water of "the fountain of the Sun" is reported to have been originally salt, until the arrival of Joseph and the Virgin, who converted it into a sweet source, and who, having reposed under a sycamore tree near this spot, are said to have caused it to flourish to the present day. This truly *perennial* tree is still shown to strangers; and the credulous believe it to be the very one that afforded shade to the holy family: but neither a respect for these last, nor the incredulity of sceptics, seem to have exempted it from the name-cutting mania.

The gardens of Mataréëh were formerly renowned for the balsam they produced, and the ground close to the obelisk claims the honour of having been the spot where the cultivation of

Indian cotton was first tried in Egypt, little more than 25 years ago, which has succeeded so far beyond the expectations of the most sanguine.

The balsam plants are said to have been brought from Judæa to this spot by Cleopatra; who, trusting to the influence of Antony, removed them, in spite of the opposition of Herod, having been hitherto confined to Judæa. Josephus tells us that the lands where the balsam tree grew belonged to Cleopatra, and that "Herod farmed of her what she possessed of Arabia, and those revenues that came to her from the region about Jericho, bearing the balsam, the most precious of drugs, which grows there alone." This is the Balm of Gilead mentioned in the Bible. The plants were in later times taken from Mataréëh to Arabia, and grown near Mecca, whence the balsam is now brought to Egypt and Europe, under the name of Balsam of Mecca; and the gardens of Heliopolis no longer produce this valuable plant. In the houses of the village are several fragments of stone bearing parts of hieroglyphic sentences, which have been removed from the old town or the tombs in the vicinity; and many pieces of petrified wood lie scattered in the fields, and at the edge of the desert, on which the ancient city originally stood.

It was in the neighbouring plain that Sultan Selim encamped, in 1517, previous to his defeat of Toman Bay, the successor of El Ghóree, which transferred the sceptre of the Memlook kings to the victorious Osmanlee.

Beyond Heliopolis are the *Birket el Hag*, or "Lake of the Pilgrims," *El Khanka*, and some *ruined towns*; which are not of general interest, and are seldom visited.

Birket el Hag is about 5 miles to the eastward of Heliopolis, and is the rendezvous of the Mecca Caravan. Beyond this is *El Khanka*; and still further to the N. is *Aboozábel*, once known for its military college, camp, hospital, and schools of medicine. The first of these is now removed to Damietta, the second to Toora, and the last to Kasr el Ainee, near Old Cairo.

At El Khanka there is still a college; and this place was remarkable, even in the days of Leo Africanus, "for its fine buildings, its mosks, and colleges," as the neighbouring plain, for the abundance of dates it produced.

Continuing thence towards the N. W. you come to the mounds of an ancient town called Tel el Yehóod, or Tel Yehoodéëh, the "Mound of the Jews," a name given to other ancient ruins in this neighbourhood, one of which is on the edge of the desert, a short distance to the S. of Belbáys. The first stands in the cultivated plain, near Shibbéen. Its mounds are of very great height, and from its name and position, there is little doubt that it marks the site of Onion (Onias, or Onii Metropolis), called after Onias the high-priest, who built a temple there, and made it the resort of the Jews, in the time of Ptolemy Philometor. Its position is a little to the E. of N. from Heliopolis, from which it is distant 12 miles. It is not the Vicus Judæorum, being out of the direction from Memphis to Pelusium; but another ruined town corresponds with the site of that place; which, in the Itinerary of Antoninus, is stated to be 30 M. P. from Heliopolis, on the road to Pelusium from that city. Colonel Rennell, in his invaluable work, the Geography of Herodotus, is right in his conjecture that this applies to some other of the "Jewish establishments besides the one formed by Onias," though he does not fix its exact position, which was at the ruins to the S. of Belbáys, twenty-four English miles in a direct line from Heliopolis.

Josephus gives a curious account of the foundation of Onion, and the

building of the temple there. The son of Onias the high-priest, who bore the same name as his father, having fled from Antiochus, king of Syria, took refuge at Alexandria in the time of Ptolemy Philometor. Seeing that Judæa was oppressed by the Macedonian kings, and being desirous to acquire celebrity, he resolved to ask leave of Ptolemy and Cleopatra to build a temple in Egypt, like that of Jerusalem, and to ordain Levites and priests out of their own stock. To this he was also stimulated by a prophecy of Isaiah, who predicted that there should be a temple in Egypt built by a Jew. He therefore wrote to Ptolemy, expressing this wish, and saying he had found a very fit place in a castle that received its name from the country, Diana. He represented it as abounding with sacred animals, full of materials fallen down, and belonging to no master. He also intimated to the king that the Jews would thereby be induced to collect in Egypt, and assist him against Antiochus. Ptolemy, after expressing his surprise that the God of the Jews should be pleased to have a temple built in a place so unclean, and so full of sacred animals, granted him permission; and the temple was accordingly erected, though smaller and poorer than that of Jerusalem. Josephus afterwards states that the place was 180 stades distant from Memphis; that the nome was called of Heliopolis; the temple was like a tower (in height?), of large stones, and 60 cubits high; the entire temple was encompassed by a wall of *burnt* brick, with gates of stone. In lieu of the candlestick he made a lamp of gold, suspended by a golden chain. Such is the substance of the not very clear description given by Josephus. It is sufficient to settle the position of the place; and we may suppose that Onias chose this neighbourhood for other reasons, which he could not venture to explain to an Egyptian king surrounded by Egyptians, perhaps because it had associations connected with the abode of the ancestors of the Jews in Egypt, whence they started with a high hand, and freed themselves from the bondage of Pharaoh.

Other Jewish cities seem afterwards to have been built in this district; and these whose mounds still remain are probably of the "five cities in the land of Egypt," which, according to Isaiah, were "to speak the language of Canaan." They continued to be inhabited by Jews till a late period. It was by them that Mithridates of Pergamus received so much assistance, when on his way to assist J. Cæsar; and the 500 who were embarked by Ælius Gallus against Arabia appear to have been from the same district. And though Vespasian, after the taking of Jerusalem, had suppressed their religious meetings in the Heliopolite nome, they continued to be established in many parts of Egypt, independent of the large quarter they possessed in Alexandria, from which they were expelled by the persecutions of the orthodox Cyril.

About twenty-one miles beyond Onion to the N. N. E. is Tel Basta, whose lofty mounds mark the site of Bubastis, and fourteen miles to the N. E. is Belbáys, the successor of Bubastis Agria, in Coptic Phelbes. Near to this passed the ancient canal that once led to Arsinoë (now Suez) on the Red Sea, whose bed may still be traced for a considerable distance in that direction.

Returning to Cairo from Heliopolis, about a mile and a half to the left of the road, is a red gritstone mountain, which lies over the calcareous strata of the Gebel Mokuttum. The gritstone, which gradually runs into a siliceous rock, contains numerous calcedonies, and is of the same nature as the vocal statue at Thebes. Owing to the quality of the stone, which renders it peculiarly adapted for mills, this mountain has been

quarried from a very early period to the present day, as may be seen from the fragments found at Heliopolis. The same species of rock rises here and there to the southward, upon the slope of the limestone range, and the bed above it contains petrified wood of various kinds.

b. PETRIFIED WOOD.

The principal mass of this, miscalled the "forest," may be seen four miles to the S. S. E. of the Red Mountain; where, besides thorn-bearing trees and palms, are some jointed stems resembling bamboos, one of which is about fifteen feet long, broken at each of the knots.

Other specimens of palms are met with on the Suez road; and the same kinds of agatized wood occur again inland on the other side of the Nile, on the borders of Wady Fargh, evidently once imbedded in a similar stratum.

The Mokuttum range is of magnesian limestone, like the greater part of the mountains on the eastern side of the valley of the hill. That part behind the citadel has also obtained the name of Gebel e' Jooshee, from the tomb of a shekh buried there.

Among other fossils in this mountain, I found the crab, echini, &c., and shark's teeth in the lower rocks, immediately behind the citadel. In a ravine to the right of the road to the petrified wood is a spring of water, issuing from the mountain; and the spot, for Egypt, is romantic.

EXCURSION 3. — GARDENS AND PALACE OF SHOOBRA.

A ride of about 4 miles from Cairo, through a shady avenue of trees, takes you to Mohammed Ali's palace and gardens of Shoobra, to the north of the city, on the banks of the Nile. This avenue, which has been planted about 30 years, is formed almost entirely of the Acacia Lebbekh; which last has not only the recommendation of rapid growth, but of great beauty, particularly when in blossom. The river is at first at some distance to the left, having forsaken its ancient channel, which may still be traced between the road and the bank, and which in early times ran through the plain that now separates Cairo from Boolak. Before reaching the palace, you pass the village of Shoobra, or as it is called, Shoobra el Makkáseh, to distinguish it from another place, 14 miles lower down the river, Shoobra e' Shabéëh, where the direct road to Alexandria crosses the Damietta branch.

The gardens of Shoobra, though formal, are pretty; and the scent of roses, with the gay appearance of flowers, is an agreeable novelty in Egypt. The walks radiate from centres to different parts of the gardens, some covered with trelliswork, most comfortable in hot weather. They are carefully kept by natives under the direction of Greek gardeners; but a great mistake has been made in cutting down the trees behind the great fountain-kiosk, which tended so much to keep it cool, and to mask the ugly gas-house that supplies its lamps.

There is no great variety of flowers; roses, geraniums, and a few other kinds are the most abundant. In one place I observed some *sont* trees (Acacia Nilotica), of unusual height, not less than 40 or 45 feet high. The great fountain is the *lion* of the garden. In the centre is an open space with an immense marble basin containing water, about 4 feet deep, surrounded by marble balustrades. These as well as the columns and mouldings, are from Carrara, the work of Italians, who have indulged their fancies by carving fish and various strange things among the ornamental details. You walk round it under a covered corridor, with kiosks projecting into the water; and at each of the four corners of the building is a room with diwans, fitted up partly in the Turkish, partly in the European style.

At the other side of the garden, near the palace, is another kiosk, called e' Gebel, "the hill," to which you ascend by flights of steps on two sides, and which forms a pretty summer-house, rising as it does above a series of terraces planted with flowers, and commanding a view over the whole garden, the Nile, and the hills in the distance. It consists of one room paved with Oriental alabaster, having a fountain in the centre.

The palace itself has nothing to recommend it, but the view from the windows. The aviary is neat, surrounded by Ionic columns of wood; but it is not overstocked with birds, and in the cages outside one is surprised to see a *rakham* and a *nisr*, the two vultures of Egypt, which are too common to merit their imprisonment. Near this are some weeping willows, whose bright green is very agreeable in this hot climate, where they thrive remarkably well.

Outside the gardens are the stables of the Pasha, seldom containing any horses worth looking at; and the curiosity of strangers is expected not to wish for more than an elephant, a giraffe, and some gazelles kept in the adjoining yard.

EXCURSION 4.—PYRAMIDS OF GEEZEH, SAKKÁRA, AND MEMPHIS.

a. Things required. *b.* Village of Geezeh; Egg Ovens. *c.* History of Pyramids. *d.* Great Pyramid. *e.* Second Pyramid. *f.* Third Pyramid; Small Pyramids. *g.* Sphinx. *h.* Tombs. *i.* Causeway. *j.* Small Pyramids, near that of Cheops; Nature of the Rock. *k.* Date of Pyramids. *l.* Pyramid of Abooroásh. *m.* The Two Arab Bridges. *n.* Busiris. *o.* Pyramids of Abooséer. *p.* Pyramids of Sakkára; Tombs. *q.* Pyramids of Dashóor. *r.* Memphis; Name of the Hill of the Pyramids.

a. THINGS REQUIRED.

The *principal requisites* in a visit to the pyramids are a stock of provisions, some *goolleh*s or water-bottles, a supply of candles, a lanthorn, mats, and carpet; and, if the traveller intends passing the night there, a mattrass and bedding, and a broom for sweeping out the tomb, where he is to take up his abode. A fly-flap is also necessary, and, in hot weather, a mosquito curtain. If he wishes to visit the rooms discovered by Colonel Howard Vyse over the king's chamber, he must take a rope-ladder, or a wooden ladder in short pieces, to enable it to be carried into the upper passage.

Chairs and tables are provided by the shekh who lives there, whom he will find civil and obliging. Most strangers complain of the torment of the people of the village, who collect about him like a swarm of flies, forcing their troublesome services upon him to his great discomfort and inconvenience. In order to avoid this, on arriving at the flight of steps leading to the enclosure before the tombs, he had better call for the shekh, and request him to appoint 3 or 4 guides, who will act as guards at night, and attend him during his stay, to the entire exclusion of every other person. On leaving the pyramids, he may pay them at the rate of 5 piastres a day, if for 3 or 4 days, or rather more if for 1 day, or when they have had much trouble in assisting him into the upper chambers of the pyramid; the shekh himself receiving about the same for the use of his tables and chairs. Nothing, on any account, should be given them *when in* the pyramids, and all attempts at exaction should be firmly resisted.

The time occupied in going to the pyramids depends on the season of the year. When the lands are free from water, the road is direct from Geezeh, a distance of about 5 miles; but, during the inundation, it follows the *gisr*, or dyke, and is a great *détour*, being double that distance. It then passes by the village of Shebramént, which is half-way between the pyra-

mids and those of Sakkára, and then turns northwards by the *Háger*, or edge of the desert. There is no necessity to sleep at the pyramids, in taking a rapid view of them and the tombs in the vicinity, especially when the road is open direct from Geezeh: indeed, in the other case, it is not absolutely required, though it will be necessary then to start very early in the morning. Some have even visited the pyramids of Geezeh, those of Sakkára, and the colossus of Mitrahenny, and have returned to Cairo the same day; but this is a long day's work at any season. The most comfortable plan is to sleep at the pyramids, and go over to Sakkára next day, returning to Cairo that evening. A visit to the ruined pyramid of Abooroash will require another day; but this, though interesting to those who have the time to spare, would not repay the generality of travellers for the journey.

If the traveller intends visiting the pyramids on his way up the Nile, he may ride over from Geezeh, and send his boat to wait for him at Bedrešháyn; where he may join it, after seeing Sakkára, and the remains of Memphis, the same evening: but he must take care the boat starts in time, particularly if the wind is not fair.

b. VILLAGE OF GEEZEH; EGG OVENS.

Geezeh itself presents nothing worth notice; but the traveller, if he wishes, may see the process of *hatching eggs* by artificial means in *ovens*; which has been continued from the time of the Pharaohs to the present day. The Coptic name of Geezeh was Tpersioi. It is now a mere village, with a few cafés, ruined bazáars, and the wrecks of houses, once the summer retreats of the Memlooks and Cairenes. At the time of the Memlooks it was fortified, and formed, with the Isle of Roda, a line of defences which commanded or protected the approach to the capital. Leo Africanus calls it a city, beautified by the palaces of the Memlooks, who there sought retirement from the bustle of Cairo, and frequented by numerous merchants and artisans. It was also the great market for sheep, brought, as he says, from the mountains of Barca; whose owners, the Arabs, fearing to cross the river, sold their stock there to agents from the city. The mosks and beautiful buildings by the river's side are no longer to be seen at Geezeh; and the traveller, as he leaves his boat, wanders amidst uneven heaps of rubbish, and the ill-defined limits of potters' yards, till he issues from a breach in the crumbling Memlook walls into the open plain. On passing some of the villages on the way, a picturesque view of the pyramids may here and there engage the eye or the pencil of an artist.

c. HISTORY OF THE PYRAMIDS.

The *pyramids* have been frequently mentioned by ancient and modern writers; but the statements of the former, respecting their founders, are far from satisfactory, and no conjectures seem to explain the object for which they were erected. According to Herodotus, the founder of the great pyramid, called by him Cheops, was a prince whose crimes and tyranny rendered his name odious even to posterity. "He closed all the temples and forbade the Egyptians to perform sacrifices; after which he made them all work for him. Some were employed in the quarries of the Arabian hills, to cut stones, to drag them to the river, and to put them into boats, others being stationed on the opposite shore to receive them, and drag them to the Libyan hills; and the 100,000 men thus occupied were relieved by an equal number every 3 months. Of the time," he adds, "passed in this arduous undertaking, 10 years were taken up with the construction of the causeway for the transport of the stones, — a work scarcely less wonderful in my opinion than the pyramid itself; for it has 5 stades in

length, 10 orgyes in breadth, and 8 in height, in the highest part, and is constructed of polished stones sculptured with the figures of animals. These 10 years were occupied exclusively in the causeway, independently of the time spent in levelling the hill on which the pyramids stand, and in making the subterranean chambers intended for his tomb, in an island formed by the waters of the Nile which he conducted thither by a canal. The building of the pyramid itself occupied 20 years. It is square, each face measuring 8 plethra in length, and the same in height. The greater part is of polished stones, most carefully put together, no one of which is less than 30 feet long.

"This pyramid was built in steps, and as the work proceeded, the stones were raised from the ground by means of machines made of short pieces of wood. When a block had been brought to the first tier, it was placed in a machine there, and so on from tier to tier by a succession of similar machines, there being as many machines as tiers of stone; or perhaps one served for the purpose, being moved from tier to tier as each stone was taken up. I mention this, because I have heard both stated. When completed in this manner, they proceeded to make out (the form of) the pyramid, beginning from the top, and thence downwards to the lowest tier. On the exterior was engraved in Egyptian characters the sum expended in supplying the workmen with *raphanus*, onions, and garlic; and he who interpreted the inscription told me, as I remember well, that it amounted to 1600 talents (200,000*l.* sterling)." "If that be true, how much must have been spent on the *iron* tools, the food, and clothing of the workmen, employing as they did, all the time above mentioned without counting that occupied in cutting and transporting the stones, and making the subterraneous chambers, which must have been considerable."

The historian then mentions a ridiculous story about the daughter of the king, to whom he attributes the construction of the central pyramid of the three, standing to the E. of that of Cheops, each side of which was 1½ plethrum in length.

"Cheops," he continues, "having reigned 50 years, died, and was succeeded by his brother Cephren, who followed the example of his predecessor. Among other monuments he also built a pyramid, but much less in size than that of Cheops. I measured them both. It has neither underground chambers, nor any canal flowing into it from the Nile, like the other, where the tomb of its founder is placed in an island, surrounded by water. The lowest tier of this pyramid is of Ethiopian stone of various colours (granite). It is 40 feet smaller than its neighbour. Both are built on the same hill, which is about 100 feet high. The same priests informed me that Cephren reigned 56 years, so that the Egyptians were overwhelmed for 106 years with every kind of oppression, and the temples continued to be closed during the whole time. Indeed they have such an aversion for the memory of these two princes, that they will not even mention their names, and for this reason they call the pyramids after the shepherd Philitis, who at the time of their erection used to feed his flocks near this spot."

"After Cephren, Mycerinus, the son of Cheops, according to the statement of the priests, ascended the throne. He also built a pyramid, much less than his father's, being 20 feet smaller. It is square: each of its sides is 3 plethra long; and it is made half way up of Ethiopian (granite) stone. Disapproving of the conduct of his father, he ordered the temples to be opened, and permitted the people, who had been oppressed by a long series of cruelties, to return to their work, and their religious duties; and administering

justice with great equity, he was looked upon by the Egyptians as superior to all the kings who had ever ruled the country."

Mycerinus, after having treated his people with humanity, seems to have been treated by the gods with much unkindness, according to the account of the historian, who takes occasion to relate an absurd story of his daughter, which, like others of the same kind, was probably a production of the Greek quarter of those days, where idle tales and a love of the marvellous seem to have been as prevalent, as in the Frank quarter at the present time. After this, he assigns the cow at Saïs (which, according to his own showing, was connected with the mysteries of Isis and Osiris) to the daughter of Mycerinus; but another Greek tale, attributing the erection of the third pyramid to Rhodopis, he very properly rejects. "There are some Greeks," he says, "who ascribe it to the courtesan Rhodopis, but they are in error, and do not appear to know who she was, or surely they would not have attributed to her the building of a pyramid, which must have cost thousands and thousands of talents. Besides, Rhodopis did not live in the time of Mycerinus but of Amasis, many years after the kings who built these monuments. She was from Thrace, the slave of Iadmon, the son of Hephæstopolis, a Samian, the fellow-slave of Æsop, the fabulist . . . . . Rhodopis was brought to Egypt by Xanthus of Samos, and was ransomed at a large price by Charaxus of Mitylene, the son of Scamandronymus, and brother of the poetess Sappho. Having been restored to liberty, she remained in Egypt; and being very beautiful, she amassed a large fortune, for a person in her condition, though not sufficient to build such a pyramid. Indeed, as every one may at this day see what the tenth part of her wealth was, it is very useless attributing to her great riches; for Rhodopis, wishing to leave a memorial of herself in Greece, thought of a novel kind of offering that had occurred to no one else, which she dedicated to the temple of Delphi. It consisted of numerous iron spits for roasting oxen, the cost of which was just equal to the tenth of her property; and these being sent to Delphi, were put up behind the altar dedicated by the Chians, opposite the sanctuary, where they now lie."

Diodorus says, that "Chembis (or Chemmis), a Memphite, who reigned fifty years, built the largest of the three pyramids, which are reckoned among the seven wonders of the world. They stand on the Libyan side (of the Nile), distant from Memphis 120 stadia, and 45 from the river. They strike every beholder with wonder, both from their size and the skill of their workmanship; for every side of the largest, at the base, is 7 plethra in length, and more than 6 in height. Decreasing in size towards the summit, it there measures 6 cubits (9 feet). The whole is of solid stone, made with prodigious labour, and in the most durable manner, having lasted to our time, a period not less than 1000 years, or, as some say, upwards of 3400; the stones still preserving their original position, and the whole structure being uninjured. The stone is said to have been brought from Arabia, a considerable distance, and the building made by means of mounds (inclined planes), machines not having yet been invented. What is most surprising is, that though these structures are of such great antiquity, and all the surrounding ground is of so sandy a nature, there is no trace of a mound, nor vestige of the chippings of the stone: so that the whole seems as if placed on the surrounding sand by the aid of some deity, rather than by the sole and gradual operations of man. Some of the Egyptians try to make wonderful stories about them, saying that the mounds (inclined planes) were

made of salt and nitre, which, by directing the water of the river upon them, were afterwards dissolved without human aid, when the work was completed. This cannot be true: but the same number of hands that raised the mounds removed the whole to the original place whence they were brought. For it is reported that 360,000 men were employed in this work, and the time occupied in finishing the whole was scarcely less than twenty years.

"On the death of this king, his brother Cephren succeeded to the throne, and reigned fifty-six years. Some say he was his son, by name Chabryïs, and not his brother. All, however, agree that on his accession, wishing to emulate his predecessor, he built the second pyramid, similar to the other in its style of building, but far inferior in size, each face being only one stade in length at its base. On the larger one is inscribed the sum spent in herbs and esculent roots for the workmen, amounting to upwards of 1600 talents. The smaller one has no inscription, but on one side steps are cut to ascend it. Of the two kings who raised these monuments for themselves, neither one nor the other was destined to be buried therein. The people, who had endured so much fatigue in building them, and had been oppressed by their cruelty and violence, threatened to drag their bodies from their tombs, and tear them to pieces; so that these princes at their death ordered their friends to bury them privately in some other secret place.

"After them came Mycerinus, or, as some call him, Mecherinus, the son of the founder of the great pyramid. He built the third, but died previous to its completion. Each side was made three plethra long at the base, with (a casing of) black stone, similar to that called Thebaïc, as far as the fifteenth tier, the rest being completed with stone of the same quality as the other pyramids. Though inferior in size to the others, it is superior in its style of building, and the quality of the stone. On the north side is inscribed the name of its founder, Mycerinus. This king, avoiding the cruelty of his predecessors, exercised great benevolence towards his subjects, and courted their good will by his justice. . . . .

"There are also three other pyramids; each side of which measures two plethra. In their style of building they are similar to the preceding, and differ only in their dimensions: and they are stated to have been built by the above-mentioned kings as sepulchres for their queens. There is no doubt that the pyramids surpass all other monuments in Egypt; and the architects are thought to deserve more credit than the kings at whose expense they were made. . . . . But neither the natives, nor writers, are agreed respecting the names of their founders; some attributing them to the above-named, others to different princes; the largest, for instance, to Armæus, the second to Amasis, the third to Inaron, or, as some pretend, to the courtesan Rhodopis."

Strabo, in describing the pyramids, says, "Forty stadia from the city (of Memphis) is a brow of hills on which many pyramids stand, the sepulchres of kings. Three of them are remarkable, and two are reckoned among the wonders of the world. They are both a stadium in height, of a square figure, and their height is little more than the breadth of the sides; but one is rather larger than the other. Near the centre of the sides is a stone which can be taken out, from which a passage leads to the tomb. The two (large pyramids) are near each other on the same plain; and at some distance on a more elevated part of the hill is the third, smaller than the other two, but built in a more costly manner. From the base to about the middle, it is of black stone, of which they make mortars, brought from the mountains of

Ethiopia; and this being hard and difficult to work, rendered its construction more expensive. It is said to be the tomb of a courtesan, built by her lovers, whom Sappho the poetess calls Doricha, the friend of her brother Charaxus, at the time that he traded in wine to Naucratis. Others call her Rhodope, and relate a story that when she was bathing, an eagle carried off one of her sandals, and having flown with it to Memphis, let it fall into the lap of the king as he sat in judgment. Struck by this singular occurrence, and the beauty of the sandal, the king sent to every part of the country to inquire for its owner; and having found her at Naucratis, he made her his queen, and buried her at her death in this sepulchre." This Cinderella tale was probably an invention of the Greek quarter, after the time of Herodotus.

The geographer then mentions the fragments of stone resembling lentils and barley (which he thinks very likely to be remains of the workmen's food), and the quarries of the Trojan mountain, whence the stones were brought to build the pyramids. Close to these quarries and to the river, he adds, was "a village called Troja, the ancient abode of the Trojan captives brought to Egypt by Menelaus, who settled there."

Pliny's account of the pyramids represents them to be "an idle and silly display of royal wealth. For some state the reason of their erection to have been either to deprive successors or ambitious competitors of the money, or to prevent the people becoming idle. Nor was this vanity confined to one person, and the traces of many begun and left unfinished may still be seen. There is one in the Arsinoïte nome, two more in the Memphitic, not far from the Labyrinth, . . . the same number where the Lake Mœris *was*, this being a large canal. These Egypt reckons among her wonders, the summits of which are represented towering (above the water's surface). Three others, which have filled the whole world with their renown, are seen from a great distance by those who navigate the river. They stand on the barren rocky eminence on the African shore, between the city of Memphis and what is called the Delta, less than 4 miles from the Nile, and 6 from Memphis, close to a village called Busiris, where the people live who are in the habit of climbing up them. Before them is the Sphinx, even more wonderful, and having the appearance of a local deity of the neighbouring people. They suppose king Amasis was buried within it, and that the whole was brought to the place where it now stands, though in reality it is cut out of the natural rock, and worked smooth. The circumference of the monster's head is 102 feet across the forehead, its length is 143, and its height from the belly to the highest point of the head 63 feet.

"The largest pyramid is built of stones from the Arabian quarries; 366,000 men are said to have been employed for 20 years in its construction; and the three were all made in 68 years and 4 months. Those who have written about them are Herodotus, Euhemerus, Duris of Samos, Aristagoras, Dionysius, Artemidorus, Alexander Polyhistor, Butorides, Antisthenes, Demetrius, Demoteles, Apion; and yet no one of them shows satisfactorily by whom they were built; a proper reward to the authors of such vanity, that their names should be buried in oblivion.

"Some have affirmed that 1800 talents were spent in raphanus roots, garlic, and onions. The largest covers a space of 8 acres (jugera), with 4 faces of equal size from corner to corner, and each measuring 883 feet; the breadth at the summit being 25 feet. The faces of the other pyramid measure each 737 feet from the four corners. The third is less than the other two, but much more elegant, being of Ethiopian stone (granite),

and measures 363 feet between the corners.

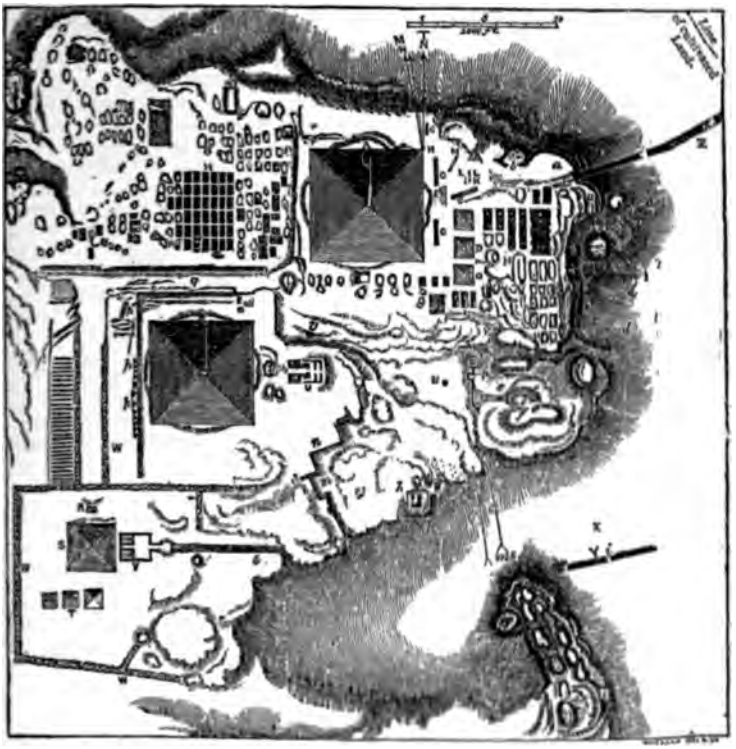
"No vestiges of houses remain near them, but merely pure sand on every side, with something like lentils, common in the greater part of Africa. The principal question is, how the blocks were carried up to such a height? For some suppose that mounds, composed of nitre and salt, were gradually formed as the work advanced, and were afterwards dissolved by the water of the river, as soon as it was finished; others, that bridges were made of mud bricks, which, when the work was completed, were used to build private houses; since the Nile, being on a lower level, could not be brought to the spot. Within the great pyramid is a well 86 cubits (129 feet) deep, by which they suppose the river was admitted."

d. THE GREAT PYRAMID.

The first thing the traveller generally does, on arriving at the *pyramids*, is to ascend that of *Cheops*. The ascent is by no means difficult, though fatiguing to some unaccustomed to climbing, from the height of the stones, while others ascend with the greatest ease; and I have known one, an officer of the Cyclops, reach the top in 8 minutes. Ladies, who are often dragged up, rather than assisted, by the Arabs, will find a great advantage in having a couple of steps, or a footstool, to be carried by the Arabs, and put down where the stones are high; and this would be not less useful in descending, than in going up, the pyramid. The easiest side to ascend is the east. On the summit is a space about 32 feet square, (much larger than in the days of Pliny and Diodorus,) having been increased when the casing and the outer tiers were removed by the caliphs to serve for the construction of mosks and other buildings at Cairo. The mania for writing names is abundantly manifested in the number inscribed on the top of this monument, and scarcely less at the entrance of the passage below, which, as in all the pyramids, is on the north side. The view from the summit is extensive, and, during the inundation, peculiarly interesting, and characteristic of Egypt. The canals winding through the plain, or the large expanse of water when the Nile is at its highest, and the minarets of Cairo, the citadel, and the range of the Mokuttum hills in the distance, with the quarries of Māsarah, whence so many of the blocks used for building the pyramids were taken, are interesting features in this peculiar landscape; and the refreshing appearance of the plain, whether covered with water or with its green vegetation, are striking contrasts to the barren desert on the west To the southward are the pyramids of Abooseer, Sakkára, and Dashoor; to the northward, the heights of Abooroásh; and a little to the east of north, are the two stone bridges built by the Arab kings of Egypt, which some suppose to have served for the transport of the stones from the pyramids to Cairo.

The masonry over the entrance of the great pyramid is very singular: two large blocks resting against each other form a sort of pointed arch, and serve to take off the superincumbent weight from the roof of the passage. The position of the stones in the body of the pyramid is horizontal, and not, as in the false pyramid, with a dip towards the centre at right angles with its exterior face; but at the entrance, they follow the inclination of the passage, which is an angle of 27°, or, as Col. Howard Vyse gives it, 26° 41′.

On going down the passage, at about 80 feet from its present mouth, you perceive the end of a granite block, which closes the upper passage, and which was once carefully concealed by a triangular piece of stone fitting into the roof of the lower passage, and secured in that position by a cramp on either side. This stone has been removed, and the end



TOPOGRAPHICAL PLAN OF THE PYRAMIDS OF GEEZEH.

A, Real and forced entrance to the great pyramid. B, Entrance to the second pyramid. C C, Long pits, by some supposed for mixing the mortar. D, Pyramid of the daughter of Cheops (Herodotus, ii. 126.). E, Pavement of black stones (basaltic trap), the same as found on the causeways of the pyramids of Sakkára. F, Remains of masonry. G, Round inclosures of crude brick, of Arab date, at N. E. angle of this pyramid. H, Tombs of individuals, with deep pits. I, The tomb of numbers. K, Two inclined passages, meeting under ground, apparently once belonging to a small pyramid that stood over them. L L, The rock is here cut to a level surface. M, A narrow and shallow trench cut in the rock. N, A square space cut in the rock, probably to receive and support the corner stone of the casing of the pyramid. P, Here stood a tomb which has received the title of the Temple of Osiris. Q, Tomb of trades, to west of tombs H. R, A pit cased with stone, of modern date. S, The third pyramid. T, Three small pyramids. In the centre one is the name of a king. See below, p. 191. U V, Ruined buildings, whose original use it is now difficult to determine. W W W, Fragments of stone, arranged in the manner of a wall. X, A few palms and sycamores, with a well. Y, Southern stone causeway. Z, Northern causeway, repaired by the Caliphs. *a*, Tombs cut in the rock. *b*, Masonry. *c*, Black stones. *d d*, Tombs cut in the rock. *e*, The sphinx. *f*, Pits, probably unopened. *g*, Pits. *h*, Stone ruin on a rock. *i*, Doorway, or passage, through the causeway. *k*, A grotto in the rock, and above to the S. E. are pits at *l*. *l*, Inclined causeway, part of Y. *m*, *n*, Tombs in the rock. *o*, Some hieroglyphics on the rock, and trenches below, cut when the squared blocks were taken away. *p*, Tombs cut in the scarp of the rock. *q*, Stone wall. *r*, Steps cut in the rock, near the N. W. angle of the great pyramid. M N, *m*, *n*, Magnetic North and South, in 1832 and 1836, T N is True North. *u*, Campbell's tomb. *v*, Arched tomb, with name of Psamaticus.

of the granite it once covered is now exposed. But the granite, closing the upper passage, remains in its original place; and in order to avoid and pass above it, you turn to the right by a forced passage, and after climbing a few rough steps, you come to its upper extremity, and ascend to the great gallery; on entering which to the right you perceive the entrance to the well, which served as another communication with the lower passage. The angle of the upper passage is the same as that of the lower one, and both have the same direction, which is due south; but one runs down to a subterranean room, the other up to the entrance of the great gallery, where a horizontal passage leads to what is called the queen's chamber.

This is generally visited before ascending the great gallery. It is a small chamber, with a roof formed of blocks of stone resting against each other, as over the entrance of the pyramid; and on the east side, a short way from the door, is a sort of niche or recess, built with stones projecting one beyond the other, like those of the great gallery. The object for which it was intended is not easily explained; and the Arabs, in hopes of finding treasure, have broken through the stones for some distance. It is worthy of remark that this, and not what is called the king's chamber, stands in the centre, or below the apex, of the pyramid. The stones in the side walls are admirably fitted together, so that the joints can scarcely be traced; and an incrustation of salt has tended still more to give them the appearance of having been hewn in the solid rock, which, however, on close inspection proves not to be the case. You here stand 72 feet above the level of the ground, 408 feet below the original summit, and 71 feet below the floor of the king's chamber. Returning to the great gallery, you continue to ascend at the same angle of 26° 41′, and then enter a horizontal passage, once closed by four portcullises of granite, sliding in grooves of the same kind of stone, which concealed and stopped the entrance to that chamber.

It is the principal apartment in the pyramid, its dimensions being 34 feet long, 17 feet 7 inches broad, and 19 feet 2 inches high. The roof is flat, and formed of single blocks of granite resting on the side walls, which are built of the same materials. Towards the upper end is a sarcophagus of the same kind of red granite, 3 feet 1 inch in height, 7 feet 4 inches long, by 3 feet broad, which is only 3 inches less in width than the door by which it was admitted, having been probably introduced by means of the screw. On being struck, it emits a very fine sound, resembling a deep-toned bell: but the depredations of travellers, if continued for a few more years, will end in reducing it to a mere fragment, and give us reason to regret the senseless destruction of this monument, while they justify a remark made by Mohammed Ali, that Europeans might do well to remember, when censuring the ignorance of the Turks in destroying so many relics of antiquity, that they themselves contribute not a little to their deterioration, and set a bad example to those of whom they complain. The sarcophagus is entirely destitute of hieroglyphics and every kind of sculpture; which is the more singular, as it is the very place of all others where we might expect to find them. And this has been used as an argument in favour of the assumption, that hieroglyphics were not known at the time the pyramids were erected. But the authority of Herodotus, who saw an inscription on the face of the great pyramid, the assertion of Abd-el-Azéez, who mentions the same thing, and the sculptures of the tombs in the vicinity bearing the name of Cheops, Suphis, or Shofo, by whom it was erected, as well as the probability that people so far advanced in the science of architecture could not be

without a written language, suffice to disprove this conjecture; and the discoveries of Colonel Howard Vyse, who found hieroglyphics containing the king's name on the stones of the upper chambers, have satisfactorily set the question at rest, and proved their use at the period of its erection.

The inscription mentioned by Herodotus on the front of the pyramid is said to have contained an account of the expenses incurred in feeding the workmen, according to the explanation given by the interpreter who accompanied him. From the manner in which he speaks of it, we might suppose the inscription to have been in Hieratic, or in Enchorial. But the latter was then unknown, and the Hieratic was not used on monuments; and though he seems to use the expression "the figures of animals" to indicate hieroglyphics, we may conclude the inscription on the pyramid to have been in the same character. With regard to the stones mentioned by some modern writers in the walls of the adjacent tombs, it is certain that they were not taken, as they suppose, from the pyramids. Nor are those buildings anterior in date to the great pyramid, since their position is evidently regulated by the direction of that monument. In the hieroglyphic inscriptions of the tombs, the names of kings are of very great antiquity, long before the accession of the 16th dynasty; and we even find that of

Suphis, or Cheops, the founder of the great pyramid, which, as well as their general style, proves the early date of hieroglyphics, and of their common use at that period. There is a difference between the name we have always ascribed to Suphis *b*, and that found in the great pyramid *a*; but it may be observed that the latter was painted on the stones before they were built into the walls, probably while in the quarry; which, with other facts, argues that this king may have been a predecessor of the founder of the pyramid.

In the side walls of the king's chamber are small holes, or tubes, the use of which perplexed every one until ascertained by the valuable researches of the same person, to whose perseverance we are so greatly indebted; and it was left for Colonel Howard Vyse to ascertain their real use, as tubes to conduct air into the interior of the pyramid. Over the king's chamber is another room, or rather entresol, which, like those above it, was evidently intended to protect the roof of that chamber from the pressure of the mass of masonry above. This was discovered by Mr. Davidson, British consul at Algiers, who accompanied Mr. Wortley Montague to Egypt in 1763, and therefore received his name. The ascent to it was by means of small holes cut into the wall at the S. E. corner of the great gallery, at the top of which was the entrance of a narrow passage leading into it. This room is not more than 3 ft. 6 in. high; and the floor, which is the upper side of the stones forming the roof of the chamber below, is very uneven. Its roof also consists of granite blocks, like that of the king's chamber, and serves as the floor of another entresol; above which are three other similar low rooms, the uppermost of which, called after Colonel Campbell, has a pointed roof, made of blocks placed against each other, like those of the queen's chamber, and over the entrance of the pyramid.

These four upper entresols were discovered by Colonel Howard Vyse, and received from him the names of Wellington's, Nelson's, Lady Arbuthnot's, and Campbell's chambers.

On the stones were found some hieroglyphics, painted in red ochre,

presenting more than once the name of the king above mentioned, and evidently written upon the blocks before they were put into their present places, as some are turned upside down, and others are partly covered by the adjacent stones. Many of them may still be traced; though the admission of air, and, above all, the rage for writing names, which is here done with the smoke of candles, will soon cause them to disappear. The number of visitors, however, to these chambers is likely now to be very limited, as the wooden steps at the end of the gallery are beginning to decay, one or two having been taken away, and the ascent is by no means easy without a ladder.

It seems singular that while the roofs of these chambers are smooth and even, the floors are left rough; and in some, the inequalities of the stones are of several feet, plainly showing them not to have been intended for any use beyond that of relieving the king's chamber from the superincumbent weight. Towards the ends of the blocks in the floor of the uppermost room are small square holes, the use of which it is difficult to determine. They are probably connected with their transport from the quarry, or their elevation to their present position.

At the bottom of the great gallery, on the W. side, is a passage partly vertical, partly slanting and irregular, generally called "the well," which is now closed. It connects the gallery with the lower passage; and in descending it some years ago, I observed that the rock rose to the height of about 72 feet above the level of the ground, showing that the pyramid was built over a small hill, which may be called the nucleus of the fabric. The well is nearly 200 feet deep, which is the distance between the two passages, the point where it enters the lower one being 91 feet below the level of the pyramid's base. It was by this well that the workmen descended, after they had closed the lower end of the upper passage with the block of granite before mentioned; and having reached the lower passage, they followed it upwards to the mouth of the pyramid, which they stopped in the same manner; and it is to this last that Strabo alludes when he says it was closed by a stone fitted into the mouth of the passage. The lower passage is a continuation of the one by which you entered, and left on ascending near the granite block; on returning to which point from the great gallery, you continue the descent by the lower passage for 225 feet (or from the present entrance of the pyramid 306 feet), and then reach the mouth of the well, from which to the lower chamber is 53 feet more, nearly half at the same angle, and the rest on a level. When in this chamber you are 105 feet below the base of the pyramid, and about the same level as the plain under the rock on which it stands.

This chamber was left unfinished, and on the W. side are several projecting pieces of the rock cut into irregular shapes. In the wall, opposite its entrance, is a small unfinished passage, extending 52 feet in a southerly direction, leading to no room; and in the floor between this and the entrance is a pit placed diagonally with regard to the walls, which was excavated by Colonel Howard Vyse to the depth of 36 feet, without leading to any result. Nor did he succeed in finding the canal mentioned by Herodotus. Indeed, I doubt the assertion of the historian, respecting the introduction of the waters of the Nile, which, in the days of Suphis or Cheops, must have been on a much lower level than at the present time.

On the N. wall of the great gallery I observed the names of Aibek, Baybérs, and Sultan Mohammed, which were either written by visitors during those reigns, or by some one who wished to deceive future travellers. Aibek was the first king of the

Baharite dynasty of Memlooks. He reigned in 1250, and Baybérs in 1260; and as the word Sāeed follows the name of Mohammed, we may suppose him to be the son and successor of Baybérs. He died in 1279. If really written during those reigns, they would prove that the pyramid was open at that period; which is by no means improbable, since these monuments served during a long period as quarries for the erection of mosks and other buildings at Cairo; and it is generally believed that it always remained open after the reign of the Caliph Mamoon. It is said to have been first opened by that prince, about the year 820 A. D.; and the long forced passage to the west, below the level of the present entrance, is supposed to have been made at that time; from which we may conclude that he found the pyramid so carefully closed, that the stone could not be discovered which stopped the entrance. And in order more effectually to deceive those who should attempt to violate the tomb, the Egyptians had placed the passage 23 feet from the centre, being 401 feet from the western, and 355 from the eastern face, measuring from the middle of the passage, along the base of the pyramid; each of whose sides, when entire with the casing, was 756 feet.

The object of the Caliph was the discovery of treasure. Tradition, or the accounts of ancient writers, with whose works the Arabs at that period had become acquainted, had informed them of the existence of chambers and a closed passage, and the engineers of the day were required to discover the entrance, and open the pyramid.

They commenced, as was natural enough, and as the Egyptians foresaw, in the centre of the face, and forced their way through the solid masonry. The labour must have been excessive. But when they had penetrated to the distance of about 100 feet, the sound, or the falling of some stones accidentally disclosed the vicinity of the real passage, 15 feet to their left, by which they continued to the great gallery and the two chambers. As they returned, they cleared the real passage to its mouth, being more commodious than the rough way they had forced, for the ingress and egress of the workmen.

Access was at length obtained to the place of the wished-for treasures, and great hopes were entertained, say the Arab historians, of finding a rich reward for their toil. But these hopes were doomed to end in disappointment. The pyramid was found to have been previously entered and rifled, and the Caliph was about to abandon his vain search, when the people began to evince their discontent and to censure his ill-placed avidity. To check their murmurs, he had recourse to artifice. He secretly ordered a large sum of money to be conveyed to, and buried in, the innermost part of the excavated passage; and the subsequent discovery of the supposed treasure, which was found to be about equal to what had been expended, satisfied the people; and the Caliph gratified his own curiosity at the expense of their labour, their money, and their unsuspecting credulity. Abd-el-Hōkm says, that a statue resembling a man was found in the sarcophagus, and in the statue (mummy case) was a body, with a breast-plate of gold and jewels, bearing characters written with a pen which no one understood. Others mention an emerald vase of beautiful workmanship. But the authority of Arab writers is not always to be relied on; and it may be doubted whether the body of the king was really deposited in the sarcophagus. Lord Munster found in the second pyramid the bones of an ox, which he brought with him to England; but from these no conclusion can be drawn, as they may have been taken into it after it was opened, either by men or wild beasts; neither of whom were aware how much they might puzzle future

antiquaries with speculations about the bones of Apis.

That both the pyramids had been opened before the time of the Arabs, is exceedingly probable, as we find the Egyptians themselves had in many instances plundered the tombs of Thebes; and the fact of its having been closed again is consistent with experience in other places. Belzoni's tomb had been rifled and re-closed, and the same is observed in many Theban tombs, when discovered by modern excavators.

The forced passage of the Caliph could be followed for a great distance, from the point where the upper and lower passages join; but it is now filled with stones, brought, I believe, from the late excavations in the pyramid.

Pliny mentions a well in the great pyramid 86 cubits or 129 feet in depth, by which it was supposed that the water of the Nile was admitted; but this may only have been known to him by report, and does not prove that the pyramid was open in his time. The same remark applies to the stone, said by Strabo to close the mouth of the passage. With regard to the admission of the water of the Nile, mentioned by Herodotus, the much lower level of the river at once prevents the possibility of its having been introduced by a canal into the pyramid, the base of which is, even now, upwards of 100 feet above the surface of the highest inundation, and was more in the time of Herodotus, and still more again at the period of its erection. That a well in the pyramid might have been deep enough to reach the water is certain, but it could not rise to surround the lowest chambers, now seen at the bottom of the passage; and unless other chambers exist from 20 to 30 feet below the level of this one, the water could not have surrounded them, even were the Nile at its present level. Much less could it have done so in the time of Suphis. At all events, a canal from the Nile is out of the question, and quite unnecessary; as the Egyptians must have known, that by digging to a certain depth the water always oozes through the soil, and the clay that forms the base of the rocks*; and if they wished to form chambers surrounded by water, they had only to make them at a certain level, below the ground, to obtain this result. Pliny mentions the report of this canal; but though he says, very properly, that the Nile is lower than the pyramids, he does not express any opinion respecting the possibility of the water being admitted round the underground chamber. The well he speaks of is not what now bears that name, but probably the one in the chamber at the end of the lower passage; the former agreeing neither with the measurement he gives (which it exceeds by about 70 feet), nor with the object for which it was supposed to have been intended. The use of the present well, connecting the two passages, was, as I have already said, for the exit of the workmen.

In going into the pyramid, I need scarcely suggest the necessity of being provided with candles and a lanthorn, lucifers, and a supply of water; and a long stick to raise a light upon, in examining the upper part of the rooms, may be useful. I should also recommend a cloak, to put on in coming out, particularly in the evening, which is by no means a bad time for visiting the interior. It may be as well not to entrust it to the care of the Arabs, when not wanted within the pyramid, as they are not particularly clean.

I do not presume to explain the real object for which the pyramids were built, but feel persuaded that they served for tombs, and were also

* Of the level of the water in the wells, compared with the Nile and the base of the pyramid, see much curious information in the Appendix of Colonel Howard Vyse's book, vol. ii. p. 148.

intended for astronomical purposes. For though it is in vain to look for the polestar in latitude 30°, at the bottom of a passage descending at an angle of 27°, or to imagine that a *closed* passage, or a pyramid covered with a smooth inaccessible casing, were intended for an observatory, yet the form of the exterior might lead to many useful calculations. They stand exactly due north and south, and while the direction of the faces, east and west, might serve to fix the return of a certain period of the year, the shadow cast by the sun at the time of its coinciding with their slope, might be observed for a similar purpose.

The angle of the face was 52°, or, according to Colonel Howard Vyse's more minute measurement, 51° 50′; and that the pyramids presented a smooth exterior surface (generally, though perhaps not quite correctly, called the casing) is very evident, not only from the portion that still remains on that of Cephren, but from the statements of ancient authors, and from one of the stones found on the spot.

In Pliny's time, both the pyramids seem still to have had this exterior tier of stones, which was probably not stripped off until the time of the caliphs; and according to the account of ancient writers, the people of the neighbouring village of Busiris were paid by strangers for climbing them, as the *fellahs* of *El Kafr* now are, for going over the smooth part of the second pyramid. Diodorus also speaks of rude steps, cut on the side of that of Cephren, the whole, no doubt, being then covered with a smooth exterior; and if we may believe Abd e' Lateef, the dilapidation of the pyramids took place at a late period.

The dimensions of the great pyramid have been variously stated at different times, by ancient and modern writers. According to my own observations,

It covered an area of about 571·536 square feet.

The length of each face, when entire, was 756·0 feet by measurement.

Its perpendicular height, when entire, was 480·9 feet by calculation.

Its present base was 732·0 feet by measurement.

Present perpendicular height was 460·9 feet by calculation.

Present area was 535·824 square feet.

It has been said to cover the same space as Lincoln's Inn Fields; which is not far from the truth, judging from a rough calculation of paces, by which I found the area of that place to contain about 550,000 square feet, the breadth being more one way than the other. The solid contents of the pyramid have been calculated at 85,000,000 cubic feet; and it has been computed that there is space enough in this mass of masonry for 3,700 rooms of the same size as the king's chamber, leaving the contents of every second chamber solid, by way of separation. Colonel Howard Vyse gives the following measurements: —

Former base (of great pyramid) - - - -	764·0
Present base - - -	746·0
Present height perpendicular	450·9
Present height inclined -	568·3
Former height inclined -	611·0
Perpendicular height by casing stones, - - -	480·9
Angle of casing stones -	51° 50′

	Acres.	Roods.	Poles.
Former extent of base	13	1	22
Present extent of base	12	3	3

I am far from pretending that my own measurements are more correct than the above, which have been taken with so much care, and by persons so capable of the task; but such is the difficulty of measuring the ill-defined exterior of the pyramid, that no two measurements agree, and, if taken along the ground, can seldom be depended on. I may therefore state the manner in which my measurements

were taken, which appears to me the least liable to error, and leave others to decide on the spot respecting their accuracy. This was done by ascending to one of the tiers, near the entrance, and measuring in an uninterrupted line, from one end of the pyramid to the other, free from all accumulation of sand or other inequalities; and then, by letting fall an imaginary perpendicular to the ground, and adding the base of the small triangle at each corner (where the casing stone rested in the rock), the measurement of the whole side was determined.

For the heights I am indebted to the angle given by Colonel Vyse, which, with the half base, gives the altitude much more accurately than by any other measurement. The side, then, 378 (the half of 756), with the angle 51° 50′, requires a perpendicular of 480·9, and deducting 20 feet for the fallen apex, leaves 460·9 for the present height. The base of the apex, 32 feet, by a similar calculation, gives about 20 for its perpendicular, and this deducted from the 480·9 is preferable to any other calculation of the present height. It is also evident by the same process, that with the base given by Colonel Vyse, the angle 51° 50′ would require the perpendicular height when entire to be 486 feet, and at present, without the apex of 20 feet, 466 feet.

We have seen, according to the statement of Herodotus, that 100,000 men were employed in the construction of this pyramid, and in cutting and transporting the stones from the Arabian mountain, who were relieved every three months by the same number; and besides the 20 years employed in erecting the pyramid itself, ten more were occupied in constructing the causeway, and a considerable time in making the subterraneous chambers, and in clearing and levelling the hill on which it stands. This last may also include the nucleus over which it is built. Herodotus says the whole time employed in building the 2 pyramids was 106 years, without stating how long the third took for its completion; but Pliny only gives 78 years and 4 months for the whole three. The number of men employed about the great pyramid he reckons at 360,000, which is 40,000 less than the calculation of the historian, whose 100,000 every 3 months require a total of 400,000 men. The number of years taken to complete this pyramid is stated by the naturalist to have been 20; in which he agrees with Herodotus, if the time occupied in clearing the rock is not reckoned in that account; and it is reasonable to suppose that the pyramid of Cheops, and the works connected with it, occupied more time than that of his brother Cephren, who found the causeways both on the E. and W. sides of the Nile already made. The total of 78 years for the three, given by Pliny, therefore appears more consistent with probability, than the 106 for the two stated by Herodotus; 50 and 56 years being too much for two successive reigns, notwithstanding the long lives of many of the Egyptian kings.

It would be curious to know the means employed by the Egyptians for raising the stones, and the exact form of the machines mentioned by Herodotus: the admirable skill with which the passages and chambers are constructed show the advancement of that people in architectural knowledge, at the time of their erection, and we are not a little surprised to find Diodorus assert that machinery had not yet been invented.

e. SECOND PYRAMID.

The style of building in the *second pyramid* is inferior to that of the first, and the stones used in its construction were less carefully selected, though united with nearly the same kind of cement. The lowest tier of stones was of granite, but probably only the

casing, as the expression of Herodotus, like that applied by Pliny to the third pyramid, does not require the granite to extend beyond the surface. That granite was employed for some portion at least of the outer part or casing of this pyramid, is sufficiently proved by the blocks that lie scattered about its base, among which I observed a corner-stone. The stones used in the body of this, as well as all the other pyramids, have been brought partly from the nummulite rocks of the neighbouring hills, partly from the quarries of the "Arabian mountain," on the opposite side of the river; and the casing stones or outer layers were composed of blocks hewn from its compact strata.

This mountain is the Troici lapidis mons of Ptolemy and Strabo; and it is to it that Pliny alludes when he says, "the largest pyramid is formed of blocks hewn in the Arabian quarries." The mountain is now called Gebel Mäsarah, from a town below on the river; and the compound name Toora-Mäsarah is sometimes applied to it, from another village to the N., which, though bearing an Arabic name, signifying "a canal," has every appearance of having been corrupted from the ancient Troja, or Vicus Trojanus. From this the hill was called Troici lapidis mons.

The ascent of the second pyramid over the casing is difficult. In my first visit to these monuments, in 1821, before the real meaning of Herodotus's statement occurred to me, I went up to the summit of it, in order to ascertain something relative to its commencement from the top; I need scarcely say without being repaid for the trouble. My ascent was on the W. face, which I either supposed to be the easiest, on looking at it from the ground, or probably from what I had heard before, being entirely alone when I went up. There is some difficulty in getting upon the projecting casing, which greatly overhangs the other part below it; and in descending over its smooth face, it requires a good head, as in looking down between your feet you see the plain below, while searching for a footing in the small holes cut here and there to serve as steps. These, however, have lately been made larger and more numerous. The portion of the casing that remains extends about one quarter of the way from the present summit of the pyramid; and Colonel Vyse calculates it at from 130 to 150 feet, which I suppose to mean along the inclined face. On the top is a level space, the apex being broken away; and on one of the stones is an Arabic inscription, of which I regret I did not take a copy, though it probably contains little more than a record of the ascent of some one rather more venturesome than a Cairene. I mention this in case any of my readers should have an opportunity of copying it; at the same time that I recommend those who attempt the ascent to take off their shoes.

The passages in the second pyramid are very similar to those of the first; but there is no gallery, and they lead only to one main chamber, in which is a sarcophagus sunk in the floor. It is remarkable that this pyramid had two entrances; an upper one, by which you now enter, and another about 60 feet below it, which, though nearly cleared by Belzoni, was only completely laid open by Colonel Vyse.

Like all the others, it had been entered by the Arabs and re-closed; and when Belzoni opened it in 1816, he found, from an inscription in the chamber, that it had been visited before by Sultan Ali Mohammed, by whose order it was probably re-closed. The Arabic is as follows: —

فتحهم المعلم محمد بن احمد الحجار وذلك المعلم
عثمان حضر والملك على محمد اولا ولغلاك

which, according to Mr. Salame's interpretation is, "The Master Mohammed son of Ahmed, mason, has opened them; and also the Master Othman was present; and the king, Ali Mohammed, from the beginning to the closing up." Professor Lee gives it, "The Master Mohammed, son of Ahmed, the stonecutter, first opened them; and upon this occasion were present El Melek Othman, and the Master Othman, and Mohammed Lugleik." If this were the correct reading, the opening of the second pyramid would be fixed to the year 1200, during the short reign of El Melek el-Azées-Othman, the second son and immediate successor of Saladin; but it is not borne out by the copy given by Belzoni, which is very correctly translated by Mr. Salame; the expression "closing up" being alone doubtful.

The opening of the second pyramid was highly creditable to the enterprising Belzoni; not from the mere employment of a number of men to seek or force a passage, but because the prejudices of the time were so strong against the probability of that pyramid containing any chambers.

One hundred and thirty feet from the mouth of the upper passage was a granite portcullis; and the other was closed in the same manner about 100 feet from its entrance. A little beyond the latter portcullis is a long narrow chamber; and the passage is afterwards united with the upper one by an ascending talus. The dimensions of this pyramid are —

Present length of the base 690 feet by measurement.

Present height perpendicular 446·9 feet by calculation, taking the angle 52° 20′, given by Col. Vyse.

Former height perpendicular, about 453 feet by calculation, allowing for the fallen apex.

Colonel Howard Vyse gives

	Feet.
The former base - -	707·9
Present base - - -	690·9
Former perpendicular height	454·3
Present perpendicular height	447·6
Passage eastward from the centre of face - - -	43·10

Angle 52° 20′

	Acres.	Roods.	Poles.
Former extent of base	11	1	38
Present extent of base	10	3	30

It stands on higher ground than the great pyramid, and has, when seen from certain positions, the appearance of greater height. An area sunk in the rock runs round its northern and western face, parallel with the pyramid, distant from it on the N. 200, and on the W. 100 feet. In the scarp of the rock to the W. are a dozen tombs, in one of which (the 6th from the S.) the ceiling is remarkable, the stone being cut in imitation of palm tree beams, reaching from wall to wall. This shows that the houses of the Egyptians (when the arch was not preferred) were sometimes so roofed, as at the present day; the only difference being, that the beams were close together, while in modern houses they are at some distance from each other, with planks or layers of palm branches, and mats across them. And the latter was no doubt the usual mode of placing the beams with the ancient Egyptians also.

This tomb is the third from the line of the S. W. angle of the pyramid, going *northwards* along the face of the rock.

The object of thus cutting away

the rock was to level the ground for the base of the pyramid, the hill in this part having a slight fall towards the E. and S.; which is very evident from the N. W. corner of the scarped rock being of great height, 32 feet 6 inches, and gradually decreasing to its southern and eastern extremities. In the level surface below this corner the rock has been cut into squares, measuring about 9 feet each way, similar to those at Tehneh near Minieh; showing the manner in which the blocks were taken out, to form this hollow space, and to contribute at the same time their small share towards the construction of the pyramid. On the face of the rock on the W. and N. side are two inscriptions in hieroglyphics. One contains the name of Remeses the Great, and of an individual who held the office of superintendent of certain functionaries supposed to be attached to the king, and officiating at Heliopolis. He is called Maia (deceased), the son of Bak ?-ñ-Amun (also deceased), who once held the same office as his son. The inscription is in intaglio, and of much more modern style than the hieroglyphics in the neighbouring tombs; which would suffice to show, if other evidence were wanting, how much older the latter, and consequently the pyramids themselves are, than this king. And that those tombs are of later date than the great pyramid, is very evident from their being arranged in conformity with the position of that monument.

On the east side, and about 270 feet from the second pyramid, is a building which some suppose to have been a temple, not unlike that at the end of the causeway leading to the third pyramid. Under the brow of the rock, to the N. of it, at *v*, is an arched tomb, of the time of Psamaticus.

f. THIRD PYRAMID; SMALL PYRAMIDS.

The *third pyramid*, of Mycerinus, (Moscheris, Mencheres, or Mechcrinus,) has been opened by Colonel Vyse. Its entrance, as of all the others, was found on the northern face. The chamber has a pointed roof, formed of stones placed one against the other, as that of the queen's chamber in the great pyramid: and over this is a vacant space, to prevent the blocks pressing upon it. On going up to this space or entresol, you look down upon the pointed roof. In the chamber was discovered a stone sarcophagus, which, when on its voyage to England, was unfortunately lost, the vessel having gone down at sea; but the wooden coffin, with the name of the king, Mencheres, or Mycerinus, which it contained within it, is in the British Museum; where there is also a body, found in the *passage* of this pyramid, lying between two large stones.

The third, like all the other pyramids, was found to have been opened by the Caliphs, and re-closed; and the record of Colonel Vyse's labours, inscribed within them, very modestly claims only the merit of re-opening them. It had been attempted before by the Memlooks, and then by M. Jumel, a Frenchman in the employ of the Pasha, who hoped to enter the pyramid from the upper part, and who, after throwing down numerous stones, and making a large hole in the north face, relinquished the undertaking; having only succeeded in encumbering the spot, where the entrance really was, with a mass of broken stones, and rendering the operation more difficult for any one who should afterwards attempt it.

The third pyramid shows a mode of construction not seen in the other two, being built in almost perpendicular degrees or stories, to which a sloping face has been afterwards added. But it has been conjectured by Dr. Lepsius, and doubtless with reason, that all the pyramids were built in this manner, and that the statement of Herodotus, "that they finished them from the top," is explained by their first filling up the triangular

spaces of the uppermost degrees. This is preferable to my own interpretation of the expression εκτοιαν, which I supposed to refer to the removal of the projecting angles of the steps, to form the slope of the pyramid.

Many of the stones, particularly in the tombs, and the small pyramids, are not in the same horizontal straight line, and some of the joints arbitrarily incline one way, some another, as in many buildings of early Greek time; a style which is looked upon as the transition from Cyclopean and Pelasgic, to the perfect mode of building in Greek architecture, where the stones break joint, and the courses are all regular, as at the present day. But the inclination of the stones in those pyramids is irregular, and not with any other object than to fit the stones to their accidental shape, and may be attributed to the caprice of the builders. Some have even fancied that the courses of stones in the great pyramid are slightly arched, or convex upwards, like the stylobates of Greek temples; but this is an error.

The outer layers, or casing, of the third pyramid were of granite, many of which still continue in their original position at the lower part; nor can we doubt the justness of Pliny's remark, when he says "the third, though much smaller than the other two," was "much more elegant," from the "Ethiopian stone," or granite of Syene, with which it was clothed. Herodotus and Strabo say, this casing, which the latter calls "black stone," only extended half way up; and Diodorus says to the 15th tier. It was left unfinished in consequence of the king's death; but "the name of its founder was written on its northern face." Following Herodotus, he calls him "Mycerinus; or, as some say, Mecherinus." The stones of the casing have bevelled edges; a style of masonry common in Syria, Greece, and Rome; but round the entrance their surfaces are smooth, and of a lower level than the rest, as if something had been let into that depressed part. Here perhaps were the hieroglyphics containing the name of Mycerinus, mentioned by Diodorus.

Herodotus, after telling us it was built by Mycerinus, the son of Cheops, and not by Rhodopis, gives some curious anecdotes of several persons, among whom are Æsop and Sappho; but the conjecture mentioned by Diodorus, that it was founded by Inaron, is very far from the truth, if that king was the same as Inarus; he having lived (A. D. 463) as late as the reign of Artaxerxes Longimanus, 3 years after Herodotus visited Egypt.

The measurements of the third pyramid are, —

Present base was 333·0 feet by measurement.

Present height perpendicular was 203·7 feet by calculation with angle of 51° given by Col. Vyse.

Colonel Vyse gives

(Former) base was 354·6 feet; Present height perpendicular is 203·0 feet; Former height perpendicular was 218·0 (or 218·9?) feet. Angle of casing 51°.

	Acres.	Roods.	Poles.
Extent of area -	2	3	21

Present height of granite, perpendicular from base, was 36·9 feet on west side, and 25·10 on north side.

On the south side of this are *three smaller pyramids*. They each have a passage leading to a chamber; and in the centre one is the name of the king Mencheres (or Mycerinus?), painted on a stone in the roof of its chamber, the same that occurs on the wooden coffin of the third pyramid. The roof is flat, and above it is a space or entresol, as in the great pyramid, to protect it from the pressure of the upper part of the building. In the chamber is a sarcophagus of granite, without hieroglyphics or sculpture of any kind. The lid had been forced open before it was found by Colonel

Vyse, and is remarkable for the ingenious contrivance by which it was fastened. It was made to slide into a groove, like the sliding lids of our boxes; and its upper rim (which projected on all sides, to a level with the four outer faces of the sarcophagus) was furnished with a small moveable pin, that fell into a corresponding hole, and thus prevented the lid being drawn back.

About 40 feet from the eastern side of the third pyramid is the supposed temple before alluded to, at the upper end of the stone causeway; and around the spot where this cluster of monuments stands is an enclosure about 1200 feet square, formed of rough stones heaped on each other in the form of a low rude wall. Similar heaps of stones occur in parallel rows to the northward of it, bounded by others which run parallel to the western face of the second pyramid.

Descending by the causeway, about 350 feet from the part where it is broken away, you come to a scarped piece of rock; and a little to the left is a tomb, with hieroglyphics, and figures in relief hewn in the stone. This has been taken possession of by a Moslem saint, who of late has become more than usually scrupulous in his religious prejudices. For though living amidst the unclean dust of the heathen dead, he has thought it right to prevent the living Christian visiting his abode; and, making religion a plea for his petty malice, he takes this his only opportunity of spiting those, whom curiosity attracts to the neighbourhood. Five hundred feet thence, to the N. E., are other smaller tombs, with the name of a very early king, and a few sculptures, among which is a gazelle with its young fawn—a graceful little group, very creditable to the taste of the draughtsman.

g. THE SPHINX.

Little more than the eighth of a mile from these tombs, to the S. E., are some pits, and a stone ruin of some size on a rock, by some supposed to have been a pyramid. The angle of its faces is about 75°. About 800 feet from this ruin, to the N. E., is the *Sphinx*, standing 200 feet north of a line drawn from the S. E. corner (or from the plane of the S. face) of the second pyramid. It is cut in the rock, part only of the back being cased with stone, where the rock was defective; and the assertion of Dr. Clarke, "that the pedestal proves to be a wretched substructure of brickwork and small pieces of stone, put together like the most insignificant piece of modern masonry," is as unfounded as that "the French uncovered all the pedestal of this statue, and all the recumbent or leonine parts of the figure," which, it is well known, were first cleared from the sand by the labours of Mr. Salt and Signor Caviglia. The whole is cut out of the solid rock, with the exception of the forelegs, which, with the small portion above mentioned, are of hewn stone; nor is there any pedestal, but a paved dromos in front of it, on which the paws repose. They extend to the distance of 50 feet.

An altar, three tablets, a lion, and some fragments were discovered there: but no entrance could be found; and I think it very probable that this should be looked for on the N. side, as in the pyramids. The altar stands between the two paws; and it is evident, from its position, that sacrifices were performed before the sphinx, and that processions took place along the sacred area, which extended between the forelegs to the breast, where a sort of sanctuary stood, composed of three tablets. One of these, of granite, attached to the breast (the top of which may still be seen above the sand), formed the end of the sanctuary; and two others, one on the right, the other on the left, of limestone, the two sides. The last have been both removed. At the entrance of the sanctuary two low jambs pro-

justed, to form a doorway, in the signature of which was a crouched lion, looking towards the sphinx and the central tablet. It is supposed that the fragments of other lions found near this spot, indicated their position on either side of the doorway, and others seem to have stood on similar pedes near the altar. On the granite tablet, King Thothmes IV. is represented offering, on one side, incense, on the other a libation (of oil, or ointment?) to the figure of a sphinx, the representative no doubt of the colossal one above, with the beard and other attributes of a god. He seems to have the title of Re (the Sun) in his resting-place, Re-ma-chei? (Re-m-chei?) or perhaps Her-ma-chei? from which no doubt he was styled "the Sun, *Armachis*," in the Greek inscription of Balbillus, which I shall mention presently. Like other deities, he is said to grant "power" and "pure life" to the king; and there is no doubt that, as Pliny observes, this sphinx had the character of a local deity, and was treated with divine honours by the priests, and by strangers who visited the spot. Over the upper part of the picture is the usual winged globe, the emblem of Agathodæmon. The side tablets have similar representations of the king offering to the sphinx, who has the attributes and name of the same deity. The king Remeses the Great; so that these side walls of the sanctuary were not added till about ninety years after the granite tablet.

The deification of the sphinx is singular, because that fanciful animal is always found to be an emblematic representation of the king, the union of intellect and physical force; and is of common occurrence in that character, on the monuments of early and recent Pharaonic periods.

Some Greek exvotos or dedicatory inscriptions, were cut upon the paws, one of which, restored by Dr. Young, run as follows: —

[illegible]

To the same learned and accomplished scholar we are indebted for translations of the inscription above, one in Latin, the other in English verse; which last I transcribe:

"They form stupendous here the gods have placed,
Sparing each spot of harvest-bearing land;
And with this mighty work of art have graced
A rocky isle, encumber'd once with sand;
And near the pyramids have bid there stand:
Not that fierce sphinx that Thebes erewhile laid waste,
But great Latona's servant, mild and bland;
Watching that prince beloved who fills the throne
Of Egypt's plains, and calls the Nile his own.
That heavenly monarch (who his foes defies)
Like Vulcan powerful (and like Pallas wise)."

ARRIAN.

The inscription is remarkable from its allusion to the isolated position of this monument of rock, and the notion of the Egyptians sparing the cultivable land, of which many instances occur in the foundation of towns on the edge of the desert. "The signature, too," as the writer in the Quarterly Review observes, "gives it a more than common interest; which will not be weakened, if it should be decided that it is to be ascribed to the celebrated historian, whom Gibbon has dignified with the epithet of the 'elegant and philosophical Arrian.'"

On the right face were found some exvotos to Mars, Harpocrates, and Hermes; and, in one inscription, where the emperor "Nero Claudius" has the dignified title of "Agathodæmon," after mentioning the benefits

conferred on Egypt by the appointment of Tiberius Claudius Balbillus as prefect, it is stated that "the inhabitants of the village of Busiris, in the Letopolite nome, living near the pyramids, and the scribes of the district and village, have resolved on erecting a stone tablet (stela) to Armachis." It also mentions a record of their benefactor's virtues, in the "sacred character;" showing that a hieroglyphic inscription in honour of Balbillus may still be looked for in the vicinity; and he is said to have worshipped the sun, the protecting deity of the place, previously alluded to under the name of Armachis.

The remains of red colour were traced upon the lions, as well as on the fragments of a small sphinx found near the tablets; and the same may be seen on the face of the great sphinx itself, on whose right cheek some Arab characters have been slightly scratched. Among them I observed the name of Ibrahim, probably some visiter who recorded his admiration of this colossal figure. It is known to the Arabs by the name of Aboolhôl.

Two flights of steps, one after the other, led down to the area before the sphinx, from the plain above; and, in the landing-place between them, was a small isolated building or altar, and another at the foot of the uppermost flight, on which were two columns. It is this hollow space, or area, which gave so much trouble to clear from the sand, that had for ages been accumulating within it, and so great is the quantity which collects there, that it is now nearly filled as before; and the same labour would be again required to remove it.

This accumulation of sand was in former times prevented by crude brick walls, remains of which are still visible; and it is probably to them that the inscription set up there, in the time of "Antoninus and Verus," alludes, in noticing the restoration of the walls.

Pliny says they suppose it the tomb of Amasis; a tradition which arose, no doubt, from the resemblance of the name of the king, by whose order the rock was cut into this form, Thothmes or Thothmosis, to that of the Saïte Pharaoh. The oval of the fourth Thothmes occurs in the hieroglyphic inscription on its breast; but from the known architectural whims of the third of that name, it is not improbable that he was the originator of this singular monument, and that Thothmes IV. may have added this inscription, as Remeses II. did those of the side tablets. The mistake of assigning the sphinx to Amasis may also be accounted for by the simple fact that the Greeks and Romans were better acquainted with his name than that of the earlier Pharaohs; and Lucan has gone further, and given to Amasis the pyramids themselves. In another place, he even buries the Ptolemies in those monuments. Lucan, however, was not famous either for accuracy or poetical composition; though we may indulgently forgive any fancy of the ancients, when one modern writer buries the patriarch Joseph in the great pyramid, and others confound the son of Jacob with Sarapis, or condemn him to be worshipped by the Egyptians, under the form of Apis.

The cap of the sphinx, probably the *pshent*, (or the ram's horns and feathers,) has long since been removed; but a cavity in the head attests its position, and explains the method by which it was fixed. The mutilated state of the face, and the absence of the nose, have led many to the erroneous conclusion that the features were African; but, by taking an accurate sketch of the face, and restoring the nose, any one may convince himself that the lips, as well as the rest of the features, perfectly agree with the physiognomy of an

Egyptian. Pliny says it measured from the belly to the highest point of the head 63 feet, its length was 143, and the circumference of its head round the forehead 102 feet; all cut out in the natural rock, and worked smooth.

h. TOMBS.

In the perpendicular face of the low rock, behind the sphinx, are the remains of *tombs*, one of which, discovered in 1820, by Mr. Salt, had an interesting representation of Osiris and its deceased inmate, named Pet-pasht, or Petubastes.

About 180 feet behind this rock is a very curious tomb, discovered by Colonel Howard Vyse, and called, after our consul-general, "*Campbell's tomb.*" It consists of a large square pit cut in the rock to the depth of 53 feet 6 inches, and measuring 30 feet 6 inches east and west, and 26 feet 3 inches north and south. The massive circuit of rock, in which the pit is cut, is surrounded by a large trench 68 feet square, and 73 feet deep; and in the space between the trench and the pit are a passage leading to the latter, and two other small pits, from one of which a sarcophagus, now in the British Museum, was taken. The large pit is not in the centre, that is, equidistant on all sides from the trench, but about 21 feet from it on the south, about half that on the north, and about 9 feet on the east and west. In the large pit is a coffin of black basalt, still in its place, covered with a stone case or sarcophagus; over which was raised a stone arch of the time of Psamaticus II., which I regret to say has been taken down, as I was told, by the Shekh of Kerdassy, to build a water-wheel, or some equally important work. The whole of this tomb was very curious, and one feature was remarkable, that the walls of the arch stood on a bed of sand, about 2¼ feet thick; but for the plan, section, and description of it, I refer the reader to Colonel Vyse's book.

In the high plain between this and the great pyramid are several pits, where sarcophagi are found, frequently of black basalt; one of which, with a lid in the form of the dwarf deity of Memphis, Pthah Sokari, is still lying on the ground above. Near it is the pit where a gold ring, bearing the name of Suphis, was found, which is now at Cairo, in the possession of Dr. Abbott.

On three sides of the great pyramid are the tombs of private individuals, which Mr. Salt supposed to be of the chief people of Heliopolis. They are most numerous to the westward: and in one of them marked Q in my plan, near the extremity of this cemetery, are some interesting sculptures. Trades, boats, a repast, dancing, agricultural scenes, the farm, the wine-press, and other subjects, are there represented; and it is worthy of remark that the butchers slaughtering an ox sharpen their *red* knives on a *blue* rod, which would seem to indicate the use of steel at this early period. The name of Suphis (*b*) and another Pharaoh occur in the sculptures,

and in the adjoining tomb are the names of some very old kings, who, in that instance, have only the title of priests.

There are also these names at the tombs here, the first of which (*a*) is found in the great pyramid.

Many of the tombs have false entrances, and several have pits with their mouths at the top of the tomb, as in the larger ones to the

east of the pyramid. Some of the tombs are of immense size, though of no great height; they are all built with their sides inclining inwards towards the top, as is usual in Egyptian buildings; and we may conclude that while the smaller tombs belonged to private families or individuals, the large ones served as public burial-places for the less wealthy classes. Two to the S. E. of the south-east angle of the pyramid have a few hieroglyphics. In the westernmost one is the name of a very old king over a false door above a pit,

and in the other a funeral inscription over a similar false door; on the wall opposite which are some herons and animals of the country.

In the eastern face of the rocky height on which the tombs and pyramids stand, are other tombs containing sculpture, and the names of Shofo (Suphis), and other ancient kings. One of them, nearly in a line with the S. E. angle of the great pyramid, contains a curious and satisfactory specimen of the Egyptian numbers, from units to thousands, prefixed to goats, cattle, and asses, which are brought before the scribes, to be registered as part of the possessions of the deceased.

This inventory of stock alludes to the weekly, monthly, or yearly census made for the owner of the estate, during his lifetime, and not, as might be supposed from being in a tomb, after his death, he himself being present to receive the report. The subjects relating to the manners and customs of the Egyptians, so common in their tombs, are intended to show their ordinary occupations, and are a sort of epitome of life, or the career of man on earth, previous to his admission to the mansions of the dead. They are, therefore, illustrative of the habits of the people in general, and are not confined exclusively to the occupant of the tomb.

On the wall opposite the entrance are three false doorways, of a style rarely met with, except in the vicinity of the pyramids, not very unlike those at the end of the Egyptian gallery in the British Museum, which came from a tomb near the sphinx. In the floor before each is a pit, where the bodies were buried; and I have generally observed, that a pit may be looked for beneath these false doors, as before the stelæ in the walls of tombs, at Beni Hassan and other places.

Some sculpture and hieroglyphics may also be found in tombs under the brow of the rock, near the northern causeway; some of which have *arched roofs* of stone. But the most curious *arched tomb* is that to the N. of the supposed temple on the E. side of the second pyramid, which I have already noticed. It has columns before it, and is of the time of Psamaticus, in the 7th century B. C.

i. CAUSEWAY.

The *southern causeway* I have already mentioned, in speaking of the third pyramid, to which it seems to have been intended to convey the stones up the hill from the plain, after having been brought from the river. I stated it was broken; but at the base of the rocky height, to the south of the well and palm trees, the continuation of it appears, with an opening in the centre, for the passage of persons travelling by the edge of the desert during the high Nile. The stones were, no doubt, carried on sledges by these causeways to the pyramids. That of the great pyramid is described by Herodotus as 5 stades long, 10 orgyes (fathoms) broad, and 8 high, of polished stones adorned with the figures of animals (hieroglyphics), and it took no less than 10 years to complete it. Though the size of the stade is uncertain, we may take an average of 610 feet, which will

require this causeway to have been 3050 feet in length, a measurement agreeing very well with the 1000 yards of Pococke, though we can now no longer trace it for more than 1424 feet; the rest being buried by the increase of the alluvial deposit of the inundation. Its present breadth is only 32 feet, the outer faces having fallen, but the height of 85 exceeds that given by Herodotus; and it is evident, from the actual height of the hill, from 80 to 85 feet, to whose surface the causeway necessarily reached, and from his allowing 100 feet from the plain to the top of this hill, that the expression 8 orgyes (48 feet) is an oversight either of the historian or his copyists. It was repaired by the caliphs and Memlook kings, who made use of the same causeway to carry back to the "Arabian shore" those blocks that had before cost so much time and labour to transport from its mountains; and several of the finest buildings of the capital were constructed with the stones of the quarried pyramid.

There does not appear to have been any causeway exclusively belonging to the second pyramid, unless we suppose it to have been taken away when no longer required, and the stones used for other purposes; and were it not for the presence of the causeway of the third pyramid, we might attribute the northern one to the caliphs, and thus explain the statement of Diodorus, who says, that owing to the sandy base on which it was built, it had entirely disappeared in his time. There are, indeed, many black stones, a sort of basaltic trap, lying some way to the south of the great causeway, which might be supposed to have belonged to, and to point out the site of, a fallen causeway; and others of the same kind of stone appear near the centre of the eastern face of the great pyramid, as if forming part of the same work. There is some probability of the causeway having been made of hard stone of this kind: the same basaltic blocks are found near the other pyramids of Abooseer and Sakkára: and if the tombs interfere with the line it took, we may account for this by supposing them to have been built after the pyramid was completed, and the causeway no longer wanted. Again, it is more likely that the causeway should carry the stones towards the centre, than to the corner, of the pyramid; and the direction of the present causeway, instead of being towards the spot whence the stones were brought, is in the line of Cairo. This certainly seems to indicate an Arab origin. On the other hand, that of the third pyramid is not of black stone; it is evidently Egyptian, and not Arab work: no mention is made by Herodotus or others of black stone; and the same expression of "polished stones," applied to this as to the pyramid, are strong arguments in favour of the present causeway being the original one built by Cheops, subsequently repaired by the Arab sultans.

j. SMALL PYRAMIDS NEAR THAT OF CHEOPS — NATURE OF THE ROCK.

To the east of the great pyramid are *three smaller ones*, built in degrees or stages, somewhat larger than the three on the south of the pyramid of Mycerinus. The centre one is stated by Herodotus to have been erected by the daughter of Cheops, of whom he relates a ridiculous story, only surpassed in improbability by another he tells of the daughter of Rhampsinitus. It is 122 feet square, which is less than the measurement given by the historian of 1½ plethrum, or about 150 feet; but this difference may be accounted for by its ruined condition. About 180 feet to the north of the northernmost of these three small pyramids, and 300 to the east of that of Cheops, is a passage cut in the rock, descending from the north, and ascending again to the south, which might be sup-

posed to mark the site of a fourth pyramid, did not Herodotus, by mentioning three only, prove that none existed there in his time. Near this face of the great pyramid are three trenches of considerable size, which some have supposed to be intended for mixing the mortar; there are also some smaller trenches, and steps cut in the rock, in various places near the great pyramid, the object of which it is not easy to determine. The *rock* hereabouts abounds in nummulites and other fossil remains, common, as Pliny justly observes, in the mountains of the African chain, but which Strabo supposed to be the petrified residue of the barley and lentils of the workmen. Lentils, no doubt, constituted their principal food, together with the three roots, *figl*, onions, and garlic mentioned by Herodotus, all of which are still in common use among the lower orders of Egyptians; and when we see the errors of the present day, we readily forgive the geographer for his fanciful conclusion. The nummulite is the Nautilus Mammilla, or Lenticularis.

k. DATE OF THE PYRAMIDS.

Respecting the *date* of the pyramids, it is very evident that Herodotus is far from right, when he places Cheops (or Suphis) after Mœris and Sesostris, who were kings of the 18th dynasty. It may, however, be observed, that though Remeses the Great corresponds to Sesostris, there was an older Pharaoh of this name, mentioned by Manetho in the 12th dynasty, which has led to the mistakes made by Greek writers respecting this king. It is probable that the pyramids are the oldest monuments in Egypt, or, indeed, in the world, and that the kings who built them reigned some time before the age of the Osirtasens and the 16th dynasty. But whether they governed the whole, or part only, of Egypt, it is not easy to determine, from the absence of monuments in the Thebaid of that remote period. I have supposed the date of the great pyramid, or the reign of Suphis, to be about 2120 B.C.; but this is a conjecture, which remains to be confirmed or refuted by future discoveries. At all events, the opinion of those who conclude, from the pyramids not being mentioned in the Bible, and by Homer, that they did not exist before the Exodus, nor at the time of the poet, is totally inadmissible; and we may, with equal readiness, reject the assertion of those who pretend that the Jews aided in their construction.

With regard to the opinion that those kings were foreigners, arguments may be found both to refute and support it. The style of architecture, the sculptures in the tombs, and the scenes they represent, are all Egyptian; and there are no subjects relating to another race, or to customs differing from those of the country. On the other hand, the aversion stated by Herodotus to have been felt by the Egyptians for the memory of their founders, if really true, would accord with the oppression of foreign tyrants; other strangers who ruled in Egypt employed native architects and sculptors; and it is remarkable that, with the exception of the sphinx, Campbell's tomb, and a few others, the pyramids and the monuments about them are confined to nearly the same period. But however strong the last may appear in favour of a foreign dynasty, it must be remembered that all the tombs of Beni Hassan were in like manner made within the short period of two or three reigns; and many other cemeteries seem to have been used for a limited time, both at Thebes and other places.

l. PYRAMID OF ABOOROÂSH.

At *Abooroâsh*, about 5 miles to the northward, is another ruined pyramid, which, from the decomposed

condition of the stone, has the appearance of still greater age than those of Geezeh. It stands on a ridge of hills, that skirt the desert behind Kerdásseh, and forms the southern side of a large valley, a branch of the Bahr el Fargh, which I shall have occasion to mention presently. The pyramid itself has only about 5 or 6 courses of stone remaining, and contains nothing but an underground chamber, to which a broad inclined passage, 160 feet long, descends at an angle of 22° 35′, on the north side. These are the measurements given by Colonel Vyse, who calculates the base of the pyramid to be 320 feet square, and the chamber 40 by 15, with smaller apartments over it, as in the great pyramid of Geezeh.

Near the pyramid to the westward is another stone ruin; and a causeway 30 feet broad leads up to the height on which they both stand, from the northward; the length of which is said by Colonel Howard Vyse to be 4950 feet. A great quantity of granite is scattered around the pyramid, mostly broken into small fragments, with which (if ever finished) it was probably once cased. From the hill is a fine view over the valley of the Nile; and being much higher than that of the great pyramids, it commands them, and has the advantage of showing them in an interesting position, with those of Abooséer, Sakkára, and Dashóor, in the distance. This view is also remarkable from its explaining the expression "*peninsula*, on which the pyramids stand," used to denote the isolated position of the hill. It is the same that Pliny applies to the *isolated* rocky district about Syene.

At the eastern extremity of the hills of Abooroäsh are some massive crude brick walls, and the ruins of an ancient village, with a few uninteresting tombs in the rock; and in the sandy plain to the south of them is the tomb of the shekh who has given his name, Abooroäsh, to the ruined pyramid.

m. THE TWO ARAB BRIDGES.

A little more than one-third of the way from the pyramids of Geezeh to Abooroäsh, you pass, some way inland to the right, the *two stone bridges* of several arches built by the Arab sultans. They have each two Arabic inscriptions, mentioning the king by whom they were built, and the date of their erection. The westernmost of the two has on one side the name of Naser Mohammed, the son of Ka-laóon, with the date 716 A. H. (1317-18, A. D.); and on the other that of El Ashraf Abool Nusr Kaëdbay e' Zaheree, with the date 884 A.H. (A. D. 1480). The eastern bridge has the name of the latter king on both sides, and the same date of 884 A. H. when they were both completed or repaired.

Half way from the pyramids to Abooroäsh are the remains of an old village on the edge of the desert, now a heap of pottery and bricks.

n. BUSIRIS.

Close to the pyramids was an ancient village called *Busiris*, from which the people used to ascend them, being paid, no doubt, by visitors, as the peasants are by travellers at the present day to go over the casing to the top of the second pyramid. The steps said by Diodorus to have been cut in the face of that pyramid, were probably similar to those used by the people who ascend it in modern times, being merely small holes sufficiently deep and broad to place the feet and hands. The same kind of rude steps were probably cut in the faces of the great pyramid also, before the casing was removed, which, if we may believe Abd e' Latif, did not happen till a late time.

The village of Busiris may have stood on the site of one of those below the pyramids: that called El Hamra, "the red," or, more commonly, El Kôm-el-Aswed, "the black

mound," to the N. E., is evidently ancient; and another stood just above the two *kafrs*, or hamlets, to the south of Kôm-el-Aswed. A Greek inscription found before the sphinx speaks of "the inhabitants of the village of Busiris in the Lêtopolite nome, who live near the pyramids, the scribes of the district and the scribes of the village (the *topogrammats* and the *comogrammats*), dedicating the stone *stela*" on which it was inscribed; — a sufficient proof that Busiris was close to the pyramids, and farther to the N. than the modern Abooséer, which stands beyond the limits of the Lêtopolite, and within the Memphite, nome. It has succeeded to the name, though not to the site, of the ancient village; nor is this the only instance of the Arab form of the Egyptian word; and Abooséer is the modern name of Busiris in the Delta, near Sebennytus, and of Busiris, the supposed Nilopolis, near the Heracleopolite nome.

o. PYRAMIDS OF ABOOSÉER (ABUSIR).

Abooséer is 7¼ miles to the southward of the great pyramid, and has the mounds of an ancient town. Half way, on a hill to the W. of Shebremént, is a small ruin; and about one mile to the N. of Abooséer are the pyramids to which it has given its name. There is also another pyramid standing alone, and bearing 25° W. of N. from the great pyramid of Abooséer, from which it is distant about 2970 feet, or, according to Colonel Vyse, three quarters of a mile. He gives the base of it 123 feet 4 inches square; and on a block used in building it, probably taken from an older monument, is the name of one of the early Pharaohs.

In the plain below are the remains of a stone building, apparently a temple, connected with the pyramid by a causeway; and about half way between this and the pyramids of Abooséer, are other vestiges of masonry, now a heap of broken fragments of white stone. Fifty paces to the E. of the northernmost pyramid of Abooséer, is a temple, and a causeway leading from it to the plain; and some distance to the S. of this is another causeway leading to the central pyramid, at the side of which lie fragments of black stone that once paved it.

Besides the pyramids are 8 or 9 other stone ruins, one of which, to the S. W. of the large pyramid, is 78 paces by 80, with an entrance on the N. It has perpendicular sides, and some of the stones measure nearly 17 feet in length. In the largest of these pyramids the degrees, or stories, are exposed, the triangular portions that filled up the spaces having been removed. It measured originally, according to Colonel Vyse, 359 feet 9 inches square, and 227 feet 10 inches high, now reduced to 325 feet and 164 feet. The northernmost one is surrounded by an enclosure 137 paces square; the pyramid itself being about 213 feet square, or 216, according to Colonel Vyse, having been originally 257 feet; and its height of 162 feet 9 inches is now reduced to 118.

p. PYRAMIDS OF SAKKÁRA — TOMBS.

Those of *Sakkára*, about 2 miles more to the S., are worthy of a visit, and hold a conspicuous place among the "many pyramids on the brow of hills" mentioned by Strabo, in which he included no doubt those of Geezeh, Abooséer, Sakkára, and Dashóor. The largest pyramid of Sakkára has its degrees or stories stripped of their triangular exterior. It measures about 137 paces square; or, according to Colonel Vyse's measurements, 351 feet 2 inches on the N. and S. faces, and 393 feet 11 inches on the E. and W., and is surrounded by what may be considered a sacred enclosure, about 1750 feet by 950 feet. Within, it resembles a hollow dome, supported here and there by wooden rafters.

At the end of the passage, opposite the entrance to this dome, is a small chamber, re-opened about 17 years ago, on whose door-way are some hieroglyphics containing the square title or banner of a very old king, apparently with his name placed outside, and not, as usual, within, an

(repeated)

(repeated)

oval. It may, however, be observed, that this chamber and its entrance passage appear of a later date than the rest of the pyramid. The chamber was lined with blue slabs similar to those now called Dutch tiles; and it is scarcely necessary to remark that vitrified porcelain was a very old invention in Egypt, and continued in vogue there till a late period, even after the Arab conquest and the foundation of Cairo. All had been carefully closed, and concealed by masonry; but the treasures it contained, if any, had long since been removed.

In the face of the rocks to the eastward, near the cultivated land, is a vaulted tomb of the time of Psamaticus II., of hewn stone. This, and others near the pyramids of Geezeh, are the oldest *stone arches* hitherto discovered, having been erected more than 600 years before our era. That style of building, however, was known to the Egyptians long before, even as early as the time of Amunoph I. and Thothmes III. of the 18th dynasty, who lived in 1570 and 1490 B. C., some tombs with arched roofs being found at Thebes of that period; and if they, like others built in the time of the 26th dynasty, are of crude brick, they are not less convincing proofs of the invention of the arch.

Among the most curious objects at Sakkára are the ibis mummy pits to the north of the great pyramid, and nearly due west of the village of Abooséer. Near the same spot are also found mummies of snakes, oxen, sheep, and other animals. The ibises have been put into long earthen pots, very like those used in making sugar; but, owing to the damp, they are mostly reduced to powder; and unless a small opening is made in them to ascertain their contents, they are for the most part not worth taking away.

The mummied ibises of Thebes are much better preserved; and, instead of being in pits, are put up in bandages, like cats and other animals.

In the human mummy pits at Sakkára objects of curiosity and value are often found, though some are occasionally damaged by the damp, owing to the great depth of many of the tombs, which are often more than 70 feet deep. This is more surprising as the Egyptians generally calculated very accurately the changes that took place in their country, and could not but be aware of the increasing rise of the level of their river. Here, as about the pyramids of Geezeh, representations of the pigmy deity of Memphis are frequently met with; from whose name Pthah-Sokari, or Pthah-Sokari-Osiris, Mr. Salt, with great ingenuity, suggested the origin of the name of Sakkára.

Some years ago many curious sculptured tombs were seen on the high plain near these pyramids, con-

taining the names of ancient kings, many of which were destroyed by Mohammed Bey Defterdar to build his palace of Kasr Dubarra.

Besides the great pyramid of Sakkára, are nine or ten smaller ones, and the Mustaba Pharaoon, or "Pharaoh's throne," and other ruins; which, as well as the mummy pits, and the general position and dimensions of all these objects, have been fully described by Pococke and Colonel Howard Vyse.

q. PYRAMIDS OF DASHÓOR.

The stone pyramids of *Dashóor*, or *Meshéēh*, have both been opened. Their entrances are to the north, as in those of Geezeh. The summit of the second or southernmost one was finished at a different angle from the lower part; and from its being the only pyramid of this form, I am inclined to think they depressed the angle in order more speedily to complete it; for, had it retained its original talus, it would have been considerably higher. In the passage are some hieroglyphics, cut perhaps by a visitor at a late period. The northernmost of these pyramids measures, according to Colonel Vyse, 700 feet square, having been originally 719 ft. 5 in.; and of its former height of 342 ft. 7 in., there now remain 326 ft. 6 in. The southernmost one has the angle of its casing in the lower part 54° 14′ 46″, and the upper part 42° 59′ 26″.

Here are also two crude brick pyramids, in one of which I could trace the base of a chamber. The question then naturally suggests itself how was this roofed? The chambers of the crude brick pyramids of Thebes are all vaulted, and we can scarcely suppose that the roof of this was supported in any other way. Herodotus tells us that Asychis, wishing to surpass all other kings who had reigned before him in Egypt, made a brick pyramid for his monument, to which he affixed this sentence engraved on stone: "Do not despise me, when compared to the stone pyramids; I am as superior to them as Jupiter to the other Gods. For men plunging poles into a lake, and collecting the mud thus extracted, formed it into bricks, of which they made me." Dr. Richardson justly asks, in what could this superiority over stone pyramids consist? and suggests, that it points to the invention of the arch that roofed its chambers; — which, provided Asychis lived prior to the 16th and 18th dynasties, may possibly be true. Those of Dashóor, and other places, doubtless imitated the original brick pyramid of Asychis, in this, as well as other peculiarities of style; but we are uncertain if either of these two, or those at the entrance of the Fyóom, have a claim to the honour of bearing that notable inscription.

Some give it to the northernmost of the Dashóor brick pyramids, where Colonel Howard Vyse discovered, in the temple before it, a stone bearing part of an early king's name, probably Asychis. This pyramid, he says, measured originally 350 feet square, and was 215 feet 6 inches high, of which 90 feet now only remain; and the southern one was 342 feet 6 inches square, and 267 feet 4 inches high, now reduced to 156 feet. There is also a small one of brick, close to the south of the second stone pyramid, originally 181 feet square, and 106 feet high.

Large groves of *sont*, or acanthus, extend along the edge of the cultivated land in the neighbourhood of Sakkára and Dashóor, and have succeeded to those mentioned by Strabo; though the town of Acanthus, if Diodorus is right in his distance of 120 stadia from Memphis, stood much further to the S. A large dyke runs from the edge of the desert, a little to the north of the village of Sakkára, to the mounds of Memphis, at Mitrahenny.

r. MEMPHIS.

Memphis is styled in Coptic Meß, Momf, and Menf, which last is traditionally preserved by the modern Egyptians, though the only existing town, whose name resembles it, is Menoof in the Delta. The Egyptians called it Panouf, Memß, Membe, and Menofre (Ma-nofre), "the place of good;" which Plutarh translates "the haven of good men;" though it seems rather to refer to the abode of the Deity, the representative of goodness, than to the virtues of its inhabitants. In hieroglyphics it was styled "Menofre, the land of the pyramid;" and sometimes Ei-Pthah, "the abode of Pthah," as well as "the city of the white wall."

In the time of Aboolfeda, A. D. 1342, the remains of Memphis were very extensive, of which little or nothing now exists but a large colossus of Remeses II., a few fragments of granite, and some substructions. Herodotus and Diodorus state that two statues were erected by Sesostris, one of himself and another of his queen, with those of four of his sons, before the temple of Vulcan or Pthah; and as the name of that conqueror seems often to have been applied to Remeses, it is probable that this is one of the two they mention. The statues of Sesostris were 30 cubits (45 feet) high; the other four, 20 cubits (30 feet). The colossus is unfortunately broken at the feet, and part of the cap is wanting; but its total height may be estimated at 42 feet 8 inches, without the pedestal. The expression of the face, which is perfectly preserved, is very beautiful.

The stone is a white silicious limestone, very hard, and capable of taking a high polish. From the neck of the king is suspended an amulet or breast-plate, like that of the Urim and Thummim of the Hebrews, in which is the royal prenomen supported by Pthah on one side, and by his contemplar companion Paaht (Bubastis) on the other. In the centre, and at the side of his girdle, are the name and prenomen of this Remeses, and in his hand he holds a scroll, bearing at one end the name Amun-mai-Remeses. A figure of his daughter is represented at his side. It is on a small scale, her shoulder reaching little above the level of his knee.

If this be really one of the statues mentioned by the historian, it marks the site of the famous temple of Pthah; a fact that might be ascertained by excavating behind it, following the direction in which it stood. During the high Nile, it is nearly covered with water, and parts of the ancient Memphis are no longer approachable; the traveller, therefore, who goes up the Nile in October, had better defer his visit to Mitrahenny till his return. This beautiful statue was discovered by Signor Caviglia and Mr. Sloane, by whom it was given to the British Museum, on condition of its being taken to England, but the fear of the expense seems to have hitherto prevented its removal. When the Turks have burnt it for lime, it will be regretted.

There is very little else worthy of remark amidst the mounds of Memphis. Near the colossus lies a small figure of red granite, broken at the wrist. To the south of this is a limestone block, on which is sculptured the god Nilus, probably binding the throne of a king, which is broken away; and beyond it are two statues of red granite, one entirely corroded by exposure, the other holding a long *stela*, surmounted by the bust of a king wearing a necklace and a head-dress of horns, with a globe and two ostrich feathers. On the stela is a column of hieroglyphics, containing the banner and name of Remeses the Great, with the title "Lord of the assemblies, like his father Pthah."

Though the mounds of Memphis lie chiefly about Mitrahenny, it is pro-

bable that the Sarapeum was in the direction of Sakkára, as we learn from Strabo, that it was in a "very sandy spot," which could only be near the desert. Judging too, from the size of Thebes, we may readily imagine that Memphis extended as far as the desert, to the westward; and Diodorus calculates its circuit at 150 stades, or upwards of 17 English miles, requiring a diameter of nearly 6 miles. The Sarapeum, indeed, was probably outside the circuit of the city, if what Macrobius says be true, that the temple of this deity was never admitted within the precincts of an Egyptian town; and the distance from the centre of Memphis, at Mitrahenny, to the sandy slope of the desert, is far from being too much for the size of such a city, even if we deduct considerably from the dimensions given by Diodorus. It probably extended from near the river at Bedreshayn to Sakkára, which only allows a breadth east and west of 3 miles, and its longest diameter was probably north and south. But it may be doubted, if Memphis was surrounded by a wall. It was not the custom of the Egyptians to include the whole of a large city within one circuit: Thebes, even with its 100 gates, had no wall; and we find there, as in other cities, that portions alone were walled round, comprehending the temples and other precious monuments. In places of great extent, as Thebes, each temple had its own circuit, generally a thick crude brick wall with stone gate-ways, sometimes within another of greater extent; and the quarters of the troops, or citadel, were surrounded by a massive wall of the same materials, with an inclined way to the top of the rampart.

The temples of Memphis were, no doubt, encompassed in the same manner by a sacred enclosure; and the "white wall" was the fortified part of the city, in which the Egyptians took refuge when defeated by the Persians. This white fortress was very ancient, and from it Memphis was called the "city of the white wall."

Memphis was said to have been built by Menes, the first king of Egypt; and the fact of his having changed the course of the river, which previously "flowed under the Libyan mountains," and for which he opened a new channel, about half-way between the Arabian and Libyan chain, is strongly corroborated by the actual appearance of the Nile. According to Herodotus, the river was turned off about 100 stadia above Memphis; and the dykes constructed at this point, to prevent its returning to its original channel, were kept up with great care by his successors, even to the time of the Persians. At Kafr el Iyát, 14 miles above Mitrahenny, the Nile takes a considerable curve to the eastward, and would, if the previous direction of its course continued, run immediately below the Libyan mountains to Sakkára; and the slight difference between this distance and the approximate measurement of Herodotus offers no objection. Indeed, if we calculate from the outside of the town, which the historian doubtless did, we shall find that the bend of Kafr el Iyát agrees exactly with his 100 stadia, or about 11¼ miles, Mitrahenny being, as before stated, at the centre of Memphis.

The canal that now runs between Sakkára and Mitrahenny, and continues thence through the plain below the great pyramids, has probably succeeded to an ancient one that passed through Memphis, and brought the water of the Nile to the famous lake, which was "on the north and west of the city." This lake was excavated by Menes. Herodotus says it was made on the north and west side, and not on the east, because the river was in the way; showing that Memphis stood near the Nile; as is further proved by his account of the herald sent from Cambyses by water to that city.

The site of the lake I believe to be

close to the dyke below Sakkára, where a hollow spot containing water for a great part of the year still remains, and the recess in the low hills to the westward of it accords with the direction it took. It was across this lake that the dead were transported to the tombs on the hill about the pyramids of Sakkára, and other parts of the cemetery of Memphis; and here were performed the ceremonies which gave rise to some of the fables of Greek mythology.

Diodorus, in speaking of their adoption from Egypt, says, "Orpheus had learned of the Egyptians the greater part of his mystical ceremonies; the orgies that celebrate the wanderings (of Ceres), and the mythology of the shades below . . ., and the punishments of the impious in Tartarus, the Elysian plains of the virtuous, and the common imagery of fiction, were all copied from the Egyptian funerals. Hermes, the conductor of souls, was, according to the old institution of Egypt, to convey the body of Apis to an appointed place, where it was received by a man wearing the mask of Cerberus; and Orpheus having related this among the Greeks, the fable was adopted by Homer, who makes the Cyllenian Hermes call forth the souls of the suitors, holding his staff in his hand. . . . . The river he calls ocean, as they say, because the Egyptians call the Nile *oceanus* in their language; the gates of the sun are derived from Heliopolis; and the meadow is so called from the lake named Acherusian, near Memphis, which is surrounded by beautiful meadows and canals, with lotus and flowering rushes. And it is consistent with the imitation to make the dead inhabit those places, because the greater number and the most considerable of the Egyptian tombs are there; the bodies being ferried over the river and the Acherusian lake, and deposited in the catacombs destined to receive them. And the rest of the Grecian mythology respecting Hades agrees also with the present practice of Egypt, where a boat, called Baris, carries over the bodies, and a penny is given for the fare to the boatman, who is called Charon in the language of the country. They say there is also, in the neighbourhood of the same place, a temple of the nocturnal Hecate, with the gates of Cocytus and of Lethe, fastened with brazen bars; and besides, other gates of Truth, and near them a figure of Justice, without a head. In the city of Acanthæ, on the Libyan side of the Nile, 120 stadia (about 14 miles) from Memphis, they say there is a barrel pierced with holes, to which 360 priests carry water from the Nile: and a mystery is acted in an assembly in that neighbourhood, in which a man is made to twist one end of a long rope, while other persons untwist the other end: an allusion to which has become proverbial in Greece. Melampus, they say, brought from Egypt the mysteries of Bacchus, the stories of Saturn, and the battles of the Titans. Dædalus imitated the Egyptian labyrinth in that which he built for king Minos; the Egyptian labyrinth having been constructed by Mendes, or by Marus, an ancient king many years before his time: and the style of the ancient statues in Egypt is the same with that of the statues sculptured in Greece. They also say that the very fine propylon of Vulcan in Memphis was the work of Dædalus as an architect, and that being admired for it, he had the honour of obtaining a place in the same temple for a wooden statue of himself, the work of his own hands; that his talents and inventive faculties at last acquired him even divine honours; and that there is to this day a temple of Dædalus, on one of the islands near Memphis, which is revered by the neighbouring inhabitants."

The principal deities of Memphis were Pthah, Apis, and Bubastis; and

the goddess Isis had a magnificent temple there, erected by Amasis. That of Pthah, or Vulcan, was said to have been founded by Menes, and was enlarged and beautified by succeeding monarchs. Mœris erected the northern vestibule; and Sesostris, besides the colossal statues above mentioned, made considerable additions with enormous blocks of stone which "he employed his prisoners of war to drag to the temple." Pheron, his son, also enriched it with suitable presents, which he sent on the recovery of his sight, as he did to all the principal temples of Egypt, and on the south of the Temple of Pthah were added the sacred grove and Temple of Proteus. The western vestibule, or propylæum, was the work of Rhampsinitus, who also erected two statues, 25 cubits in height; one on the north, the other on the south; to the former of which the Egyptians gave the name of summer, and to the latter winter. The eastern was the largest and most magnificent of all these propylæa, and excelled as well in the beauty of its sculpture as in its dimensions. It was built by Asychis.

Several grand additions were afterwards made by Psamaticus, who, besides the southern vestibule, erected a large hypæthral court covered with sculpture, where Apis was kept, when exhibited in public. It was surrounded by a peristyle of Osiride figures, 12 cubits in height, which served instead of columns; similar no doubt to those in the Memnonium at Thebes. I have endeavoured to give an idea of the interior of this court of Apis in my "Manners and Customs of the Ancient Egyptians." (Frontispiece of Vol. i.)

Many other kings adorned this magnificent temple of Pthah, with sculpture and various gifts; among which may be mentioned the statue of Sethos, in commemoration of his victory over the Assyrians, holding in his hand a mouse, with this inscription, "Whoever sees me, let him be pious.' 'Amasis, too, dedicated a recumbent colossus, 75 feet long, in this temple; which is the more singular as there is no instance of an Egyptian statue, of early time, in that position.

According to Herodotus, "The *temenos* or sacred grove of Proteus was very beautiful and richly ornamented. Some Phœnicians of Tyre settled at Memphis, lived round it, and in consequence the whole neighbourhood received the name of the Tyrian camp. Within the *temenos* was the temple of Proteus, which was called 'of Venus the stranger;'" whence the historian conjectured that it was of Helen, who was reported to have lived some time at the court of the Egyptian king. This is of course an idle Greek story; which, like so many others, shows how ready the Greeks were to derive every thing from their own country.

Strabo, in speaking of Memphis, says, "Near to the pyramids is Memphis, the royal residence of the Egyptians, distant three schœnes from the Delta. It has a temple of Apis, who is the same as Osiris. Here the bull Apis is kept in an enclosure, and treated as a god. He has a white mark on his forehead, and other small spots on his body, the rest being black; and when he dies, another is selected, from having certain signs, to take his place. Before the enclosure is a court, and another for the mother of this bull. He is permitted to go out occasionally into the court, particularly when any strangers are desirous of seeing him (at other times being only seen through the windows of his abode); and after he has played about a little he is taken back.

"The temple of Apis is close to that of Vulcan (Pthah), which is very magnificent, both in size and other respects. Before the *dromos* lies a colossus of a single stone; and in this space it is customary to have

bull fights, the animals being trained for the purpose by persons who are like the breeders of horses; and having fought together, the reward is adjudged to the victor. At Memphis is also a temple of Venus, supposed to be a Greek goddess. Some believe it to be dedicated to the moon. There is also a Serapeum" (or temple of Sarapis) "in a very sandy spot, where drifts of sand are raised by the wind, to such a degree that we saw some sphinxes buried up to their heads, and others half covered. From this circumstance any one may judge of the danger of being overtaken there by a whirlwind of sand. The city is large and populous, next to Alexandria in size, and, like that, filled with foreign residents. Before it are some lakes; but the palaces, situated once in an elevated spot, and reaching down to the lower part of the city, are now ruined and deserted. Contiguous are the grove and lake." . . . . "Beyond Memphis (to the southward) is the city of Acanthus, with a temple of Osiris, and a grove of Theban acanthus trees, which produce gum; after which is the Aphroditopolite nome, and a city of that name on the Arabian (eastern) bank where a sacred white cow is kept."

The taking of Memphis by the Persians, under Cambyses, was the first blow received by this ancient city, which continued to be the capital of the lower country until the wealth of Alexandria had raised its importance to such a point, that Thebes and Memphis gradually decreased in size and opulence; and in the time of the Romans, Memphis held a secondary rank, and Thebes had ceased to be a city. Memphis still continued to enjoy some consequence, even at the time of the Arab invasion; and though its ancient palace was a ruin, the governor of Egypt, John Mecaukes, still resided in the city; and it was here that he concluded a treaty with the invaders, after they had succeeded in taking the strong Roman fortress at Babylon. The wealth, as well as the inhabitants of Memphis, soon passed to the new Arab city of Fosṭáṭ, and the capital of Lower Egypt in a few years ceased to exist. The blocks of stone of its ruined monuments were taken to build modern edifices; and we find Pococke, a hundred years ago expressing his astonishment that the position of Memphis should be entirely unknown. Modern discoveries have ascertained its site, but we are surprised to find so few remains of this vast city; and the only traces of its name in the country are preserved by very doubtful tradition, and the MSS. of the Copts.

Several roads lead from the valley of the Nile to the Fyóom, across the low Libyan hills; some from near Abooroäsh, the great pyramids, and the neighbourhood of Sakkára and Dashóor. There are others from different points, along the whole range to its entrance near the pyramid of Illahóon, westward of Benisooef.

In the plain between the pyramids and the Nile are the sites of many ancient towns; and about five miles to the N. N. E. of Abooroäsh, is Weseem, in Coptic Boushem, which probably occupies the position of Lêtopolis, the capital of the nome joining the Memphitic to the N.

The *hills*, where the pyramids stood appear to have been called in hieroglyphics either Roosh, or Loot; which probably applied to the whole range, as far as Memphis; and that it was customary for the Egyptians to give names to particular portions of the Libyan and eastern mountains, is evident from numerous inscriptions in various parts of Egypt.

ROUTE 7.

CAIRO TO SUEZ.

a. Various Roads.

Though there are many roads and tracks over the desert to Suez, one only need be described as a route, the rest not being taken by European travellers. But I shall first mention the principal roads, in the order in which they come, beginning at the north.

1. *From Belbays*, by the Delta, ascends the Wadee Jaffra, crosses the road to Syria, and joins the Derb el Maazee.
2. *The Derb el Maazee*, from Cairo, passes by Heliopolis and the Birket el Hag; 10 miles beyond which last the road to Syria branches off to the left, after passing the high sand-hills of Undthám.
3. *Derb el Hag* "road of the pilgrims," is the same as the last, until after it passes the Birket el Hag, when it turns to the right by a stone ruin called e' Sibeel ("the fountain"), and the other continues below the Undthám hills to the left.
4. *Derb el Hamra* (*which is the one taken by the Indian Mail*) passes to the south of the red mountain, and joins the Derb el Hag about 27 miles from Cairo.
5. *Derb e' Towara* (like the three last, from Cairo) joins the Hamra, about 6 miles from the Wadee e' Gendelee.
6. *Derb e' Turabeen* from Bussateen, a village 3 miles above Old Cairo, ascends the Mukuttum range, by the Bahr-bela-me, and joins the Towara road 25 miles from Cairo, and the same distance from Bussateen. It falls into the Derb el Hag at El Muggreh 58¾ miles from Cairo.
7. A *road* also leaves the Nile, about half way between Cairo and Beni-sooef, passing by Wadee el Ghomeir.

b. Distances. Cairo to Suez by the Derb el Hamra.

	Miles.
Cairo to Kalaiat Raián -	9
Wadee Halazónee -	8
Derb el Hag joins this road from the north - - -	10
Cross Wadee Gendelee, and then Wadee Jaffra - -	10
Om e' Sharameét - -	3
Kobbet e' Takroóree - -	4
Plain of el Muggreh - -	10
El Múktala - - -	10
Fort of Ageroód - -	6
Beer Suez (wells) - -	8
To Suez - - - -	4
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Stations on this road.

Cairo to station No 1. stabling, and 1 resting-room - -	9
No. 2. One public room for ladies, one for men, 2 private rooms, and one for servants -	11
No. 3. Stabling for horses, and one resting-room - - -	10
No. 4. One large floor, a ladies' room, a servants' room, kitchen, several bed chambers, water tank, and stabling - -	11
No. 5. The same as No. 1. and 3. - - - -	11
No. 6. The same as No. 3. and 5. - - - -	10
No. 7. The same as No. 3. and 5. - - - -	11
To Suez - - - -	9
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c. The "*Tariff*" at these stations is as follows:

	£	s.	d.	Piastres.
"Accommodations the whole route for a lady or gentleman, including the use of servants, furniture, &c. - -	1	0	0	or 100
Do. children under 10 years of age -	0	10	0	50
Do. servants -	0	10	0	50
No. 4. Station.				
Dinner - -	0	4	0	20
Breakfast or tea -	0	2	0	10

	£	s.	d.	Piastres.
Champagne - -	0	8	0	40
Claret - - -	0	7	0	35
Port - - -	0	5	0	25
Sherry - - -	0	2	6	12
Bordeaux - -	0	3	3	16
Marsala - -	0	3	3	16
Brandy - -	0	3	3	16
Rum - - -	0	3	3	16
Gin - - -	0	3	3	16
Cyder - - -	0	2	0	10
Ale, porter, and stout - - -	0	2	0	10
Filtered water, per bottle - -	0	0	4	2
Water for animals, per bucket - -	0	3	0	15
Nos. 2. and 6.				
Private rooms for parties or families, furnished with beds and all other requisites - -	0	10	0	50
Breakfast or tea, including coffee, biscuits, fruit, eggs, &c. - -	0	2	0	10
Ale, porter, and stout - - -	0	2	0	10
Port - - -	0	5	0	25
Sherry - - -	0	5	0	25
Marsala - -	0	3	3	16
Claret - - -	0	7	0	35
Bordeaux - -	0	2	6	12
Brandy - -	0	3	3	16
Filtered water, per bottle - -	0	0	4	2
Water for animals, per bucket -	0	3	0	15

N. B. Passengers are requested to pay on delivery.

d. It takes from 32 to 33 hours to go from Cairo to Suez on a camel, and 14 to 20 on a dromedary; and the ordinary time allowed for those who are conveyed by the Company (and now by the Egyptian Government) is about 19 hours.

Vans go quicker, and in winter those with 4 horses holding 4 persons, or three with light carpet bags, take from 14½ to 16 hours. They profess to change 7 times on the road, at each station, independent of the first set of horses taken from Cairo, and the charge is 6*l.* for each person, from Cairo to Suez, including accommodation and provisions, without wine. Donkeys, or donkey litters, take from 30 to 50 hours. The charge for a litter with 3 donkeys and men is 300 piastres, or 3*l.*; a donkey is rated at 16*s.*, and camels or dromedaries are charged 12*s.*, or 60 piastres each.

Between Kalaiat Raián and Wadee Halazónee is much petrified wood. I observed a palm tree from 25 to 30 feet long, and other wood in the sandstone rock. The Wadee Halazónee, or the "valley of snails," is so called from their abounding there, as indeed throughout this part of the desert. But they are not found to the south of lat. 29° 20′.

The small Acacia tree, called Dar el Hámra, "the red house," or Om e' Sharaméet, "the mother of rags," is the spot where the pilgrims rest on their way to Ageróod; and near this is the principal station (No. 4.) of the passengers by the overland route.

Kobbet e' Takróore is a tomb built by the friends of an African stranger who died there, and a little beyond it is Beer el Batter, a "well" only in name, having no water, though many attempts were made to find it there some years ago.

There is no fresh water on the Suez road, except after abundant rains in the Wadee Gendelee, ½ a mile to the left of the road, and also in the Wadee Jaffra, into which the Gendelee runs not far from where the road crosses it. Near Beer el Batter the limestone rocks reappear, and the petrified wood ceases with the sandstone.

The plain of El Muggreh is the highest part of the road. To the eastward of it all the vallies flow towards the sea, and to the westward towards the Nile; and here the Deib e' Tarabéen joins the "road of the Pilgrims." About 8 miles further, and about 2 miles short of El Múktala, is the course of an ancient road, the stones

cleared off and ranged on either side, indications of which are seen long before to the westward in the heaps of stones placed at intervals as road-marks.

The ancients probably followed the same line as the pilgrims at the present day, by the Derb el Hag, though another road seems to have led in a southerly direction from Heliopolis, and either to have fallen into it to the west of the Wadee Halazónee, or to have gone in a different line through the desert to the south.

A little beyond this, the Maazee road joins the Derb el Hag, and they continue together to El Múktala and Ageróod, where, as already shown, the road of the pilgrims runs off to the eastward, and the others go in a southerly direction to Suez.

El Múktala, I suppose from its name and position to be the Migdol of the Bible. By this defile, the main road passes; most of the roads having been once more united into one, a short distance before reaching it. The course thus far from Cairo is nearly east, it then takes a southerly direction to Suez; but the Derb el Hag again strikes off to the eastward from the Fort of Ageróod, and crosses the Peninsula of Sinai. Ageróod is a Turkish fort; and at Beer Suez is a well of brackish water.

SUEZ is in lat. 29° 57′ 30″ N., and long. 32° 35′ E. from Greenwich. The environs are monotonous and barren. The town is small and insignificant. But Suez is not without interest in an historical point of view, from having been the spot where the Israelites crossed the Red Sea on their way to the wilderness of Sinai, and were delivered from the bondage of the Egyptians. This passage of the sea was probably a short distance to the E. of the modern town, at the spot where the camels now ford it on their way to the fountain of el Ghurkudeh. In former times the water appears to have been considerably deeper than at the present day, as we find positive evidences of the elevation of the ground in the vicinity, at least on the west side of Suez; where the plain, once covered by the sea, and still strewed with shells, is far above the reach of its highest rise.

Many reasons combine to fix the spot about the present ford; among which are the direction of the channel, the general line of the road, and the depth of the water. Of the first it may be observed that it is the part of the sea most likely to be affected in the manner described "by a strong east wind." 2. The road from Migdol, (which I believe to be the defile still known to the Arabs by the name of Múktala), where the Israelites turned off to the right, goes directly to this point; and 3. Though the traditions of the Arabs fix the passage at the eastern end of the Wadee el Arraba, "the valley of the *chariots*," and the wells and mountain of Hammam, Pharaóon, on the opposite shore, are said to have derived that name from the destruction of Pharaoh's host, the depth of the sea there, and in all other parts would have been too great to allow of its division being compared to a wall on either hand; for it is natural to suppose the Israelites would not have made less of the miracle, and the division of deeper water would undoubtedly have justified their calling it a mountain, rather than a wall. Moreover, the greater breadth of the sea in other places would have required a longer period for their passage than is given in the Bible; and the object of entangling and overwhelming the chariots and host of Pharaoh would be sufficiently obtained here, by the return of the waters blown back by the wind, and the addition of a tide of between 5 and 6 feet; which rises there regularly to the present day. Besides, according to Dr. Robinson, the island just below the ford is still called Geseerret el Yahóod "the island of the Jews."

It is from the *deliverance* of the Israelites that tradition asserts the neighbouring *Gebel Attáka* has received its name; though the Moslems pretend that its signification, "deliverance," relates to their release from the perils of the pilgrimage, when in sight of this welcome mountain. Ageróod has also been allowed to claim some connection with that remarkable event; and etymology might perhaps discover in it a distinct allusion to the overthrow of Pharaoh's chariots, whose Hebrew appellation "Ageloót" bears some resemblance to this modern name.

With regard to *Múktala* or el Múktala, I must observe that there is great reason to believe it marks the site of the ancient *Migdol*; not only from a similarity of name, but from its position, being the point where the road turns off, from its previously easterly course, direct to the sea; and though the name signifies "the slaughter," and appears to mark the spot of some later Arab battle, it must be remembered that the Arabs are in the constant habit of substituting names from their own language, whenever they happen to trace any resemblance to them; an instance of which may be found in *El Gezéir* (Algiers), "the islands," substituted for the ancient name Julia Cæsarea; and in numerous others.

The name of *Kolzim* or *Kolzoom*, given to the range of mountains, and to the Red Sea itself in this part, is also supposed to relate to the history of the Israelites, its meaning, "destruction," referring to that of the host of Pharaoh: though the great antiquity of the town of Clysma suggests that Kolzim is an Arab corruption of the old Greek name. Clysma appears to have been a fort as well as a town, and was perhaps the spot where the troops destined to guard the sluices of the canal were stationed; and it is remarkable that the elevated height, outside the north gate of the modern town of Suez, is still known by the name of Kolzim. It was called Castrum by Hierocles and St. Epiphanius; and κλυσμα (clysma) or κλεισμα, is first mentioned by Lucian. It appears to be the same as the Clysma Præsidium of Ptolemy, though he places it much farther down the coast. His positions, however, are not always certain; and it is much more probable that a garrison would be stationed where their services were so evidently required, than on any other part of the coast. Besides, we have not only the traditional name of this eminence to guide our opinion, but the authority of history, which mentions the re-opening of the canal by Omer *to* Kolzim on the Red Sea, for the purpose of sending provisions to Mecca. Aboolfeda is still more precise in his position of Kolzim, and leaves no room to doubt that it stood exactly at the spot now occupied by Suez. His words are, "At the extremity of the gulph, intervening between Tor and Egypt was situated the town of Kolzim, and those who go from Egypt to Tor are wont to follow the coast from Kolzim to Tor." Close to it (he says in another place) is the spot where Pharaoh was drowned.

It has given the name of "Sea of Kolzim" to the gulph, and appears to have succeeded to Arsinoë, founded by Ptolemy Philadelphus, so called after his sister, and has been itself succeeded in turn by the modern Suez.

THE ANCIENT CANAL OF ARSINOË.

This ancient work, known in former times as the canal of Hero, is now completely filled with sand, except in that part where it is made to supply the modern village of Tel el Wadee, and the neighbouring lands, for the purposes of cultivation. Its greatest extent, to the Tel e' Rigábeh, is about 26 miles from Belbáys. The commencement of the canal may be said to be about 6 miles west of Tel el Wadee, a modern town built by Mohammed Ali, and at 15 miles to the N. E. of Belbáys; though the

point where it first diverges from the valley of the Nile may be fixed near el Haïd, 2 miles to the N. E. of that town. After continuing from Belbáys in a direction nearly due east, 35 miles, as far as Shekh Hanáydik, it curves to the southward, and runs by the bitter lakes to the Red Sea; its ancient course being easily traced here and there, between Tel el Wadee and Shekh Hanáydik, though nearly filled with sand. It may also be seen towards the Suez end, for a considerable distance, in the direction of the bitter lakes; and a little to the north of that town, just below the mound of Kolzim, are the remains of masonry which appear to have been connected with its exit into the sea, and the sluices which closed this mouth. Here is a channel cut in the rock, corresponding to the direction of the mounds of the old canal, of which it doubtless formed a part; and a stone wall has been thrown across the arm of the sea that runs up at the side. The ford is some distance to the N. N. E. of the stone wall.

Several mounds mark the sites of ancient towns upon its banks, the largest of which is that called by the French Abookeshayd, supposed by some to be Heroöpolis, or, according to M. Champollion, the Avaris of the shepherd-kings. This, however, is not very probable.

The name of Abookeshayd is not known to the Arabs, and the place is called by them e' Ságheea, "the water wheel." This is the only place where any sculptured remains are found. They consist of a block of granite of the time of Remeses II., the supposed Sesostris, ornamented with three sitting figures in high relief, representing Re, Atmoo, and the king.

"This canal," says Strabo, "was first cut by Sesostris, before the Trojan war." Some say it was begun by Neco, or rather Psamaticus II., who desisted from the undertaking on being warned by an oracle that he was labouring for the Barbarians. Darius, the son of Hystaspes, continued it; but having, according to the same account, been left unfinished, Ptolemy Philadelphus completed it, and made sluices to regulate the quantity of water, while they permitted the passage of vessels. They had also for their object the exclusion of the salt water; and so effectually was this done, that the bitter lakes were rendered perfectly sweet, and abounded with Nile fish and the usual waterfowl of Egypt.

Pliny and Aristotle also mention Sesostris as the originator of this work. The former says it was commenced by him, continued by Darius and Ptolemy (Philadelphus) to the bitter springs (lakes), and abandoned for fear of the greater height of the Red Sea; to which Diodorus and others attribute its non-completion by Darius. According to Herodotus, it was "four days' voyage in length, and sufficiently broad for two *triremes* to row abreast;" or, according to Strabo, 100 cubits (150 feet). "The water was derived from the Nile, which entered it a little above Bubastis, and it entered the Red Sea near to Patumos, a town of Arabia." It was here that Ptolemy founded Arsinoë, which Strabo says was also called Cleopatris, though he shortly after appears to consider them two distinct towns.

With regard to Heroöpolis, if Pliny and Strabo are right in placing *it on* the gulph; it may be the same as Pi-Hahiroth (פי החירות), where the Israelites encamped near the sea, and the name of the Heroöpolites Sinus might be adduced in favour of this opinion. Nor would it be difficult to trace the name in that given by the Hebrews; the Pi being the Egyptian article "the," and the h and th at the beginning and end being Hebrew additions, which leave the real word Hiro, or Hero. But this is an etymological fancy, on which I by no means insist.

In the time of the Romans, the canal was still used for the purposes

of communication with the Red Sea, but at a subsequent period it fell into disuse, and being neglected, was choked up with sand, in which state it continued till re-opened by the Arabs in the caliphate of Omar. This prince was induced to send orders for repairing it, on finding that the Holy Land of Arabia had only been rescued from the miseries of a famine by opportune supplies of corn from Egypt; and Omar, to prevent the recurrence of a similar disaster, resolved on re-establishing this means of communication with the Red Sea. His anxiety for the welfare of the Holy Cities was welcomed with unbounded demonstrations of gratitude from all ranks of Moslems, as well as from the people of Arabia itself; and Omar received the flattering title of "Prince of the Faithful" (Ameer el Momeneén), which was thenceforward adopted by his successors in the caliphate. One hundred and thirty-four years after, El Munsoor Aboo Gafer, the second caliph of the Abbaside dynasty, and the founder of Bagdad, is said to have closed this canal, to prevent supplies being sent to one of the descendants of Ali, who had revolted at Medeeneh. Since that time it has remained unopened; though some assert that the Sultan Hakem once more rendered it available for the passage of boats, in the year A. D. 1000, after which it became neglected and choked with sand.

But though the passage of boats was impeded, and it was no longer of use for communication with the Red Sea, some portion still contained water during the inundation, until closed by Mohammed Ali; at which time it is said to have flowed as far as Shekh Hanáydik and the bitter lakes.

With regard to the respective levels of the Nile, the Red Sea, and Mediterranean, it has been ascertained by the French that the Red Sea, at low tide, is now 14, and at high tide 9 feet lower than the Nile at Cairo during its inundation, and 30½ feet higher than the Mediterranean. But besides the rise and fall of a tide of from 5 to 6 feet, it must also be remembered that the Red Sea is somewhat lower in summer after the vernal equinox than in the winter months, when the prevalence of the south wind, after the month of September, causes a certain rise of its level.

ROUTE 8.

CAIRO TO MOUNT SINAI.

For the journey to *Mount Sinai* it will be necessary to engage some of the Tor Arabs, who will supply camels, and act as guides through their desert. As usual in these excursions, one of them is to be the shekh or chief of the party, the director of all relating to the Arabs, and responsible for the protection of the traveller.

To give some idea of the charges frequently made for camels, I will give a few items of an agreement made at Cairo, for the journey to El A'k̲aba.

"1. From Cairo to El A'k̲aba, each camel 2*l.* 10*s.*, or 250 piastres.

2. From El A'k̲aba to Suez, 150 piastres.

3. From Suez to Daharéëh, 150 piastres.

4. All the camels going to El A'k̲aba to be paid for their return to Suez.

5. The whole to be paid at Cairo for the journey to El A'k̲aba.

6. On returning to Suez, the journey from El A'k̲aba to Suez to be paid for there.

7. At Daharéëh the camels hired at Suez to be paid for their return thither."

I must, however, observe, 1. That the charge for the camels is far too much, and the payment beforehand should *never* be a condition. But the Tor Arabs have been spoilt by Europeans; and the above hire of a camel to El A'k̲aba of 250 piastres is more

than two thirds of the value of the animal itself. It is usual to pay 175 to 200. 2. In this as in every part of the country, it may be observed as a general rule, that you are never expected to supply, or pay for, the food of the camels, or the provisions of the Arabs under any plea whatever; any offer of the kind would infallibly lead to impositions from the very persons it was intended to befriend, and every attempt on their part to make such a demand should be firmly resisted. This I urge the more strongly, as some have been very improperly advised to provide beans for the camels, on the plea of having them for their return to El A'ḵaba, or on some other excuse. 3. You should always engage the Sinai Arabs and their camels at Cairo, and not be persuaded to go by water from Suez to Tor, where, having you in their power, they may demand whatever they choose, without leaving you any alternative but that of returning to Suez and abandoning your intended journey.

Another observation I may also make about the tricks upon travellers practised by the Arabs, particularly in Syria, which should not be tolerated. It sometimes happens that a traveller is stopped on the road, by what is said to be a party of hostile Arabs, and obliged to pay a sum of money, as he supposes, to save his life, or to secure the continuation of his journey in safety.

Every body who knows Arab customs must be aware that no one of a hostile tribe can ever enter the territory of any other Arabs, without the insult being avenged by the sword; and it is evident if no resistance is made on the part of those who conduct the traveller, that the attacking party are either some of their own, or of a friendly, tribe, who are allowed to spoil him by the very persons he pays to protect him; for an Arab would rather die than suffer such an affront from a *hostile* tribe in his *own* desert. If then his Arabs do not fight on the occasion, he may be sure it is a trick to extort money: he should, therefore, use no arms against the supposed enemies, but afterwards punish his faithless guides by deducting the sum taken from their pay; and it is as well, before starting, to make them enter into an engagement that they are *able* as well as *willing* to protect him.

I should add, that on starting it is very necessary to see that every camel has its proper and full load; if not, the Arabs will put a few things on each, and go away pretending they are loaded, their object being to get as many engaged as possible.

The shekhs of the Tor Arabs, who generally accompany Europeans to Mount Sinai, are Twáyleb, Hossaýn, and Beshárah, of the Welad Sāeed. There is no objection to them, except perhaps their having been spoilt by Europeans, and taught to be exorbitant; but they have no very great influence in their tribe, and are not the principal shekhs. Care should therefore be taken to ascertain if they have sufficient authority to prevent any disputes in the desert; and particularly if any quarrel has lately happened with the Mezáyneh tribe, who possess the district between Mount Sinai and El A'ḵaba. Indeed, the safest mode would be to agree with a shekh of the latter for safe conduct through that portion of the desert, if desirous of going to El A'ḵaba, and in crossing from that place to Hebron, the Hawat, or Heywát A'rabs are the influential tribe. The Tor Arabs, or tribes of the peninsula of Mount Sinai, are, according to Burckhardt, —

I. The Sowálha, the principal tribe, who live to the west of Mount Sinai, and are subdivided into the
   1. Welad Sāeed.
   2. Korásbee.
   3. Owáremeh, part of whom are called Beni-Moshen.
   4. Rajamee.

II. Elegát, or Aleyḵát, who live ge-

nerally with the Mezáyneh. This is the same tribe to which those of Wadee el Arab belong, who live about Saboos in Nubia.

III. El Mezáyneh, Mezaynee, or Emzáyna, to the east of Mount Sinai.

IV. Welad Soolayman; very few; mostly at Tor and the neighbouring villages.

V. Beni Wásel, about 15 families, living with the Mezáyneh, originally from Barbary.

And at the northern parts of the peninsula the Heywát, the Teéaha, and the Tarabéen.

An idea of travelling with one tribe through a desert belonging to another, when they are not on friendly terms, should never be entertained. There is another disagreeable thing to which travellers are sometimes exposed. Two parties of the same tribe quarrel for the right of conducting him; and after he has gone some distance on his journey, he and his goods are taken by the opposition candidates, and transferred to their camels. The war is merely one of words, which the inexperienced in the language cannot understand; but he fully comprehends the annoyance of being nearly pulled to pieces by the two rivals, and his things are sometimes thrown on the ground, to the utter destruction of every thing fragile. This should also be provided against, before starting, and a shekh or guide should be secured who has decided authority, and can overawe all parties. But all should be done with perfect good humour; and there is every advantage in securing the good-will and friendly understanding with the Arabs, on whom so much of the comfort of a journey necessarily depends. It can of course be better done if the traveller speaks Arabic; and I can safely say I never had a disagreement of any kind with any Arab, but have always met with good humour and willingness to oblige on every occasion.

Requisites for the Journey. — Water-skins may be bought at Cairo, and if new, should be filled and emptied frequently to rid them of the disagreeable taste they give to the water. A tent should also be bought at Cairo. A single-poled tent is the best. Extra ropes are useful, as well as a double supply of pegs and mallets. A Macintosh sheet, or canvas, for damp ground (brought from Europe), and warm covering are requisite, as well as wax candles, lamps, mishmish (dried apricots), maccaroni, rice, and other provisions. Some charcoal is useful for the first part of the road: you afterwards find sufficient fuel in the valleys. An extra supply of coffee and *sóores* tobacco, to give the Arabs occasionally, will be found useful; and a *zemzeméeh*, or water-bottle of Russia leather, to suspend from your saddle, and the *Shebbekeh* rope-nets for packing baggage on the camels, are of service. The water-skins should be placed on these last, and never on the ground, which often contains much salt.

Distances.	Hours.	Min.
Cairo to Suez (see Route 7.)	32	30
Suez to Ain Moosa (round the gulf), but direct only, 1½ hour - - -	6	20
Wadee Sudr, middle - -	7	40
Ain Hawárah (*Marah?*) -	8	45
Wadee Ghurundel (passing Hammam Pharaoón about 4 miles to the right) -	1	30
W. Shubaykeh - -	6	5
Head of Wádee Humr -	8	5
Sarábut el Khádem - -	4	30
Head of Wádee el Berk -	6	15
W. e' Shekh - - -	6	20
W. Soláf - - -	3	30
Convent - - - - -	4	
Total from Suez	63	15
— from Cairo	95	30

In going to Mount Sinai, you follow the Suez road, and either turn off before reaching that town, or pass close to its walls, and thence at a short

distance from the water-side, round the end of the gulf. The camels, which bring water to Suez from the fountains of Naba or Ghúrkudeh, cross the ford at the spot where the Israelites are supposed to have passed when pursued by Pharaoh; and you may either go direct by the ford or round the gulf with the baggage.

The manna is still found in the desert, yet it is rarely met with. Dr. Robinson says, "it is not produced every year, sometimes only after 5 or 6 years, and the quantity in general has greatly diminished. It is found in the form of shining drops, on the twigs and branches (not upon the leaves) of the Turfa, (*Tamarix Gallica mannifera* of Ehrenberg,) from which it exudes in consequence of the puncture of an insect of the Coccus kind, *Coccus manniparus* of the same naturalist." It is white, of the size of a very small pea, and "what falls upon the sand is said not to be gathered. It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun, or to a fire." In Arabic it is called *men*, and is sold by the druggists of Cairo. This name is similar to the old Hebrew, men or min, by which it is mentioned in the Bible, and which was given it in consequence of the uncertainty of the Israelites about this unknown substance, who called it *men* ("what") "for they whist not *what* it was."

Quails, which also served the Israelites for food in their wanderings here, still frequent this desert, but they are in very small numbers, and always single birds.

Had I not been prevented visiting Mount Sinai, and fulfilling my intention of surveying that part of the country, I might have spoken with more confidence of the journeyings of the Israelites, and of the different places where they encamped, during their long sojourn there, as well as of the objects most worthy of a visit in this desert. But for all that portion beyond Suez I am indebted to the observations of others, and to the assistance of some friends who have visited it. The distances are taken from Dr. Robinson.

After passing round the gulf, the road crosses "the track leading from the ferry of Suez to the fountain of Nâba, or, as it was called by the Arabs, El Ghurkudeh, from which that town is supplied with water for drinking. From this point the fountain is apparently three miles distant;" and after an hour's march along the coast you come to the Ain Moosa, or "fountain of Moses." Here are some wild palm trees, and a small spot of land irrigated by the brackish water of its springs, and cultivated by a few *fellahs* from Suez. Some broken pottery, and a low mound of rubbish, mark "the site of a former village." In Wadee Sudr are the head quarters of the Tarabeen Arabs, "who claim the whole territory from opposite Suez to Wadee Ghúrundel;" and at the head of it is the isolated peak of Tásat Sudr, which is a conspicuous point on the road from Suez, and is seen from the interior of the Egyptian desert. Ain Howárah is supposed to be the Marah of the Israelites, where they found "*bitter*" water, "therefore the name of it was called *Marah*." The water is brackish, and "somewhat bitter;" and though no stream ever flows from the basin, "there are traces of running water round about."

Much has been said of the supposed nature of the tree, which, when Moses "had cast into the waters" of Marah, they "were made sweet;" and some have imagined it to be the Ghardek, or Ghurkud, which abounds in these deserts. The red berry of that bush is eaten, but is not supposed to have any virtue in sweetening water; though there is a tree called *yéssur*, common in the Maazee desert, the seeds of whose long pods, when eaten before drinking, render the taste of water peculiarly sweet.

It is the *Moringa aptera*, and the seed is called in Arabic *Hab-ghâlee*.

The road then continues at some distance from, and nearly parallel with, the sea, till it passes on the right the mountain of Hammam Pharaóon, "the baths of Pharaoh," which projects into the sea about 45 geographical miles to the S. S. E. of Suez. This mountain is so called from the hot springs that rise at its foot on the sea-shore; and a fanciful tradition of the Arabs has named it after the Egyptian king, as a memorial of the passage of the Israelites. The temperature of the largest spring is about 157° Fahr., and the water is strongly impregnated with sulphur and common salt. They lie some distance out of the road, and to visit them is a *détour* of several miles. The direct road from Wadee Ghurundel, after having passed to the east of this mountain, takes a curve more inland, and then divides into two, one going to Mount Sinai by Wadee Humr and Sarábut el Khádem to the left, the other by Wadee Mukuttub, and Wadee Farán to the right, which may be called the lower road.

At Nusb, or Názbeh, a short distance off the road to the right, about 4 miles before reaching Sarábut el Khadem, are ancient copper works, and many inscriptions in what has been called the Sinaïtic character, from having been considered peculiar to the desert of Mount Sinai. They do not however belong exclusively to that part of the country, as I found them on the rocks near the sea at Gebel Aboo Durrag on the Egyptian side of the Arabian Gulf, and others have been met with in the interior, at Wadee Dthahal, as well as at e' Gimsheh, and, as I have been told by Mr. Burton, in the grottoes of Wadee Om-Dthummerána. Their long-wished-for interpretation is said to have been lately accomplished, and they are found to be of Christian time.

The only ruins at Názbeh are some small stone houses, probably miners' huts; and the scoria of copper shows that metal to have been worked or smelted there, though no mines have been found in the neighbourhood. Instances of this frequently occur in the deserts, which was in consequence of their finding more wood in particular places for smelting the ore.

Sarábut el Khádem. — *Sarábut* (or *Sarbóot*) *el Khádem* is remarkable for its numerous hieroglyphic tablets, of very ancient date, and for the peculiar appearance of the place. It is a rocky eminence about ¾ of an hour's walk from the road, on a range of sandstone hills, with a footpath on one side, leading to its extensive flat summit, at one end of which is a confused mass of ruins and many tablets, some fallen, some standing erect, covered with hieroglyphics, which from their containing the names of very early Pharaohs are worthy the attention of the Egyptian antiquary. A plan of the ruins here is much wanted.

Besides the numerous tablets within the building, are others on the outside, and some at a distance of half a mile from the entrance. They bear the names of various Pharaohs, among which are Osirtasen I. — the queen of the great obelisk at Karnak, — Thothmes III. and IV., — and Amunoph I. and III., — Osirei and his son Remeses the Great, — Osirei III., — Remeses IV. and V., and some others.

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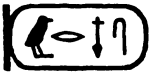
3. 

The ancient name of Sarábut el Khádem seems to have been Mafak.

Athor was the presiding deity, and Re (or Mandoo) probably shared the honours of the place.

About 2 miles to the south-east of the ruins of Sarábut el Khádem are three tablets cut in the face of the rock, bearing the names of Thothmes IV., and another old king: and close to them are small caves in the rock, used as tombs.

On the lower, or western road, at *Gebel el Mukuttub*, or "the written mountain," the Sinaïtic inscriptions occur in considerable numbers. They cover the rocks on both sides of the valley, during great part of a day's journey, principally on the south side towards the Gebel, or "mountain," of that name. There are also a few in Arabic and Greek.

Other Sinaïtic inscriptions are found near the supposed rock of Moses; between it and the convent of the forty martyrs; and again on the rocks of Mount Catherine; and some are met with in Wadee Meggub and W. Barak.

At *Wadee Maghára*, which runs from W. Mukuttub to the upper road, are some Sinaïtic and hieroglyphic inscriptions of early time; the latter containing the names of Remai (4.), who appears to have been the same as Papi; —of Shofo, Suphis, or Cheops

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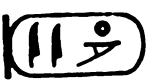

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(5.), and of several other very ancient Pharaohs.

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The word Maghára signifies a "cave."

In *Wadee Tóneh* are other hieroglyphic inscriptions, with the names of early Pharaohs;

12.

13.

15.

14.

and on a sandstone rock in Wadee Keneh is that of a very ancient king, with the date of his 3rd year. (No. 15.)

Wadee Faran, which, as Niebuhr says, has not changed its name since the days of Moses, is on the western road to Mount Sinai. It is a sort of oasis, with high mountains, where a stream of water flows; which, after bursting forth and running with rapidity for a few hundred yards, is lost in the sand. Here are several gardens with date trees, claimed by the Tor Arabs as belonging to them, and cultivated by some of the Gebeléih, a sort of Arab peasantry, who live there, and who are the same class of persons as those above mentioned. These *fellâhs* pay a tribute to the Arabs in dates.

These inscriptions are of considerable importance to the antiquary; but the convent, or rather monastery, of St. Catherine, Gebel Moosa, and the

neighbouring localities, are the great objects of interest to those who visit the peninsula of Mount Sinai.

Convent of Mount Sinai. — The convent is situated in a narrow valley, backed on the S. W. by the bold granite peaks of Mount Sinai, that give a grandeur to the scene, while they accord with the character of the secluded spot chosen for the abode of monks. In addition to these impressions, the traveller is delighted by the appearance of a habitation, and the sight of other objects as rare and pleasing in the desert as the abode of human beings, — the green trees of a garden, which, however small, has in such a spot peculiar charms.

The convent stands on the slope of a rising ground, on the western side of the valley. It is surrounded by a strong and lofty wall, defended by towers. Moreover, the monks have small arms, and even cannon; but there is little reason to suppose that circumstances or their inclination often call for their use; and however successful they might be in hostility against the Arabs, the death of their enemies would be a far greater misfortune than advantage to the convent, and would be severely avenged by the stoppage of their supplies. We may, therefore, conclude that visitors know much more of these weapons than the Arabs, and that the defence of the convent consists, as becomes a Christian community, more in the friendly offices performed to the Arabs than in their arms: and its inaccessible walls, being a sufficient barrier to unwelcome strangers, suffice to prevent the intrusion of idle or ill-disposed persons. Though they have a back entrance through the garden, from which an underground passage communicates with the interior, the usual mode of admittance is by a trap-door, or window, raised about 30 feet from the ground, to which visitors are drawn up by ropes, as at the convents of St. Antony and St. Paul, in the Eastern Desert of Egypt. The interior consists of several courts, with two sets of rooms, one over the other; the doors of the ground-floors opening on the open area, and those of the upper story on a balcony or wooden corridor that runs round it.

The inmates are Greek Christians. In the church are preserved the relics of the patron, St. Catherine; though Burckhardt says Seetzen is wrong in calling it the "Convent of St. Catherine," as it is not dedicated to her but to the Transfiguration, or, as the Greeks call it, the Metamorphosis. That, however, is the name by which it is generally known; though it does not prevent St. George from receiving a few spare honours in a small chapel on the walls, where he is represented on his white horse, warring with the dragon, and with all the rules of drawing, in much the same manner as he usually does in the Coptic churches; and the votaries of Islam are flattered by the admission of a mosk within the precincts of the convent, with the same object that induces the monks of Bibbeh to convert their saint into a Moslem shekh. Nor is this the only safeguard against the animosity of their religious enemies, or the assaults of the Arab freebooter. The monks of Mount Sinai have a claim on the protection, or, at least, on the toleration, of the Mosléms, by the express order of Mohammed, given them during his (supposed) visit to their convent, which enjoins his followers to abstain from molesting its charitable and useful inmates, on condition of their feeding those who pass by. This precious document was preserved by them with becoming respect within the convent, until Sultan Selim begged or demanded its removal to Constantinople, substituting another written by him for the same purpose.

The convent only contains, at this time, 20 monks. They are governed by a superior; and some are priests, others lay brethren. The various duties required for the benefit of the

community are divided amongst its members. One is the baker, another the miller, and another the cook; one has the care of the church, another of the dresses; in short, every department is in the hands of a responsible person,—one of the brethren,—and no strange servant is admitted within the walls. They have stores sufficient to last for a length of time, which they take care to replenish long before they are too much diminished; and every attention is paid to those measures which render them independent of the Arabs, and capable of at least passive defence.

The great church is ornamented in the manner of similar buildings of early Christian times. It has a double row of Corinthian columns, and on the dome over the altar is represented the crucifixion in mosaic, of the Byzantine style, with portraits of Justinian and the Empress Theodora. The screen separating the altar from the nave is elaborately worked, and rich with gilding: a large cross towers above all, rising nearly to the roof, and the altar is resplendent with chalices, candlesticks, and other ornaments. Numerous handsome silver lamps are suspended from different parts of the ceiling, and many bad pictures of saints ornament or disfigure the walls. "The exterior of the church," says Mr. Kinnear, "is without any architectural beauty; but one little circumstance struck me as very interesting. This was, several shields and coats of arms rudely engraved on the stone, on each side of the entrance; memorials, no doubt, of the chivalry of the Crusades, and perhaps scratched with the daggers of some knightly pilgrims."

The most sacred spot within this building is the chapel of the Burning Bush. "We descended a few steps," says the same traveller, "from the interior of the church to a low door, where we were required to take off our shoes, before entering this sanctum sanctorum of the monks, who displayed a great deal more fuss and ceremony about admitting us, than reverence after we were in. It is a small circular chapel under a dome, lighted by two or three lamps, and containing nothing worthy of note, except two very beautiful illuminated MSS. of the gospels, which were lying on the altar." This Bush is a sort of briar.

They also "show the silver lid of a sarcophagus representing a full-length figure of the Empress Ann of Russia, who, it seems, intended to be buried there; and another, said to contain the bones of St. Catherine, which were found in the neighbouring mountain; whither, according to the monkish legend, her body was conveyed by angels. The spot is still marked by a small chapel, or hut, which covers a bed hollowed out of the rock, where the bones lay, and is looked upon with great respect by the credulous. In the library of the convent are a few printed books, and some Greek, Arabic, and other MSS.

The convent is said to have been founded by the Emperor Justinian; but Pococke observes that St. Helena, the mother of Constantine, appears to have been the first to lay the foundation of it, in the tower she built, probably for herself and the monks, when she went to Mount Sinai. This tower is in the middle of the convent, where the archbishop lives, and is called after the name of the empress.

There are several small chapels in the neighbourhood, and the ruins of other convents, which are among the objects visited by strangers, but possess no interest beyond that given by local tradition.

Some poor people, styling themselves Gebeléëh, "mountaineers," live in the vicinity of the convent. They are said, by Burckhardt, to be descended from a few slaves, originally Christians, from the shores of the Black Sea, who were sent by Justinian as menial servants to the priests. They are dependent for their food on the monks, in the same manner as those

of Wadee Arraba are maintained by the convent of St. Antony.

The Gebel Moosa consists of two parts; the lower portion has been called Mount Horeb, and the name of Mount Sinai has been applied to the highest peak, which stands upon the elevated platform of Horeb.

I do not venture, nor do I feel myself authorised, to give any opinion respecting the disputed claims of Gebel Moosa and Mount Catherine to the sites of Sinai and Horeb of Scripture. Nor will I enter into the question of Horeb being the name used to denote "the whole wilderness, including the lower group, called Gebel Serbal, as well as the upper group of Mount Sinai;" or of Sinai being, as Mr. Kinnear supposes, "the general names for the whole cluster," which is the opinion of Dr. Robinson. I may, however, observe, that Horeb is sometimes mentioned as "an individual mountain," in the same manner as Sinai, and is denominated "the mount Horeb." (Exod. xxxviii. 6.; Deut. i. 6.)

The stone which is supposed by the monks to have been the one struck by Moses, and from which the water gushed out in Rephidim, is a piece of the granite rock which has fallen from the mountain above, and lies in a hollow recess at the place where it was stopped in its fall. It is remarkable for an unusual appearance in the centre of one side, which the credulous have converted into the marks of falling water.

On the top of Sinai is shown a fissure in the rock, where Moses is supposed to have retired when the glory of the Lord passed by; which, like all other localities, has been long looked upon with undoubting faith by the monks, and has been often questioned by sceptics. I do not pretend to enter upon these and other controverted points; but I cannot help expressing a regret, which all must feel, that though many have visited this desert, we are still without an accurate trigonometrical survey of so interesting a district.

From Suez to the town of Tor the rocks are limestone; the primitive range extends thence nearly to Ras Mohammed, the headland at its southern extremity, at the point of which the limestone again appears, and runs to the eastward, or north-east, along the coast to a little beyond e' Shurm, where the primitive rocks again advance to the sea. All the mountain ranges about Gebel Moosa and the convent are primitive, and stretch thence in a north-easterly direction to Sarábut el Khádem, where the secondary sandstones begin, intervening between the primitive and the limestone strata, and extending thence on the west nearly to the town of Tor, and on the east in the direction of El Akaba.

The town of Tor is not worth visiting. It is a mere seaport, inferior to Suez, and about 40 miles from the convent.

It was probably founded originally by the Phœnicians, and appears to have been called Phœnicon by the Greeks, though its real name was perhaps taken from the mother city Tyre, Toor, or Tzur.

ROUTE 9.

MOUNT SINAI TO EL AKABA.

	h.	m.
Convent to Wadee el Orfan -	4	25
Wadee Murrah - - -	8	45
Ain el Hudhera (*Hazeroth*)	4	55
W. e' Sumghee - - -	4	45
Ain e' Nuweibia (then by the sea-coast) - - -	4	15
Ain el Wasit - - -	1	15
Aboo Suweirah - - -	7	30
W. el Mekubbeleh - -	4	30
W. Merákh, mouth - -	3	35
N.W. Corner of Gulf - -	4	45
Castle of El Akaba - -	1	20
Total	51	0

El Akaba, or *Akkaba*, at the north-

east extremity of the Elanitic gulf, contains some miserable houses and a fort, where a governor resides with a few Turks. The name signifies "a mountain pass." It is a pretty spot, with the advantage of the sea before it, which, after the monotonous colour of the desert, is a pleasing object; but it may be doubted whether it is worth the journey, if the traveller does not intend going thence to Petra. It stands about 2 miles south of the site of *Ailôth* or *Ailath*, which, like its neighbour Ezion-geber, was remarkable for the importance attached to it in the time of Solomon, and from having been the channel by which the treasures of Arabia and India flowed to Syria. It was the possession of this point that led to the wealth of Solomon; and it is curious to observe how every place has successively risen to importance the moment it enjoyed the benefits of the Indian trade.

When the Edomites were conquered by David, the whole of their country to the head of the Elanitic gulf fell into the possession of the Jews; all the "Edomites became David's servants," and "he put garrisons in Edom." (1 Chron. xviii. 11.) Solomon afterwards established and "made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom." The ships were navigated by Phœnicians in the service of the Jewish king, whose friendship with Hiram secured for him the aid of those skilful navigators; and this important source of wealth continued in the hands of the kings of Judah until the Edomites "revolted from under the hand of Judah, and made a king over themselves," in the reign of Joram. (1 Kings ix. 26.; 2 Kings viii. 20.)

Eloth was called by the Romans *Aila* or *Ælia*; but this and Ezion-geber lost all their importance under the Greeks and Romans; the ports of Berenice, Myos Hormos, and Arsinoë, succeeded to the commerce of the East; and the Elanitic gulf enjoyed little of the lucrative traffic of former days. And if Petra, the capital of the Edomites, which once profited so much from the passage of Eastern commerce, continued to the late time of the Roman empire to benefit by its position on the way from Arabia to Syria, the trade that passed through it was principally confined to that of caravans, the rise of Alexandria having put a stop to the traffic from the eastern end of the Red Sea.

Aila or *Aileh* is mentioned by Arab writers, and a quotation from Macrizi, given by Burckhardt, speaks of it as near to Ezion-geber. "It is from hence that the Hedjas begins. In former times it was the frontier place of the Greeks: at 1 mile from it is a triumphal arch of the Cæsars. In the time of Islam it was a fine town, inhabited by the Beni Omeya. Ibn Ahmed Ibn Touloun (a caliph of Egypt) made the road over the Akaba, or steep mountain, before Aila. There were many mosks at Aila, and many Jews lived there. It was taken by the Franks during the crusades, but in 566 A. H. Salah ed deen (Saladin) transported ships on camels from Cairo to this place, and recovered it from them. Near Aila was formerly situated a large and handsome town called Azioun عصيون (Ayeeoon), (Eziou-geber),' which in Hebrew is written Atzioun-Gebr (עציון גבר)."

The crusaders also took possession of the island of Graia, now known to the Arabs as the Kalat e' dayr, "the citadel of the convent." It has been fortified, and remains of the works may still be perceived, though it does not appear from Laborde's account, who contrived to reach it on a raft, to be worthy of a visit.

In going to *Petra* (*Wadee Moosa*) from El Akaba, it is necessary to make an agreement with the Alloween

Arabs; but taking advantage of the position of the traveller in these lonely regions, who must pay whatever they choose to ask, or give up his journey, their demands have become so exorbitant, that few will feel disposed to take this route; and it is far better to go from Hebron.

There are two roads from Hebron to Petra (Wadee Moosa); the eastern one by the south end of the Dead Sea, occupies 44 h. 50 m.; the western road, 42 h. 10 m. From El Akaba to Hebron, or El Khaleel, is 71 h. 45 m.; El Akaba to Jerusalem, 80 h.; but the best road to Syria is from Cairo, or from Suez, on returning from Mount Sinai.

ROUTE 10.

CAIRO TO SYRIA.

	Miles.
Cairo, by Heliopolis, or Materéëh, to the Birket el Hag	10½
To separation from the Maazee road to Suez - - -	10
To ascent of hills of Um Gummal - - -	10
To centre of bed of old canal to Arsinoë - - -	30
Salahéëh - - - -	20
Katéëh - - - -	50
El Areesh - - -	65
To Gaza (Ghuzzeh) - -	52½
	248

The road passes a short way to the south of Heliopolis, and of the Birket el Hag, over the plain where Toman Bey was defeated by Sultan Selim. After leaving the Maazee road you turn round the eastern corner of the large sand hills of Undthám. Um-Gummal is high land, and from the summit the pyramids are seen to the west, and Gebel Attaga, near Suez, to the east. About 5 miles further you cross the Wadee Jaffra, which runs down to Belbays, about 9 miles to the left. In the ancient canal of Arsinoë you pass near the mounds of an old town, called Tel e' Rigábeh. About 6 miles to the east of it is another old town called Abookeshâyd, or e' Sâgheea (*see Route* 7), on the canal also. There are the mounds of another town on the south bank before you descend into the canal, about three quarters of a mile from Tel e' Rigábeh, and 8 miles after leaving the canal are the hills called El Beeud, "the white."

Salahéëh was probably either Tacasarta, or Sile, of the Itinerary of Antoninus. One of the roads is more direct than this, and leaves Salahéëh considerably to the left. Several mounds of ancient towns are seen in the distance; and Tel Defenneh, which is nearly in a direct line between Salahéëh and Pelusium, marks the site of Daphne, the Tehaphnehes or Tahpanhes of the Bible, which was a fortified outpost of Pelusium, and distant from it 16 Roman miles. At Tahpanhes the Egyptian king is said by Jeremiah to have had a palace. (Jeremiah liii. 9.)

Pelusium lies considerably to the left of the road. The remains there consist of mounds, and a few broken columns. It is difficult of access, and is only approachable during the high Nile, or when the summer's sun has dried the mud that is left there by the inundation. It stands near the sea-shore. It is now called Teeneh (Tineh), which seems to indicate the muddy nature of the soil in the vicinity, for which some suppose it was indebted to its ancient appellation Pelusium, *pelos* being the Greek for "mud." Its ancient name probably resembled the Peremoun or Pheromi of the Copts, and the latter is the origin of the Farama of the Arabs, by which it is still known; though Savary states that "Farama was founded to the E. of Pelusium, which was a ruin in the 13th century."

Pelusium in former times was a place of great consequence. It was

strongly fortified, being the bulwark of the Egyptian frontier on the eastern side, and was considered the "Key," or, as Ezekiel calls it, the "Strength of Egypt." It was called in Scripture "Sin." (Ezek. xxx. 15, 16.) Near this the unfortunate Pompey met his death, basely murdered by order of Ptolemy and his minister Photinus, whose protection he had claimed, B. C. 48.

The young king was engaged in a war with his sister Cleopatra, whom he had just before expelled the kingdom; and the two armies were encamped opposite each other in the vicinity of Pelusium, when the galley of Pompey arrived; and Achillas, who afterwards figured so conspicuously in the Alexandrian war against Cæsar, aided by L. Septimius and Sabinus, Romans in the Egyptian service, "under pretence of taking him ashore, invited him into a boat and treacherously slew him." A mound of sand on the coast, about 4 hours to the *west* of Pelusium, called by the Arabs the Roman hill, is said to record the spot of Pompey's death. His body was indeed burnt on the sea-shore by his freedman Philip, and Cæsar is said to have raised a monument to his memory, which was afterwards repaired by Adrian, and visited by Severus. But "the ashes of Pompey were taken to his widow, Cornelia, who buried them at his villa near Alba," though Lucan would seem to say that they were still in Egypt in his time. Be this as it may, the tomb might still remain; but Pliny places it to the *east* of Pelusium, in the direction of Mons Casius. The "Roman hill" cannot therefore be the "tumulus" of Pompey; and the tomb which Aboolfeda, on the authority of Ebn Haukel, gives to Galen, may perhaps be transferred to Pompey. Certain it is that the physician of Aurelius was not buried in Egypt, but in his native place Pergamus; and the distance from Pelusium, mentioned by Pliny, seems too great for the position of Pompey's tomb.

On the coast to the east of Pelusium, Pliny mentions "Chabrias Castra, Casius Mons, the sanctuary of Jupiter Casius, the tumulus of Pompey, and Ostracina," which were on the Lake Sirbonis. Ostracina is now Straki, and is about 28 miles west of El Areesh.

Magdolum is supposed to have been about half way between Tacasarta and Penta Schœnon, which last may have been at the modern Katéëh.

Ebn Said says that the sea of Kolzim (Arabian Gulf) is so close to the Mediterranean, in this part, that Amer ebn el As had intended cutting a canal through the Isthmus, at the spot called the Crocodile's Tail, but was prevented by Omar, who feared lest the Greek pirates should plunder the pilgrims of Mecca.

El Areesh (Arish) has succeeded to the ancient Rhinocolura, which was a place of exile in the time of the Pharaohs, and was so called from the malefactors having their "noses cut off," instead of the punishment of death. "At one season of the year numerous quails visited the district, which they caught in long nets made with (fastened to) split reeds;" and these birds are often met with throughout this part of the desert, as in the days of Actisanes.

Wadee el Areesh is supposed to be the torrent or "river of Egypt," which was the ancient boundary on the side of Syria.

The road continues very near the sea-coast, the whole way from El Areesh to Gaza. Rather more than half way from El Areesh is Refah, the ancient Rhaphia, off the road to the westward; Khan Yoones has succeeded to Yenisus, and Anthodon probably stood to the S. of Wadee Sheriah.

At Gaza a quarantine is performed of a few days, according to the supposed state of Egypt.

Gaza or Ghuzzeh, once a large

city, and "strongly fortified," as its Hebrew and Arabic names imply, is now a small open town, containing about 4000 inhabitants. It performed a distinguished part in the early history of Palestine, and is often mentioned in the Bible; but it was destroyed on the conquest of Syria by the Moslems, and has never since recovered its importance as a city.

ROUTE 11.

CAIRO, BY WATER, TO DAMIETTA.

	Miles.
Cairo, or Boolak, to the point of the Delta - - -	16
Bershoom, East bank - -	9
Benha-el-Assal (Athribis), E. bank - - - -	20
Entrance of Canal of Möëz -	2½
Sahrágt (Natho), E. bank -	17
Zifteh and Mit Ghumr, E. & W.	6
Semenood (Sebennytus), W. -	26
Bebayt el Hagar (Iseum), W.	6¼
Mensoóra, and mouth of Canal of Menzaleh, E. - -	6½
Shiribin W. - - - -	22
Faraskoor, E. - - -	22
Damietta, E. - - -	12
	165¼

The point of the Delta was formerly a little below the palace of Shoobra, where the Pelusiac branch turned off to the N. N. E. towards Bubastis. It is now at the junction of the Rosetta and Damietta branches. These two, the ancient Bolbitine and Bucolic (or Phatmetic) branches, are said by Herodotus to have been "made by the hand of man," and are the only two remaining, the others having either entirely disappeared, or being dry in summer; which would seem to explain an apparently unintelligible prophecy of Isaiah, that man should go over the Nile "dry shod." (Isaiah xi. 15.)

Bershoom is famous for its figs; and a little beyond, on the opposite bank, inland in the Delta, is Pharaoonéëh, from which the canal of Menoof, connecting the two branches of the Nile, derived its name. This canal began about four miles farther north, close to the village of Beershems, and passing by Menoof, fell into the Rosetta branch at Nader. About thirty years ago it was found necessary to close its eastern entrance, in consequence of its carrying off the water into the Rosetta branch; and other navigable canals have been used for communication with the interior. Four or five miles lower down is the canal of Karinayn, another noble work. At e' Jáffaréëh it separates into two channels, one going to the W. to Tanta, and the other by Mahallet el Kebeér, to the sea, which it enters at the old Sebennytic mouth, and the Pineptimi ostium, one of the false mouths of the Nile. The western channel that goes to Tanta is only navigable for small craft after January; but the other is sufficiently deep to admit boats of 200 ardebs burthen the whole year. It is, however, closed by a bridge and sluices at Santah, below e' Jáffaréëh; and here goods are transferred to smaller boats for Nabaro, and those places with which the communication is kept up by other channels. This is the general principle of all the large canals of the Delta, and has been adopted in that of Moëz, and sometimes in that of Alexandria.

Benha-el-Assal, "Benha of honey," is the successor of Athribis, whose mounds are seen to the north. They still bear the name of Atreéb. The town appears to have been of considerable extent, nearly a mile in length, E. and W., and three quarters of a mile N. and S. It was intersected by two main streets crossing each other nearly at right angles; and there was probably a square at the spot where they met. A little beyond this *quadrivium*, or crossway, to the W., is another open space, apparently the site of the principal temple, and traces may perhaps be discovered of the sacred enclosure on

the outer side. In the streets are several large buildings, whose positions are marked by granite columns, some with capitals of the same kind of stone, others of marble, and of the Corinthian order. They are of Roman time, and I suppose that the main streets had colonnades on either side, like those of Antinoë. A short distance from the extremity of the eastern street is a small column with spiral flutes; there are also some houses with vaulted rooms, and others built of burnt brick, of late time; but the ruins are mostly of the usual crude brick of Egyptian towns. I found no sculptures, except on a stone once belonging to the wall of a temple, and now the threshold of a shekh's tomb, representing a king offering to a god. There are several Corinthian capitals lying about, and a block of Christian time, representing a saint holding a cross, badly executed, in the worst village-tombstone style, and unworthy of a town which held the rank of an episcopal see. I also picked up several small objects during my rambles over these mounds, evidently of a Roman date.

That Athribis possessed buildings of olden time is certain, not only from the antiquity of the place, but from a monument found there, that still may be seen near the government manufactory of Benha-el-Assal. It is a granite lion, bearing the name of Remeses the Great, who did more towards the embellishment of the cities of the Delta than any other Pharaoh.

To the N. of the town is a double row of low mounds, resembling the banks of a canal, or the remains of walls; but they extend only to a certain distance, about 2000 feet, and are closed at the eastern end, so that they suit neither of these two.

Many of the houses of the town have been burnt, as is frequently the case in Egyptian towns; and parts of the mounds have been used for tombs, doubtless in after times, when the limits of the inhabited part were contracted. They may, therefore, be referred to a late Roman or Christian epoch, like those at Bubastis and other towns; and thus the occurrence of tombs in the midst of houses, which is at first perplexing, may be accounted for.

The modern village of Atreeb, or Treeb, is built at the eastern extremity of the old city, but contains a very small population. Benha-el-Assal is about one-third of a mile to the S. W., close to the river. It was long famous for its honey, whence it received its name; and this town supplied part of the present sent by John Mekaukes, the Coptic governor of Egypt, to Mohammed, which consisted of two Copt virgins, one of whom became his wife, a piece of fine cloth, a mule, and a jar of *honey* from Benhael-*Assal*. Beershems now claims the honour of having this rare production of Egypt in the greatest quantity, and Benha has nothing left it but the name.

To the N. of this town is the entrance to the Toorat Moëz, or Canal of Moëz, which takes the water to Zakazeek, and thence to the Lake Menzaleh by the old Tanitic channel.

Continuing down the Damietta branch, no place of any great interest occurs between Athribis and Sebennytus. Sahrágt on the E. occupies the site of Natho, and is called in Coptic Nathôpi. The isle of Natho was on the other side of the Nile. Zifteh and Mit Ghumr stand on opposite sides of the river; they have the rank of *bénder* or town. Mit Damsees is the Pitemsiôt of the Copts. Benneh, in Coptic Pineban or Penouan, has the mounds of an old town, but no remains, and is now a small village. *Abooseer* is larger, and has more extensive mounds, marking the site of Busiris. It is called by the Copts Bosiri. The mounds extend beyond the village to the westward, and a short distance

beyond is another mound, said to have belonged to the old town. After many inquiries and searching all over the place, I found nothing but the granite thresholds of doors, and columns of Roman time in the principal mosk. A few large stones are also seen here and there, but none bearing hieroglyphics, except part of a column, apparently of Ptolemaic time, in the smaller ruined mosk, and a stone at the door of a shekh's tomb at the south end of the village. This has belonged to an ancient tomb, and is of old style, like the false doors of grottoes at El Bersheh; but nothing can be traced relating to the name of Busiris, nor to the worship of the deity from whom it was so called.

Semenood is a place of some size, with the usual bazáars of the large towns of Egypt, and famous for its pottery, which is sent to Cairo. Here are the mounds of Sebennytus, the city of Sem, (Gem, or Gom,) the Egyptian Hercules. In Coptic it is called Gemnouti, which implies "Gem the God," and shows the origin of the present as well as the orthography of the ancient name; and it is remarkable that the name of the god begins with the word *noute* in many legends.

On arriving at Semenood, I inquired of the people for sculptured stones, and was shown some granite blocks with hieroglyphics, two of which had the name of Alexander, and one the figure of the deity of the place, who is the same supposed by Champollion to be the Egyptian Gem or Hercules. It lies close to the principal oil-mill of the town, the owner of which is most profuse in his praises of the stone, his property, which he would willingly sell to the first bidder. On a block built into the modern quay are a few hieroglyphics of no importance.

Boats are constantly employed in keeping up the communication with the different towns of the Delta throughout the year, the *reïs* calling out the name of the place he is bound for, to obtain passengers, like the conductor of an omnibus.

A Greek papyrus in the possession of Signor d'Anastasy, the Swedish consul-general, speaks of a temple of Mars, Ονουρις (Onuris, Honurius), at Sebennytus; and it is much to be regretted that this curious document has not been published.

Bebayt-el-Hagar, the ancient Iseum, is little more than 6 miles below Semenood, opposite Weesh, and about 1½ mile from the river. The remains are very interesting, and larger than in any other town of the Delta. They are inferior in style to those of San (Tanis), being of a Ptolemaic time; but the number of sculptured blocks, and the beauty of the granite, used in this temple, are very striking; and if Bebayt does not boast the number of obelisks, which must have had a very grand effect at Tanis, it has the merit of possessing rich and elaborate sculptures; and to the antiquary is particularly interesting, from its presenting the name of the deity worshipped there, and that of the ancient town. Isis was evidently the divinity of this city, and it was from this that the Greeks and Romans gave it the name of Ision or Iseum. By the Egyptians it was called Hebai or Hebait, "the city of assembly," which has been preserved by the modern inhabitants in the name Bebayt; with the affix el Haggar, "of the stone," from its numerous stone remains.

The temple, like many others in Egypt, stood in an extensive square about 1500 by 1000 feet, surrounded by a crude brick wall, doubtless with stone gateways; which was the *temenos* or sacred enclosure, and was planted with trees, as Herodotus informs us in describing that of Bubastis. These are the *groves* denounced in the Bible as an abomination to the God of Israel. (Exod. xxxiv. 13.; Deut. xii. 8.; 2 Kings xvii. 10.)

The temple itself was about 400 feet long, or 600 to the outer vestibule, by about 200 in breadth, and

built of granite, some red, some grey, of a very beautiful quality, and covered with sculptures, in intaglio and in relief. Many of the blocks are of very great size; and though the temple has been entirely destroyed, and the broken stones forcibly torn from their places, and thrown in the greatest confusion one upon the other, it is easy to form an idea of its former magnificence. It is entirely of granite—walls, columns, roofs, and doorways; affording a striking instance of the use of this stone in the Delta; for though the building is so large, no block of the ordinary kinds employed in Upper Egypt has here been admitted. The whole appears to have been erected by Ptolemy Philadelphus, whose name occurs in all the dedications, and who alone is seen presenting offerings to the gods. The principal divinities are Isis, (the deity of the place, who has always the title "Lady of Hebai-t;") Osiris, (who frequently accompanies her, and is generally called "Lord of Hebai-t;") Anubis, Savak, (the crocodile-headed god,) and some others whose legends are lost, and who may possibly be characters of Osiris.

Unfortunately it has been so completely destroyed that the plan cannot easily be recognised; and such is the mass of broken blocks, that you can go down amongst them to the depth of 12 and 15 feet; below which are the numerous abodes of jackals, hares, and other animals, who alone rejoice in the ruinous state to which this building has been reduced. Nothing seems to be in its original position. The door-ways are seen, as well as parts of cornices, ceilings, architraves, and walls; but all in confusion, and hurled from their places; and one is surprised at the force and labour that must have been used for the destruction of this once splendid building. The ceilings have been studded with the usual five pointed Egyptian stars. The cornices have the Egyptian *triglyphs* with the ovals of the king between them; but in some the name of "Isis, the beautiful mother-goddess" is substituted for the royal prenomen, and is accompanied by the nomen of Ptolemy.

On one of the walls, about the centre of the temple, is represented the sacred boat, or ark, of Isis; and in the shrine it bears is the "Lady of Hebai-t," seated between two figures of goddesses, like the Jewish Cherubim, who seem to protect her with their wings. They occur in two compartments, one over the other, at the centre of the shrine; and these figures were doubtless the holy and unseen contents of the sacred repository, which no profane eye was permitted to behold, and which were generally covered with a veil. In the upper one Isis is seated on a lotus flower, and the two figures are standing; in the other all three are seated, and below are four kneeling figures, one with a man's, the other three with jackals' heads, beating their breasts. At either end of the boat is the head of the goddess, and the legend above shows it to have belonged to her. The king stands before it, presenting an offering of incense to Isis. The stone has been broken, and part of the picture has been taken away; but on a fragment below, that appears to have belonged to it, is represented a sledge on trucks with the usual ring attached to the end, for drawing it into the *sêhos*, of which this doubtless marks the site. It was probably one of those isolated sanctuaries, that stood near the centre of the *naos*, or body of the temple.

The sculptures on this wall, as on some other portions of the building, are in relief,—an unusual mode of sculpturing granite, which shows the great expense and labour bestowed on the temple of the goddess, and the importance of her temple. That it was very handsome is evident; and to it might be applied the remark made by Herodotus respecting the temple of Bubastis—that many were larger,

but few so beautiful. Besides the unusual mode of sculpturing granite in relief, the size of some of the hieroglyphics is remarkable, being no less than 14 inches long, and all wrought with great care. The cornices varied in different parts of the building; and one, perhaps of the wall of the *sêkos* itself, has the heads of Isis surmounted by a shrine alternating with the oval of the king, in which, however, the hieroglyphics have not been inserted.

On the lower compartment of the walls, in this part of the temple, were the not uncommon figures of the god Nilus in procession, bearing vases and emblems. Between each are water plants, and they have a cluster of those of the upper and of the lower country, alternately on their heads; emblematic of the nature of the river, as the position of this deity at the base of the walls denoted the benefits derived from the Nile — the foundation and support of the whole of Egypt. Not far from this are the capitals of large columns, in the form of Isis' heads, bearing a shrine, like those of Dendera. Though inferior in size, they excel them in the quality of the materials, being granite instead of sandstone.

There appears to be a very great variety in the sculptures, which mostly represent offerings to Isis and the contemplar deities, as in other Ptolemaic buildings; and in one place the hawk-headed Hor-Hat conducts the king into the presence of the goddess of the temple. But the battle scenes and grand religious processions of old times are wanting here, as in other temples of a Ptolemaic and Roman epoch; and though the sculptures are rich and highly finished, they are deficient in the elegance of a Pharaonic age,—the fault of all Greco-Egyptian sculpture, and one which strikes every eye accustomed to monuments erected before the decadence of art in Egypt.

The modern village stands to the N. W., a little beyond the enclosure of the *temenos*, and near it is a lake containing water all the year, except after unusually low inundations, which was probably once attached to the temple, like those of Karnak and other places.

After finishing my examination of these ruins, I had the satisfaction of shooting the great enemy of the village, a large wolf, which in broad daylight was prowling about the field, that now occupies part of the enclosure of the temple. It had been a great annoyance to the people, and had been in the habit of entering the village at night, and carrying off sheep, poultry, and whatever it could find; so that its death caused great joy among those who had suffered from its unwelcome visits.

Inland from Bebayt el Hagar is Benoób, which occupies the site of Omphis, but as far as I could learn, without any stone remains, or any other indication of the ancient town beyond its mounds.

Mansoóra is one of the largest towns of the Delta, with bazaars, several mosks, and a government palace, and is one of the most flourishing in this part of Egypt. It was founded by Melek el Kamel in 1221, as Aboolfeda states, at the time of the siege of Damietta, to serve as a *point d'appui*, and was called Mansoóra, "the Victorious," from his defeat of the Crusaders in that spot, at the time the city was building. It was there that Louis IX. was imprisoned, after his disastrous retreat, and capture, in 1250 It is famous for its manufacture of a sort of crape called *khorâysheh*; sail-cloth, and other cotton and linen stuffs, common to the large towns of the Delta, are also made there. In size it holds the sixth place among the provincial towns of Egypt, after Osioot, the capital of the Saeed, Mahallet-el-Kebeer, Alexandria, Damietta, and Menoof.

Mansoóra has no ruins, and is not supposed to occupy the site of any ancient city. On the N. side of it is the entrance to the canal of Menzaleh or Ashmoon. There is nothing worthy

of remark between Mansoóra and Damietta.

Damietta or *Damiat*, once famous as the principal emporium on this side of the Delta, has sunk in importance, in proportion as Alexandria has increased, and now only carries on a little commerce with Syria and Greece. Its rice and fisheries, however, enable it to enjoy a lucrative trade with the interior. It was once famous for its manufacture of leather and striped cloths, which last, when imported into Europe, received from it the name *dimity*. The houses are well built, though inferior to those of Rosetta; and the town is one of the largest in Egypt, with a population of 28,000 souls.

Damietta is known in the history of the Crusaders as the bulwark of Egypt on that side, and its capture was always looked upon as the most important object in their expeditions against that country. Aboolfeda says "it stood on the shore, where the river runs into the sea; until the danger to which it was exposed, from the Franks, induced the Egyptian caliphs to change its position; and the modern town was founded higher up the Nile, about five miles further from the sea." According to Aboolfeda, the old Damietta was destroyed, and the inhabitants were transferred to the village of Menshéëh, which was built in its stead, and which afterwards succeeded to the importance and name of the ancient town; and Michaelis, on the authority of Niebuhr, says Menshéëh is the name of *one* of the squares, or *places*, of the modern Damietta. The time of this change of position, and the destruction of the old town are fixed by Aboolfeda in the year of the Hegira 648 (A. D. 1251). The old Damietta had been walled round and fortified by Motawukkel, the tenth of the Abbaside caliphs (about A. D. 850); and the new town was built by Baybérs, the fourth sultan of the Baharite Memlooks.

The ancient name of the original Damietta was Tamiáthis, and the many antique columns and blocks found in the present town have probably been brought from its ruins. They are principally in the mosks; and on a slab used for the ablutions of the faithful, in the mosk of Aboolâta, (a short way outside the town, on the east,) is a Greek inscription with the name of Tennesus.

Other Towns in the Delta. — The sites of many interesting towns exist in the Delta which are little known, but which would probably repay the curious traveller for the trouble of a visit. Few ruins of consequence might reward his research; but the discovery of the name or figure of a deity on the fragment of a temple, or the exact position of the mounds, might enable him to determine the town they belonged to, and make us better acquainted with the ancient geography of a district now imperfectly known. The sites, too, of Buto, of the Isle of Helbo, and many other places of note mentioned in history, are of no less interest to the geographer than to the antiquary.

Near the centre of the Delta is Tanta, well known for its *fêtes* in honour of Saÿd Ahmed el Beddowee, a Moslem saint of great renown. He was born at Fez in A. H. 596 (A. D. 1200), and having passed through Tanta, with all his family, on his way to Mecca, established himself in that place on his return, and was buried there at his death.

These *fêtes* are celebrated twice a year; one at the beginning of March, and the greater *fête*, during the inundation, a little before the canals are cut. Both are attended by an immense concourse of Moslems, who perform a sort of pilgrimage to the tomb of this holy personage. Some have stated their number to be 150,000; and, as at the festival of Bubastis, in old times, a greater quantity of wine was consumed than at any other period of the year, so at Tanta greater excesses are committed by the modern Egyptians than on any other occasion.

People of all classes, and of all Moslem nations, who happen to be in Egypt, repair to the festival; and many a Cairene, who has not an opportunity of joining a party to Tanta, is left to regret the pleasure, or the profit, he has lost; for with many it is a source of speculation, as well as pleasure; and some repay themselves handsomely for the journey. The greater part, however, attend merely for amusement, and a few *fat'has* at the tomb are repeated, without much trouble, on the chance of a blessing from the saint.

The *fête* lasts eight days, and is succeeded by that of Ibrahim e' Dessoókee, held at the village of Dessook, on the Rosetta branch, nearly opposite e' Rahmanéëh. This, which is second only in rank to the *fête* of Tanta, is followed by those of Abooréésh, of Aboo Mandoór, of el Boäb, of el Abbásee, and others, each lasting eight days. These *fêtes* occur twice a year, those of Cairo once only; the people of the Delta perhaps thinking that sufficient honour would not be done to their saint unless they gave him *two birthdays in the year.*

The Saÿd el Beddowee seems to have succeeded to the god of Sebennytus, the Egyptian Hercules, whose attributes have been given him by popular fancy or tradition. It is the Saÿd whose aid is invoked, when any one is in need of *strength* to resist a sudden calamity; the effects of a storm, or any frightful accident are thought to be averted by calling out "Ya Saÿd, ya Beddowee;" and the song of "Gab el Yoosara," "he brought back the captives," records the *might* and prowess of this powerful hero.

There do not appear to be any ruins of an ancient city at Tanta; but report speaks of a trilinguar inscription in a mosk there, as well as at Menoóf, the truth of which it would be interesting to ascertain.

That we may find another of those valuable documents, or duplicates of the Rosetta stone, is a very reasonable hope, as there is little doubt that decrees were made in Greek and Egyptian, both in the time of the Ptolemies and Cæsars, copies of which were deposited in all the principal temples; and when we read on the Rosetta stone that the same memorial was ordered to be placed "in the temples of the first, second, and third orders," we are surprised that several copies of it have not been discovered.

The Delta was in ancient times composed of 35 *nomes*, including the Oasis of Ammon and Nitriotis; and its modern provinces are seven, which are subdivided into thirteen departments: —

1. Kalioobéëh, comprising the departments of -	1. Kalioób
2. Menooféëh	2. Ashmoon 3. Shibéen
3. Baháyreh -	4. Negéeleh 5. Damanhoor 6. Alexandria
4. Gharbéëh	7. Mahallet-el-Kebéer 8. Kafr Maggár
5. Mansooréëh -	9. Mit Ghumr 10. Mansoora
6. Damiát (Damietta) - -	11. Damietta
7. Sherkéëh -	12. Belbays 13. Shibbeh

ROUTE 12.

CAIRO BY WATER TO MENZALEH AND TANIS.

	Miles.
Cairo to the Canal of Mansoora (*See Route* 11.) - -	109¾
Mahallet Dámaneh - -	8
Ashmoon, or Oshmoun - -	9½
Menzaleh - - - -	19½
Towéel, on the Tanis Canal -	4
Tanis, now San - - -	11½
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MANSOORA TO MENZALEH.

The Canal of Menzaleh, or of Ashmoon, called also e' Toora e' Sogheér-

eh, "the small canal," leaves the Damietta branch to the N. of the town of Mansoora. It is much narrower than those of Moës and Karinaýn, being only about 70 or 80 feet broad, and in the neighbourhood of Menzaleh much less. It winds very much, which, if the wind is not favourable, may delay a boat a long time, both in going to and coming from Menzaleh; and this perhaps renders the route to Tanis by Zakazeek and Bubastis preferable. (*See Route* 13.) It contains water the whole year; but after April is only navigable as far as Tel e' Nassara.

The point of land on the N. of the canal, where it joins the Nile, opposite Mansoora, is memorable from having been the spot where the Crusaders had their camp in 1221, and again in 1250.

Near *Aslónges*, a village about 2 leagues to the N. of Mansoora, a sphinx was found some years ago, bearing the name of Osorkon. *Mukallet Dámaneh* is, perhaps, the best point of departure in summer for a visit to the ruins of Tel et Mai in the plain to the southward; and during the high Nile it may be approached by water to within a short distance.

Tel et-Mai occupies the site of Thmuis; which is at once pointed out by its Arabic name, as well as by the Coptic Thmoui. A large monolith is still standing on the site of Thmuis. It is of granite, and measures 21 ft. 9 in. high, 13 ft. broad, and 11 ft. 7 in. deep; and within, it is 19 ft. 3 in. high, 8 ft. broad, and 8 ft. 3 in. deep. In the hieroglyphics is the prenomen of Amasis, and mention seems to be made of the gods Neph and Ao? (Hercules?) Josephus says that Titus, on his way from Alexandria to Judea passed by Thmuis. He went by land to Nicopolis, and then putting his troops on board long ships, went up the Nile by the Mendesian province to the city of Thmuis.

About 5 miles S.W. by S. of Ashmoon is *Mit-Fáres*, whose mounds indicate the site of an old town; but I could not hear of any stone remains there.

Ashmoon, or, as Aboolfeda writes it, Oshmoom, — Oshmoom-Tanáh, or Oshmoom e' Roo-mán ("of the pomegranates"), was in his time a large city, with bazáars, baths, and large mosks, and the capital of the Dahkala and Bashmoor provinces It is supposed to occupy the site of Mendes, but now presents nothing of interest. The only remains are of Roman time, consisting of a few small broken columns, fragments of granite, burnt bricks and pottery, amidst mounds of some extent but of no great height. I found a few Roman copper coins entirely corroded. No other place of interest occurs between this and Menzaleh. Mit e' *Nassárah* probably occupies the site of an ancient town, judging from its distinctive appellation "*of the Christians.*" *Miniet Silseél* was formerly of much greater extent and more flourishing than at present, as the style of its houses, its broken minarets, and its brick walls attest; and *Gemeléh* is distinguished from afar by its lofty minaret.

On the canal grow numerous reeds and water plants, among which is a *Cyperus*. It is found principally on the N. bank, where it has the benefit of the sun, and only at the eastern part of the canal. I have no doubt it has been mistaken for the papyrus, and has led to the belief that this last grows in the vicinity of the lake Menzaleh. In Arabic it is called Dees, a name given also to the cyperus dives; and both are used for the same purposes, for making baskets, and an ordinary kind of mat.

On the canal of Menzaleh, or Ashmoon, are several ferries, each consisting of a boat swinging or traversing on a rope, in which they pass over their cattle and goods from bank to bank, and which the unexpected passage of my boat often threatened to

carry away, to the consternation of the natives.

The land to the N. and S. of the canal, particularly around Menzaleh, is little productive, and in parts perfectly barren; and the increase of nitre in the soil seems to doom to destruction even that which is still deserving of cultivation. Some land scarcely repays the labour of tilling it, and some has been found so unproductive, that though rated for taxation, and annually paying *firdeh*, it has ceased to be cultivated.

The land of the Delta is throughout inferior to that of the Sāeed, or Upper Egypt, where corn is much cheaper than to the N. of Cairo. Pliny says the Thebaïd was formerly a better corn country than Lower Egypt. The ardeb of wheat is sold from Mellawee southwards at 30 piastres, and in the Delta at 66; and though the same proportion of seed is sown in the latter, or half an ardeb to one feddán of land, the proportion of produce is much less, being as 3 and 4 to 5 and 7, or even 8. This may partly be attributed to the greater proportion of other produce, as flax, cotton, *simsim*, and other things, grown in the Delta, besides rice, which is unknown in the upper country. But still, the fact of the land being of better quality is the main cause of the greater proportion of corn produced there; for much land is also taken up in the Sāeed with cotton, flax, sugar-cane, indigo, and beans; and the proportion of the number of square miles in the two are 4500 in the Delta provinces, and 2255 in the Sāeed. The Delta itself, indeed, between the Rosetta and the Damietta branches, contains only 1976 square miles.

I found the flax just in seed, in the Delta, at this season, the 1st of March, 23rd of the Coptic Imshéer (Mechir); and some was still in flower. (See Exod. ix. 31.)

Menzaleh and the Neighbourhood.— *Menzaleh* stands on the canal, about 12 miles from its entrance into the lake. It is supposed to occupy the site of Panephysis; and near the point of land projecting to the N. into the lake, some have placed Papremis, the City of Mars. Menzaleh has no remains. It is now much larger than some years ago, when it was merely a village of fishermen; and several minarets, with some respectable houses, present an appearance little expected in such an out-of-the-way place. The canal, which contributes so much to its importance, and to its very existence as a town, also gives it a cheerful aspect. A wooden bridge crosses it, and unites the few houses on the W. side with the principal part of the town; but this offers no other obstacle to the passage of boats to its mouth beyond the lowering of their masts. In the autumn there is some fever at Menzaleh, but in winter it is perfectly healthy, and at all times more so than Damietta. Its principal trade is in rice and fish. The former is of good quality, little inferior to that of Damietta and Kafr el Bateékh.

The fresh-water fish mostly comes from Toweel, on a branch of the canal of San or Moëz, the salt-water kinds being brought from Mataréëh.

On arriving at Menzaleh, I found that it was too late in the season for my cangia to go into the lake, and thence to Tanis; I therefore went to the shekh of the town, who advised my riding over to Mataréëh, on the lake, (or, as they here call it, the *Bahâyreh*,) and there engaging a fisherman's boat to take me up the canal of Moëz to San. Having lent me his *rahwân* (a horse trained to a peculiar ambling pace), and asses for my luggage and servants, I rode over to Mataréëh; but the fishermen were too certain of their profits on fish, or too much averse to the trouble of tracking or punting up a canal, to let me a boat; and after being doomed to listen to numerous assertions, "by the beard of the Prophet," that the

mouth of the canal had been closed for some days by the wind (which every one knew to be false), I was obliged to return to Menzaleh, in spite of all my attempts, by bribery and persuasion, to induce them to relent.

Mataréëh is all fish; — the boats, the houses, the streets, the baskets, the people's hands, all are full of fish. They catch fish, they salt fish, they live on fish, and by fish; and one would think it had been founded by the Ichthyophagi themselves. The fish is dried and salted here, and sent on camels or asses to Menzaleh, whence it is carried by the canal to different parts of the country; the fisheries of the lake and canals being all farmed by some wealthy Christian speculator.

Mataréëh stands on a point of land projecting into the lake, between 6 and 7 miles from Menzaleh, to the N. of which is another village, called El Ghuzneh, united to it by a dyke or causeway. Due E. of it is Shekh Abdallah, in an island called Toona, about 2 miles from the shore, where are a capital of red granite, some ancient ruins of little importance, and a shekh's tomb, whence its modern name. The lake abounds in islands. The most interesting to an antiquary is that of Tennees, the ancient Tennesus. The remains there are of Roman time, and consist of baths, tombs and substructions. The tombs are vaulted and painted, mostly red on a white ground. There are also earthenware pipes, stamped with a letter or mark, either of the owner or the maker.

Pelusium is about 23 miles to the S. E. of this island, and about 11 from the lake.

The Lake Menzaleh may either be visited from Mataréëh, Damietta, Menzaleh, or the canal of Moëz; but in order not to be disappointed, as was my fate at the first of these places, it may be as well to send over from Menzaleh to secure a boat; which may also be done, when Toweel on the Moëz canal is chosen as the starting-place. In the mean time the traveller will find sufficient to employ his time, in shooting water-fowl that abound about Menzaleh, which indeed would prove excellent head-quarters for a sportsman; ducks being not only numerous there, but by no means wild, and easily approached. Boars also abound in the marshes on the way to Tanis, and the abundance of ducks, coots, and water-fowl is extraordinary.

Herns and other wading birds are also very abundant, as well as the ibis. The coot is now called *ghoor*; the hern, *balashôn*; the ibis, *basharôs*; the spoonbill, *midwás*; and the pelican, *begga*. *Haloôf* is the Arabic name of the wild boar.

Menzaleh to San, or Tanis. — Towéel is four miles to the southward of Menzaleh. The road, like that of Mataréëh, passes through a barren tract, rendered doubly sterile by the quantity of nitre, which impregnates the soil, and after a shower of rain makes it so slippery, that it is difficult for camels and bar-shod horses to walk upon it. About half way to Toweel are the mounds of an ancient village, and others a little more to the eastward, but with no ruins of any kind. There are some places without a name, but Toweel is a name without a place, to which it can be said to belong, and is nothing more than the spot where the boats discharge their cargoes of fish to be carried to Menzaleh. A Turkish overseer and a Christian scribe repair thither every morning, to await the arrival of the fishermen, who, on an account being taken of the contents of each boat, are paid accordingly, the day's sport bringing from 8 to 25 piastres. The fish are caught in nets, and by numerous hooks fastened to a line extended from one side of the canal to the other, which being dragged along its muddy bottom rake up all that come in the way. Those taken in this manner are mostly the *garmoot*, *shall*, and other *siluri*; and so abun-

dant are they here and in the canal of Menzaleh, that I have seen men stand in the water and catch them in the mud with their hands. The fresh-water fisheries are farmed in the same manner as those of the Lake Menzaleh.

The shekh having sent over to secure a boat for me at Toweel, I found an awning put up, and every thing ready for my journey to San, which is about eleven miles to the southward. The canal is the same that passes by Bubastis, Zakazeek, and Harbayt; but to the north of San it runs through a low marshy tract, abounding in reeds and stunted tamarisk bushes. The banks are very low, and the whole is flooded during the inundation. Here are the pastures for cattle, which, like similar low lands on the borders of the Lake Brulos, hence received, in ancient times, the name of *Bucolia*, and were comprehended under the denomination of *Elearchia*, or the marsh district. They were also called *Bashmóor*, as at the present day; and the same name was applied to a dialect of the Coptic, which differed both from the Thebaic and Memphitic, and was spoken in this part of the Delta.

Aboolfeda comprises under the name of Bashmoór the whole of the island between the canal of Ashmoon (or, as it is now called, of Menzaleh) and the Damietta branch, and considers Ashmoon the capital of this district. The people who live in the marshes differ much from the *fellâhs* of Egypt. Some are employed in tending cattle, others in fishing. The principal abode of the fishermen of the canal of Moës is San, where a *wekêl* or agent for the owner of the fisheries lives, who receives the produce of their labour, and forwards it to Zakazeek and other places. They call themselves Arabs, and, from the name of their tribe, Malakéën.

On the way from Toweel to San, we passed, at some distance inland to the east, the high mounds of Dibgo, which mark the site of an ancient town; but they are said to contain no ruins, nor could I hear of any, except at Senhoor, where report speaks of a few white stones.

The plain of San is very extensive, but thinly inhabited; no village exists in the immediate vicinity of the ancient Tanis; and, when looking from the mounds of this once splendid city towards the distant palms of indistinct villages, we cannot fail to be struck by the desolation spread around it.

The "field" of Zoan is now a barren waste: a canal passes through it without being able to fertilise the soil; "fire" has been set "in Zoan," and one of the principal capitals or royal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers. But no one can look upon the site of Tanis without a feeling of intense interest. It was one of the old cities of Egypt, founded seven years after Hebron (where Sarah was buried), and already existing in the time of Abraham; and "the field of Zoan" is stated by the Psalmist to be the spot where Moses performed those miracles that ended in the liberation of the Israelites from the oppression of the Egyptians. (See Ezek. xix. 11., and xxx. 14.; Isaiah xxx. 4.; Ps. lxxviii. 12. Numb. xiii. 22.; Gen. xxiii. 2.)

Tanis — *San* or *Zan*, the *Tanis* of the Greeks, the Zoan of Scripture, and the Gani or Athennes of the Copts, is remarkable for the height and extent of its mounds which are upwards of a mile from N. to S., and nearly three quarters of a mile from E. to W. The area, in which the sacred enclosure of the temple stood, is about 1500 feet by 1250, surrounded by mounds of fallen houses, as at Bubastis, whose increased elevation above the site of the temple was doubtless attributable to the same cause, — the frequent change in the level of the houses to protect them

from the inundation, and the unaltered position of the sacred buildings. The enclosure or *temenos* surrounding the temple is 1000 feet long by about 700 broad, not placed in the centre of this area, but one third more to the northward; while the temple itself lies exactly at an equal distance from the northern and southern line of houses, — one of the numerous instances of Egyptian symmetrophobia. The enclosure is of crude brick; and a short way to the east of the centre, on its northern side, is a gateway of granite and fine gritstone, bearing the name of Remeses the Great; to whom the temple was indebted for its numerous obelisks, and the greater part of the sculptures that adorned it.

Outside the enclosure, on the east, are two granite columns, apparently unconnected with the temple. They are 2 feet 8 inches mean diameter, with the name of the same Pharaoh, and have palm capitals of beautiful style. They may have belonged to some other edifice, that stood without the temenos of the principal temple, like the tomb of Amasis at Saïs, described by Herodotus; which had also palm-tree capitals, and stood in the vestibule of the temenos. But though this apparent inconsistency may thus be explained, it is not equally easy to account for the enclosure not comprehending within it the whole of the temple itself; and the western wall abuts against the sides of the *naos*, leaving the end projecting beyond it.

From the wall of the enclosure to the two front obelisks is 100 feet; 150 beyond which, going towards the *naos*, are fragments of columns, and probably of two other obelisks, covering an area of 50 feet; beyond these, at a distance of 120 feet, are several fragments of sculptured walls, two other obelisks, and two black statues, extending over a space of 30 feet; and after going 100 feet further, you come to two other obelisks; and then two others 86 feet beyond them; and again, at a distance of 164 feet, two other large obelisks, from which to the *naos* front is 150 feet.

Though in a very ruinous condition, the fragments of walls, columns, and fallen obelisks, sufficiently attest the former splendour of this building; and the number of the latter, evidently ten, if not twelve, is unparalleled in any Egyptian temple. They are all of the time of Remeses the Great; some with only one, others with two lines of hieroglyphics. The columns had the lotus-bud capital; and their appearance, as well as the walls bearing the figures of deities, seem to prove that some, at least, of the obelisks stood in courts or vestibules, forming approaches to the *naos*. Among these figures I observed Pthah, Maut, and Nofre-Atmoo; and on the apex of the obelisk the king is offering to, or kneeling before, Atmoo, Horus, Ao or Djom, and Ra, who has sometimes the additional title of Atmoo. The obelisks vary in size: some have a mean diameter of about 5 feet, and when entire may have been from 50 to 60 feet high; and those at the lower extremity of the avenue, farthest from the naos, measured about 33 feet. Some of the obelisks are of dark, others of light red, granite, which might appear to have a bad effect, if we did not recollect that the Egyptians painted their monuments, whether of granite or other stone.

The name of Remeses the Great is seen throughout the temple. In one place I observed that of his immediate successor Pthahmen, and on one of the statues above mentioned are the ovals of an unknown king. Mr. Burton, also, found those of Osirtasen III. and Tirhaka.

The *naos* itself was very small, being, as before stated, only 64 feet by 48; and it presents very few traces of sculpture. A cornice, and the name of *Hapi*, or the god Nilus, at the front, and the figure of a god, with traces of hieroglyphics, at the

back, are all that I could find upon its fallen blocks.

The obelisks and other remains are much buried, and the hieroglyphics cannot be copied, without previously clearing them from the soil accumulated around them. On the mounds at the east of the area is a shekh's tomb, from which you have a very extensive view over the country; and beyond this, nearly in a line with the S. E. corner of the enclosure, is a broken monolith without sculpture.

Nearly half a mile from the temple, in the direction of S. E. by S., are several large round blocks of granite, in two lines, which appear to have once formed the avenue to another temple, now destroyed. They are much corroded, and I could discover no hieroglyphics, or traces of sculpture, on any of them. They stand nearly east and west, like the other temple, and at the western end are two square blocks resembling tablets; about 80 feet beyond which are other remains of granite, and some white stone, probably marking the site of the building to which they formed the avenue. On the mounds to the N. W. of this are three blocks bearing the name of the great Remeses; and on those to the S. W. of the great temple are the walls of crude brick houses.

The modern village consists of mere huts, with the exception of a Kasr built by Shekeer Effendi, who set up nitre works here some years since, of which the ruins alone remain. The Kasr is occupied by an Armenian agent for the fisheries, who was absent during my visit to San.

ROUTE 13.

CAIRO, BY WATER, TO BUBASTIS, PHARBÆTHUS, AND TANIS.

	Miles.
Cairo to entrance of Canal of Moëz. (*See Route* 11.) -	48
Miniet el Kumh - - -	15
Bubastis (Tel Basta) - -	12
Zakazeek - - - -	1
Pharbæthus (Harbayt) - -	15
Tanis (or San) - - -	35
	126

The canal of Moëz, or Toorat Moëz, is a noble work, being on an average about 150 feet broad, navigable all the year for large boats, and having the character of a river, here and there with small islands, and steep banks, like the Nile. And such is its importance to this part of the country, that it has been styled the "Golden Canal."

The abundance of fish in the Toorat Moëz is very remarkable, and I have seen men catch many of the *silurus shall* with their hands (as at Toweel), by seeking them in hollow parts of the muddy bottom. Many people are employed in fishing there with nets, rods, and lines; which last have numerous hooks fastened to them, without baits, and being dragged along the bottom of the canal by men holding the two ends from the opposite banks, catch those that are lodged in the mud They have established ferry-boats on the Toorat Moëz, which are dragged across by a rope; and the scenes of confusion in an evening, as the cattle on their way home cross the water, are often very amusing.

At *Miniet el Kumh* is a Kasr or villa of the Pasha, where he stops occasionally to assemble the chiefs of districts, for the settlement of accounts, and other matters relative to their administration; and at *Tel Howeel* are the mounds of an old town.

Bubastis, the *Pibeseth* of Scripture, is one mile to the south of Zakazeek, and nearly the same distance from the canal. It is now called Tel Basta, or the "mound of Basta," in which we trace the ancient name of the city of Pasht, the Egyptian Diana. The mounds are very extensive, and consist of the remains of the

crude-brick houses of the town, with the usual heaps of broken pottery. They are of great height, confirming the remark of Herodotus, that Bubastis was raised more than any other place, when the increasing height of the Nile rendered it necessary to elevate the sites of the towns of Egypt. Indeed, the description he gives of the position of the temple (below the level of the houses, from which you looked down upon it on all sides of the sacred enclosure), as well as of the street leading from its vestibule to the temple of Mercury, is fully confirmed by the actual appearance of Tel Basta; and the interest we feel in finding his description so accurate, makes us regret that he was not equally minute in his notice of other places.

From what he tells us of Sabaco, abolishing capital punishments, and condemning those who were guilty of crimes, to the labour of raising the sites of their native towns, it appears that the people of the Bubastite nome did not enjoy a very good reputation, since their capital was raised more than that of any other town. He then proceeds to describe the temple. "Many others," he says, "are larger and more magnificent, but none more beautiful than this. The goddess Bubastis is the Diana of the Greeks. The temple forms a peninsula surrounded by water on all sides, except that by which you enter. Two canals from the Nile conduct the water to the entrance by separate channels without uniting, and then, diverging in opposite directions, flow round it to the right and left. They are each a hundred feet broad, and shaded with trees. The propylæa (towers of the propylæum) are 10 *orgyes* in height, ornamented with beautiful figures 6 cubits (9 feet) high. The temple is in the middle of the town; and as you walk round it, you look down upon it on every side; for the former having been considerably raised, while the temple continues on the same level where it was originally founded, entirely commands it. It is surrounded by a wall of circuit, sculptured with figures, containing a grove of very large trees, planted round the body of the temple itself, in which is the statue of the goddess. The length and breadth of the whole temple measures a stadium. At the entrance is a way paved with stones about three stadia long, and about four plethra broad, planted on either side with very lofty trees, which, after crossing the market-place in an easterly direction, leads to the temple of Mercury."

This street, from the temple of Pasht, (or Bubastis) to that of Mercury, I found to measure 2250 feet, which exceeds the three stades of Herodotus; but the breadth, owing to the confused mass of fallen walls, could not be ascertained. On the way is the square he mentions, 900 feet from the temple of Bubastis, and apparently about 200 feet broad; though we may conclude its original size to have been much greater, allowance being made for the walls of fallen houses with which it has been encumbered. Her temple is entirely destroyed; but from the stones that remain, we may readily believe the assertion of the historian respecting its beauty, the whole being of the finest red granite. Its total length appears to have been about 500 feet, but its breadth is no longer traceable. The sacred enclosure immediately surrounding it was about 600 feet square; and the outer circuit containing this, and the canal that ran round it, measured 940 feet by 1200, the breadth exceeding the length. Few hieroglyphics remain; and the only names are of Remeses the Great, of Osorkon, and of Amyrtæus. I observed part of an Egyptian cornice, with hieroglyphics and some small sculptures, representing Khem and other deities; and near it another fragment ornamented with a similar cornice of the time of Osorkon. These sculptures probably belonged

to a chamber near the adytum. They are very singular. In the centre is a sort of pillar, passing below the level of the picture, which I could not trace to the bottom, having come to water after digging a few inches. Another block is of some importance, as it gives the deity of the place, who, it is always supposed, had a lion's or cat's head, and whose name occurs so often on monuments about the pyramids. The columns, at least in the vestibule, had lotus-bud (or papyrus-bud) capitals, in the ancient Egyptian style; but close to the landing-place is another, said to have been taken many years ago from this temple, which has the palm capital. This, like the blocks in the temple, has the ovals of Remeses the Great, over which Osorkon has cut his name; but what is singular, the goddess of the city is nowhere mentioned upon it; and the principal deity who gives "life" to the Pharaoh, is the square-eared Ombo, "the son of Netpe." This column, when entire, was about 22 feet long, with a diameter of 2 feet 8 inches, and was probably in the portico, or an inner part of the temple.

In these and other ruins of the Delta certain peculiarities may be observed, in which they differ from those of Upper Egypt. In the latter the walls of the temples are sandstone, and the columns built of several pieces, and granite is confined to obelisks, statues, doorways, and to the adyta of some remarkable monuments: in the Delta the temples themselves are in great part built of granite, and the porticoes and vestibules have columns of a single block of the same materials; which, as far as I remember, have not been met with in any part of the upper country.

The temple of Mercury is in a still more ruinous state than that of Pasht: a few red granite blocks are all that remain of it, and one only presents a few imperfect hieroglyphics.

In the town, the plans of some of the houses may be traced, as well as the directions of some of the streets and alleys, varying from 14 feet 6 inches, to 7 feet; as the rooms of some houses vary from 26 feet by 14, to 7 feet square. Here and there are some narrow chambers, or recesses, like coffins, which might be intended for the sepulture of the sacred animals. I looked in vain for the bones of cats; but some human bones are met with among the crude brick ruins to the W. of the temple, where one small building has the form of a pyramid, either the work of man or worn into that shape by the rain. On that side is a large enclosure of crude brick, 268 feet square, with walls 20 feet thick, which appears to have been a fort, with one entrance on the temple side. On the N. of it was a narrow street. Many of the houses of Bubastis have been burnt, as at Thebes, Saïs, and other places; and on the S. side are some large mounds reddened by fire, and fragments of pottery. On the way you pass some very large circular pits, with square margins of crude-brick.

To the N. E. a very large open space lay between thew all of the town and the houses, which is now a cultivated plain; and at one end of it stood the temple of Mercury.

At Zakazeek are a bridge and sluices, which require a change of boats in going this way to Tanis. Here too the present canal to Tel el Wadee, once the famous canal of Arsinoë, commences; and it is remarkable that this, whose mouth has been so often changed, and taken more and more to the southward, should return at last to the vicinity of Bubastis, near which, Herodotus says, it was first opened.

Harbayt or *Heurbayt*, the ancient *Pharbæthus*, and the capital of a nome, to which it gave its name, is between 12 and 13 miles to the N.E. of Bu-

bastis. It presents nothing to repay the trouble of a visit, and is of far less extent than the capital of the adjoining nome. The only stone remains are shafts of red granite columns of Roman time, and fragments of fine grey granite, apparently of an altar, and part of a statue, which, with mounds and crude brick ruins, are all that remain of the city. It stood on the Tanitic branch, and was a town of some consequence till a late time, and an episcopal see under the Lower Empire. It is still occupied in part by the modern village, which has retained the ancient name.

During the winter months, after the inundation, the canal is open from Harbayt to Tanis, but in February it is closed again, at Kofóor-Nigm below Harbayt, and the only way of going to Tanis by water is from Menzaleh.

Between Harbayt and Tanis, the only place worthy of notice is Tel-Fakkóos, the ancient Phacusa.

For the description of Tanis, *see Route* 12.

ROUTE 14.

CAIRO TO THE NATRON LAKES.

	Miles.
Cairo by water to Teráneh (*see Route* 6.) - - - -	50½
Teráneh to Zakook - -	36½
	87

The usual route from the Nile to the valley of the Natron Lakes, or Wadee Natróon, is from Teráneh. The journey to Zakeek, or Zakook, the most northerly inhabited spot in the Natron valley, occupies about 12 hours on camels.

The road, on quitting the Nile, at the distance of about 1½ mile from Teráneh, passes over the ruins of an ancient town, which have of late years been turned up in every direction for the purpose of collecting the nitre that abounds in all similar mounds throughout Egypt. These ruins are of great extent, and apparently, from the burnt bricks and small decomposed copper coins occasionally found amidst them, of Roman time. Some columns, one of which is about 2½ feet in diameter, have also been met with; but no object of value has presented itself to indicate a place of much consequence; and it is therefore probable that its size was rather owing to its having been the abode of the many persons employed in bringing the natron to the Nile, than to the importance it possessed as an Egyptian town. This opinion is in some degree confirmed by the appearance of a large road leading to it from the S. end of the Natron valley, which is still used by those who go from that part of the country to the Convent of St. Macarius. Though Teráneh has succeeded to, and derived its name from, Terenuthis, it is probable that these mounds occupy the site of that ancient town, and that its successor was built more to the E. in consequence of a change in the course of the river. Momemphis and Menelaï urbs also stood in the vicinity of Terenuthis; and the ancient road to Nitriotis is said by Strabo to have left the Nile not far from those places.

According to a rough observation, I calculate the bank of the Nile at Teráneh to be about 58 feet above the village of Zākeék, or 86 feet above the surface of the Natron lakes.

The village of Zākeék occupies the site of what is marked in Colonel Leake's Map of Egypt as an ancient glass-house. This is still visible beneath, and close to the house built about seventeen years since by some Europeans, who there established works for drying the natron, and who then founded the village, which now contains 50 or 60 huts, and about 200 inhabitants of both sexes. The glass-house is probably of Roman time. It is built of stone, and the scoria of common green glass, and

pieces of the fused matter attached to the stones, sufficiently indicate its site, as their rounded summits the form of three distinct ovens.

The natron is found both in the plain and in two or three of the lakes. Those from which it is principally taken are called El Goonfedéëh and El Hamra. Two others, El Khortái and the lesser Melláhat e' Joon, also produce this salt; but, being very small, they yield but little; and the last is only frequented by the Arabs, who smuggle it thence to the Nile chiefly by the road through the Fyóom. There are eight lakes which contain water all the year, and are called Melláhat. The largest and most southerly, Melláhat om Reésbeh, produces only muriate of soda, or common salt. Next to this in size is Melláhat e' Jāár, also a salt lake; then El Goonfedéëh and Melláhat el Hamra, or Dowár el Hamra (from its round form), both which contain natron; then the larger Melláhat e' Joon, a salt lake; then e' Rasoonéëh, another salt lake; and last El Khortái, and the lesser Joon, which two produce natron, and are much inferior in size to the preceding. There are also two ponds (birkeh), the Birkeh e' Shookayfeh, and the Birkeh e' Rumáëd, which contain water the greater part of the year, but are dry in summer; and a few other pools not worthy of notice, some of which yield natron of indifferent quality. In those lakes which contain natron, or the subcarbonate, as well as the muriate, of soda, the two salts crystallize separately; the latter above, in a layer of about 18 inches, and the natron below, varying in thickness, according to the form or depth of the bed of the lake, the thinnest being about 27 inches. All the lakes contain salt, though few have natron; but I could not hear of any that yield sulphate of soda (Glauber's Salts).

The water in the lakes varies much in height at different seasons of the year. They begin to increase about the end of December, and continue to rise till the early part of March, when they gradually decrease, and in May all the pools and even the two larger *Birkehs* are perfectly dry. The abundance of water in winter renders them less salt than in the subsequent months, and even the height of the Melláhat diminishes greatly in summer, leaving the dry part covered with an incrustation of muriate, or subcarbonate, of soda, according to the nature of the salt they contain. The difference between the bed of the Birkehs and of the salt and natron lakes is, that the former, when the water has evaporated, is mud, and the two latter a firm incrustation; and it is at this time that the natron called *Soltánee* is collected.

The natron consists of two kinds, the *white*, and the *Soltánee*; the latter taken from the bed of the lakes as the water retires, and the former from the low grounds that surround them, which are not covered by water. This is the best quality. It is prepared for use at the village by first washing and dissolving it in water, and then exposing it to the sun in an open court; from which it is removed to the oven, and placed over a fire in a trough, till all the moisture is extracted. It is then put into a dry place, and sent to the Nile for exportation to Europe; but the *Soltánee* is taken, in the state in which it is found, direct to Cairo. In measuring the specific gravity of the water, that of the lakes containing natron and salt is found to mark 35 keerát (carats) in summer, immediately before it dries up; in January and February, about 24; the well water of the village one, and that of the Nile 0.

The Wadee Natróon is not the only district in which natron is produced. It is found in the valley of Eilethyas, now El Káb, where it crystallizes on the borders of some small ponds to the eastward of the ancient town. The shores of the lake Mœris are also

said to yield it, as well as "the vicinity of Alexandria, near the lake Mareotis, and the Isthmus of Suez." Some is also brought by the caravans from Darfour; and from specimens I saw in the hands of the Jellabs, whom I met at the great Oasis, the latter appears to be of very good quality. It is much sought to give a pungency to snuff.

There are several springs of fresh water in the Natron valley, the purest of which are at the convents (or rather monasteries) to the S.; that of Dayr Baramóos being slightly salt. The water rises from and reposes on a bed of clay, which I found close to Zakeek, and at the base of the hills to the westward; and I have no doubt, from what I observed here, and at the Oases, that it filters beneath the mountains that separate the Wadee Natroón from the Nile; and, being carried over the clay which constitutes the base of the Libyan chain, finds an exit in these low valleys, forming springs of fresh water in places where the soil is free from all saline matter, and salt springs or ponds of natron when the earth, through which it passes from the clay to the surface, presents that foreign substance deposited of old in the neighbouring strata. The same is the case in many parts of Egypt; and in support of this opinion I need only state, that the water of all the salt wells becomes much sweeter when a quantity has been quickly taken out; proving the water itself to be originally fresh, and rendered salt by contact with earth containing saline matter.

It seems singular that the lakes should rise so long after the high Nile, a period of nearly three months; and this can only be explained by the slowness of the water's passage through the strata of the mountains intervening between the river and this distant valley; which, judging from the time the Nile water takes to ooze through the alluvial deposit of its banks to the edge of the desert, frequently not more than a mile or two off, appears to be proportionate to the increase of distance. The dip of the strata that border the Natron valley, is towards the north-east, whence it is that the descents to it and the adjacent Wadee Fargh are more rapid to the west than to the east; and this is consistent with the lower level of the former valley.

The Wadee Natroón boasts a very small population; the village of Zakeek and the four monasteries, containing altogether not more than 277 inhabitants, of which the village, as before stated, has 200, and the convents the remaining 77;—Dayr Suriáni 30 to 40, St. Macarius 22, Amba Bishoi 13, and Dayr Baramóos 7. The inmates of all these monasteries are Copts, though Dayr Baramóos is said to be of Greek, as the Suriáni of Syrian, origin. They offer little to interest a stranger, and are inferior in size and importance to those of St. Antony and St. Paul, in the eastern desert, to which they also yield in point of antiquity. They are, however, quite as well built; and some portions of them, particularly the churches in the tower of St. Macarius, are, perhaps, superior in point of construction. Indeed, the slender marble columns that adorn its upper church are very elegant; and many of the arches in the lower part of the convent are far better than we should expect to find in these secluded regions.

Each community is governed by a *superior*: some of the monks are priests, with the title of father (Abóona), and the rest lay brethren.

Some of the monasteries have a collection of books, rather than a library, composed of Arabic, Coptic, and Syriac MSS., mostly relating to the Church service and religious subjects.

Mr. Tattam, on his visit to these monasteries, brought away upwards of fifty volumes; among which was a treatise of Eusebius, not previously known, and on his return, in 1842, he

obtained four times that number of MSS., all indeed that were not used by the monks.

Each monastery does or ought to possess a *ketâb sillemes*, or vocabulary, in which each Coptic word is placed opposite its equivalent in Arabic; not arranged alphabetically, but under various heads, as parts of the human body, vegetables, utensils, &c., as well as the names of towns in Egypt. These last have been of great use in fixing the positions of many ancient places. It is however to be regretted that some of the names are far from certain, owing to the ignorant presumption of the copyists, who have often introduced the name they supposed the town to have had, with or in lieu of that in the MS. they were employed to copy; instances of which I observed in the vocabulary at Dayr Macarius, where Babylon is said to be the same as *On* (the ancient Heliopolis), and the *Mataréëh* of the Arabs.

The Natron convents or monasteries are all surrounded by a lofty wall, with an entrance on one side, so low that you are obliged to stoop down on entering; and on the outside are two large millstones, generally of granite, which in case of danger are rolled together into the passage after the door has been closed, in order that the Arabs shall neither burn it nor break it open; the stones being too heavy and fitting too closely to be moved from without, and intervening between the enemy and the door. Those who have rolled them into the passage are afterwards drawn up by a rope through a trap-door above; and the want of provisions soon obliges the Arabs to raise the unprofitable siege, which not having been provoked by any outrage committed by the monks, seldom leaves in the recollection of the aggressors any rancorous feelings; and it rarely happens that they illtreat those whom they happen to meet on their way to the Nile.

Notwithstanding the lowness of these doorways, the cattle that turn the water-wheels for irrigating the gardens, and the mills for grinding the corn, are made to pass through on their knees; and even the oxen we had with us were subjected to this operation, horns, legs, and tail being in turns pulled, to force them through the unaccommodating aperture; fear of the Arabs, who had a few days before carried off some cattle belonging to Zakeek, having rendered this precaution necessary.

As soon as the bell has announced the arrival of a stranger, proper inquiries and observations are made, to ascertain that there is no danger in opening the door for his reception; and no Arabs are admitted, unless, by forming his escort, they have some one responsible for their conduct. On entering, you turn to the right and left, through a labyrinth of passages and small courts, and at last arrive at the abode of the superior and the principal monks. This part consists of numerous small rooms, each with a door serving as an entrance for the inmate and his share of light, which is fastened up during his absence at prayers or other avocations with a wooden lock, whose key might serve as an ordinary bludgeon. In some parts of the world the bearer of such an instrument about his person might run a risk of arrest, for carrying a dangerous weapon; and it is by no means certain that an Oriental inkstand would not render him liable to a similar accusation.

A garden with a few palms, some olive, *nebk* (Rhemnus Nabeca), and other fruit trees, occupies the centre of the principal court; and here is frequently one of the churches;—for these monasteries contain more than one, and the tower or keep of St. Macarius has no less than three within it, one over the other; as if additional services were required when the danger was great, the tower being the last place of refuge, when the entrance has been forced, or the walls

sealed. Retreating to this, they pull up the wooden drawbridge that separates it from the rest of the building: a well of water and a supply of provisions always deposited there, and never allowed to decrease below a certain quantity, secures them against the risk of want of food; and the time occupied in the siege, ere the Arabs could effect an entrance, would always be sufficient to enable them to remove every thing eatable, or otherwise valuable, from below, and render the occupation of the body of the place totally unprofitable to the intruders.

Every civility is shown to the stranger during his stay, which I experienced both at Dayr Suriáni and St. Macarius, particularly from the superior of the latter; and I have reason to believe that the others are equally hospitable. The room allotted to a stranger at Dayr Suriáni is large and well lighted; but I recommend him to remove the mats before he takes up his abode there, otherwise he is not likely to pass a comfortable night, under the assaults of some hundreds of bugs; and he will run a risk of carrying away many score in his baggage, which may continue to torment him, and people the houses of his future hosts, unless he can spare a couple of hours in the morning to clear his things of these intruders. St. Macarius is free from this scourge; but of the other two I can say nothing, not having passed the night either at Baramoós or Amba Bishoi.

The Dayr Suriáni was built by one Honnes, a holy personage, whose tree is still seen about a couple of miles to the southward, near the ruins of two other convents. It is supposed to resemble Noah's ark in form, though in no other respects; for here, as at other Coptic monasteries, the admission of women is strictly prohibited, to the great discomfiture of any ladies who may happen to visit these regions. But though stern and inflexible, like other monks, respecting the admission of women, and in refusing to all but the unmarried the privileges of a monastic life, they do not exclude a widower, on his renouncing for ever the thoughts of matrimony. The rules of the Coptic church are even so indulgent as to allow a priest, who has not taken monastic vows, to marry once; but the death of this his only wife condemns him to future celibacy, though it should happen a few weeks after the celebration of the marriage rites. Like the Greeks, they adopt the command in 1 Tim. iii. 2—12.

The title of the superior of a monastery is *Gommos*. He is next in rank to a bishop. The head of the Coptic, like the Greek and other eastern churches, is the patriarch, who answers to the pope of Rome, and is elected to this high office from among the fathers of St. Antony, or some other monastery. Next to him is the mutrán, who, appointed by the Egyptian patriarch, is sent to Abyssinia to superintend that offset of the Coptic church. In former times, when the patriarch lived in Alexandria, there was a mutrán at Cairo; but his removal to the capital has rendered this office unnecessary; and the only dignitary now holding that title is the chief of the Abyssinian Christians; who at his death is succeeded by another from Cairo, sent *in chains* to his see, as if to demonstrate with full effect the truth of "*nolo episcopari.*"

Egypt, which once swarmed with monks, and was not less prolific in nuns, has now only seven monasteries, and is entirely destitute of nunneries, whose inmates might not perhaps feel safe in a country in the hands of the Moslems. These seven are the two in the eastern desert of St. Antony and St. Paul, the four of the Natron valley, and one at Gebel Koakam, in Upper Egypt. To these the name monastery properly belongs; and convent may be confined to those where women are admitted as well as men, as in the numerous *Dayrs* on the Nile. The Dayr el Adra on

Gebel e' Tayr, those of Bibbeh, Booah, Negádeh, Aboo Honnes, near Antinoë, three in the capital, and two at Old Cairo, Amba Samoeel and Dayr el Hammám in the Fyoóm, those of Alexandria, Girgeh, Abydus, Ekhmim, Mellawee, Sook, Feesheh near Menoof, "the red and white monasteries," that of Amba Shnóodeh, near Sooháj, as well as others in different parts of Egypt, no longer have the character of monasteries, the priests being seculars, and the inmates of both sexes. They bear, however, the name of monasteries, and are looked upon with peculiar respect; the churches are visited as possessing peculiar sanctity, and one called Sitte Gamián, near Damietta, has the honour of an annual pilgrimage, which is attended by the devout from all parts of the country.

Tradition states their former number in Egypt and its deserts to have been 366, a favourite amount in traditions of the country, which has been given to the villages of the Fyoóm, as well as to the windows of the temple of Dendera.

The district of Nitria, or Nitriotis, is sometimes known as the Desert of St. Macarius, whose monastery still remains there, a short distance to the S. of the Natron lakes, from which it it is separated by a few low hills. Here too are the ruins of three other similar buildings, once the abode of monks; and about half a mile to the E. are mounds of pottery, that indicate the site of an ancient town. The remains of Pagan date are rare in this valley: even the small stone ruin, 2¾ miles to the S. W. of Dayr Suriáni, is of Christian time; and it is difficult to fix the position of the two towns of Nitriotis, the only ancient remains being the glass-house of Zakeek, and the heaps of pottery just mentioned. The former, perhaps, marks the site of Nitria, and the latter Sciathis, whence this district received the appellation of Sciathia, or Sciathica regio, in Coptic Shiêt.

Strabo says it contained *two* pits (lakes) of nitre (natron), the inhabitants worshipped Sarapis, and it was the only district of Egypt where sheep were sacrificed; though Herodotus tells us the Mendesians had also the custom of immolating them to the deity of their city.

The Coptic name of the town of Nitria was Phanihosem, and the district was called Pmam-pihosem.

Other ruined convents may be seen about two miles to the S. of the Dayr Suriáni; and the vestiges of a few others may be traced here and there in the Natron valley; but it would be difficult now to discover the sites of the 50 mentioned by Gibbon, or even half that number. The modern monks are little interested about the ruined abodes of their predecessors: they are ignorant even of the history of their church; and it would be difficult to find any one to point out the convent where the ambitious Cyril passed some years, under the restraint of a monastic life.

The productions of the Wadee Natron are few; and from its dreary appearance, it might be supposed to boast of nothing but the salt and natron, for which it is indebted to its barrenness and its name. Two other articles, however, of some importance are grown there, and exported thence to the Nile, — the rushes (*soomár*), and bulrushes (*béerdee*), used for making the well-known mats of Egypt, that tend so much to the comfort of the Cairenes. Of the former the best kind are made, called *Menóofee*, from the town where they are manufactured; of the latter an inferior quality, most commonly used at Cairo, the Menóofee being principally confined to the houses of the rich. But it is not to the Natron valley that the Menóofee mats are indebted for the best rushes; those of El Maghra or Wádee e' Soomár ("the valley of rushes") are greatly superior, and are brought across the desert expressly for this manufacture. Wádee

el Maghra is on the road to Sêewah from the Nile, and is three days from the Natron lakes. The name beerdee, or burdee, is also applied to the papyrus; but that of the Natron lakes is a common bulrush, or typha.

The aspect of the Natron valley is no less gloomy from the sands that have invaded it, than from the character of the few plants it produces. No trees, no esculent vegetables, relieve the monotony of the scene, or reward the labour of him who attempts to rear them: the palm, which seems to belong to every district of Egypt where water can be found, is here a stunted bush; and no attempt has been successful to enable it to attain the height or character of a tree. The few that are found between Zakeek and Dayr Baramoós, and to the east of Dayr Macarius, seem only to rise above the earth to bear witness to the barrenness of the salt and sandy soil, which condemns them to associate with its other stunted productions. These too, which are of the most humble species common to sandy districts, are smaller than in other deserts: the tamarisk is even rare here, and nothing appears to flourish except the mesembrianthemum and bulrushes. These last grow both in the water, and at a distance from the lakes, amidst the sand-hills of the plain. In the water they reach the height of 10 feet.

The animals that frequent this district are the gazelle, bukkar el Wahsh ("wild cow"), or *antelope defussa*, the jerboa, fox, and others common to the Libyan desert; and some travellers mention the stag; though I could not find any one who had seen or even heard of it, either in the Wâdee Natroón or the adjacent valley. I do not, however, affirm that it has not been seen there: the sculptures of the ancient Egyptians represent it as an animal of their country, and the horns are sometimes sold in the streets of Cairo, as rarities brought by the Arabs, and strangely mis called by the sellers "fishes' bones."

Water-fowl abound; ducks are in great numbers, and water-hens, jack-snipes, sandpipers, and other birds common to the lakes and ponds of Egypt, frequent the shores of the Natron lakes.

The length of the Wâdee Natroón is about 22 miles, its breadth, reckoning from the slope of the low hills that surround it, 5½ in the broadest part; though the actual level plain is not more than two, and is here and there studded with isolated hills, and banks of rock covered with sand. The ascent from it towards the Bahr el Fargh is very gradual, but the descent to this last is rapid, more so even than on the eastern side of the Natron valley; the Bahr el Fargh is, however, less deep than its Eastern neighbour, though it surpasses it both in length and breadth. The hills that separate the two valleys, as well as the low banks that form the undulating ground of the Bahr el Fargh, are covered with rounded silicious pebbles, with here and there pieces of petrified wood and coarse gritstone, lying amidst loose sand, the rocks below being a coarse sandstone. These agatised woods are mostly palms, a knotted wood, apparently of a thorny kind, and a jointed stem resembling a cane, or a solid bamboo, precisely the same that are found on the opposite side of the Nile, at the back of the Mokuttum range behind Cairo. The pebbles and woods have probably been once imbedded in a friable layer of sandstone, which, having been decomposed and carried off by the wind, has left these heavier bodies upon the surface of the stratum next beneath it; while its lighter particles have contributed not a little to increase the quantity of sand in these districts: and, indeed, the rock immediately below is of a texture little more compact than that which I suppose to have been thus removed.

THE BAHR EL FARGH. — The

Bahr el Fargh, or, as it is sometimes called, *Bahr-bela-ma*, runs towards the Wádee e' Soomár (or El Maghra), on the road to Séewah on one side, and to the back of the mountains on the west of the Bírket el Korn in the Fýóom on the other; another branch diverging towards the east, and communicating with the valley of the Nile a little below Abooroösh, about five or six miles north of the pyramids of Geezeh. The hills that border it are of irregular form, its bed is varied by numerous elevated ridges, and depriving it of all the character of a river, which many suppose it originally to have been. Some have even claimed it for the Nile, as an old bed of that river, seeing in the petrified wood within its bed and on the adjacent hills the remains of boats that navigated this ancient channel. But instances of similar hollow valleys are not wanting in the Oases and other parts of the limestone regions, both in the western and eastern deserts.

ROUTE 15.

CAIRO TO THE SÉEWAH, OR OASIS OF AMMON.

	Days.
Cairo, by water, to Teráneh. (See Route 6. Section I. and last Route) - - - -	1
Natron Valley (good water) 37 miles - - - -	1
El Mághra, or Wádee e' Soomár (brackish water) - -	2½
El Ebah, or Libba (salt water)	1
El Gara (good water) - -	3
Town of Séewah (good water) -	2
Days	10½

From El Ebah the salt water is taken to Alexandria, and used as medicine.

The most usual and perhaps the best route to the Oasis of Ammon is from Cairo by Teráneh (as above); but there is one from Alexandria by Baratoon; another from Teráneh by Baratoon; and a third from the Fýóom by the Little Oasis.

a. The road from Alexandria goes by the sea-coast as far as Baratoon, the ancient Parætonium, and then turns south to the Séewah. It was the road taken by Alexander. Browne went by it in 1792, and reached Séewah in 15 days. At Baratoon are some ruins of Parætonium, which Strabo describes as a city, with a large port, measuring 40 stadia across. By some it was called Ammonia.

b. That from Teráneh goes to Hammám, and thence by Baratoon to the Séewah; but it is a long round, and there is no good water except at Hammám.

c. For the road from the Fýóom to the Little Oasis, *see Route* 18.

From that Oasis to the Séewah, they reckon 7 days, making only a total of 10 days from the Fýóóm; but the journey from the Nile may be calculated at 11½ or 12 days, which is the distance given by Pliny from Memphis. In going from El Kasr, or from Bowitti in the Little Oasis, they reckon 4 days to Suttra, a small irrigated spot with salt water, but without any palms; then one day and a half to Ar'rag, where are palms and springs of good water; to the north of which, and separated from it by a hill, is Bahrayn, a valley with palms and water. This is out of the road. From Ar'rag to Mertesek is one day. It has a few palms, and water under the sand. Thence to Séewah is one day.

The Arabic name of the "*Oasis of Ammon*," *Siwah*, or *See-wah*, is doubtless taken from the ancient Egyptian. It consists of two parts, the eastern and western district; the former the most fertile, and abounding in date trees. According to Browne, it is 6 miles in length, and from 4½ to 5 in breadth; but from the irregular form of all these valleys it is difficult to fix the exact size of any one of them; and this measurement

of 6 miles can only include the eastern part about the town of Siwah. Between 2 and 3 miles to the east of Séewah is the temple of Amun, now called Om Baydah, "mother white;" and near it is what is supposed to be the fountain of the Sun, which measures about 80 feet by 55, and is formed by springs. The water appears to be warmer in the night than the day, and is 12° heavier in specific gravity than that of the Nile.

The ruins at Om Baydah are not of very great extent, but sufficient remains to show the style of building; and many of the sculptures still remain.

Amun-Neph, or Amun, with the attributes of the ram-headed god, as might be expected, is the principal deity. The figures of other divinities are also preserved, and the many hieroglyphics that remain on the walls, and fallen stones, make us regret that these records of so remarkable a monument should not have been all copied. These remains, in a place possessing such historical associations as the "Oasis of Ammon," certainly offer as great an interest as any in Egypt; and, judging from the destruction of temples in other parts of the country, we can scarcely hope for the continued preservation of these ruins. Baron Minutoli has given many curious details and views of this temple, which has since been visited and described by Caillaud and other travellers; and we may hope that M. Linant will add still more to our information on the subject of this Oasis.

Near the temple is the supposed fountain of the Sun above mentioned.

Little less than three quarters of a mile from Om Baydah, and about 2 miles E. S. E. by E., from the town of Séewah, is a hill called Dar Aboo Bereék, in which are some ancient excavations, apparently tombs, and a little higher up the hill are some Greek inscriptions on the rock.

Kasr Gashast, or Gasham, to the east of Séewah, on the way to Zaytoon, is a ruined temple of Roman time; and at Zaytoon, which is about 8 miles on the road from Séewah to Gara, are the remains of two temples, and other buildings of Roman-Egyptian date.

Between Zaytoon and Gara, at Máwe, is a Roman temple in a marsh, and at Gara are some tombs without inscriptions.

There are many other sepulchral excavations in the rock in the vicinity of Séewah; and Gebel el Môt, or "the hill of death," about three quarters of a mile from that town, contains numerous tombs, one of which appears to be of an Egyptian age.

Kasr Room, "the Greek" (or Roman) palace, is a small Doric temple of Roman time, once surrounded by a sacred enclosure. To the north are some tombs in the face of the hill, below which are the remains of brick arches; and near the village the vestiges of an ancient town. It is about 5 miles to the westward of Séewah, and a short distance to the northward of El Kamýseh; where there are other tombs, and the remains of a stone edifice. The ruins of Amoodayn, "the two columns," are a little more than half a mile to the south-west of El Kamýseh. They are of little importance and of late time. There are also some ruins at Gharb Amun, in the western district, on the way to the lake, called Birket Arashéëh. Though the lake has no ruins on its banks, it is remarkable for the reverence, or air of mystery, with which it is treated by the modern inhabitants of the Oasis. In it is an island, to which, till lately, access was strictly forbidden to all strangers; and the credulous tried to persuade others, as well as themselves, that the sword, crown, and seal of Solomon were preserved there as a charm for the protection of the Oasis. M. Linant assured me it contained

nothing, which is confirmed by M. Drovetti, and others who have visited it.

The productions of the Séewah are very similar to those of the Little Oasis, but the dates are of very superior quality, and highly esteemed. They are of six kinds: 1. The Soltánee; 2. The Saïdee; 3. The Fráhee; 4. The Káibee; 5. The Ghazálee; 6. The Roghm—Ghazálee. The Fráhee are the most esteemed. They are a small white date, when dry, and in 1824 they sold at from 5 to 8 dollars a camel load of 80 *sá*, or *roob* (3½ ardeb), in the Séewah, and in Alexandria at from 15 to 20.

The people of Séewah are hospitable, but suspicious and savage in their habits and feelings. Strict in the outward forms of religion, even beyond those of the Little Oasis, they are intolerant and bigoted in the extreme; and like all people who make a great outward display of religion, are more particular about the observance of a mere form, or the exact hour of prayer, than the life of a human being.

They have a form of government as well as a language peculiar to themselves, which is in the hands of several shekhs, some of whom hold the office for life, and others for 10 years. They are called elders or senators, and are always consulted by the shekhs of the villages on all matters of importance. They dispense justice, and maintain order, in the province; and the armed population is bound to obey their commands for the defence of the town and villages against the Arabs or other enemies.

The *Bayt-el-mal*, "house of property," is a depôt of all property of persons dying without heirs, of fines levied for various offences against the state, as not going to prayers at the stated times, and other crimes and misdemeanors. The sums thus collected are employed in charitable purposes, repairing mosks, entertaining strangers, or in whatever manner the Diwan may think proper.

They have a curious custom in receiving strangers: as soon as any one arrives, the shekh el Khabbar, "shekh of the news," presents himself, and after the usual tokens of welcome, proceeds to question him respecting any sort of intelligence he may be able to give. As soon as it has been obtained from him, the shekh relates it all to the people; and so tenacious is he of his privilege, that even if they had all heard it at the time from the mouth of the stranger, they are obliged to listen to it again from this authorised reporter.

They understand Arabic; but have a peculiar language of their own, of which a native gave me the following words: —

Tegmirt, a horse.
Dalghrúmt, camel.
Zeetun, donkey.
Sháha, goat.
Ragáwen, dates.
Esdín, wheat.
Tineefáyn, lentils.
Roos (Arabic), rice.

Though the shekhs pretend to great authority over the people, they are unable to prevent numerous feuds and quarrels that take place between different villages, and even between two *gens* (families) in the same town. These generally lead to an appeal to arms, and fierce encounters ensue, often causing the death of many persons on both sides, until stopped by the interference of the fekkeés (priests). Each party then buries its dead, and open war is deferred till further notice.

The town of Séewah is divided into an upper and lower district. It is defended by a citadel, built on a rock, and surrounded by strong walls, — a perfect protection against the Arabs, and formidable even to better armed assailants. The streets are irregular and narrow, and, from the height of the houses, unusually dark; and

some are covered with arches, over which part of the dwelling-rooms are built.

Married people alone are allowed to inhabit the upper town, and there no strangers are admitted. Nor is a native bachelor tolerated there: he is obliged to live in the lower town, and is thought unworthy to reside in the same quarter as his married friends until he has taken a wife.

He then returns to the family house, and builds a suite of rooms above his father's; over his again, the second married son establishes himself, and the stories increase in proportion to the size of the family. This suffices to account for the height of many of the houses at Séewah. A similar regulation seems to have been observed in ancient times; and Q. Curtius says the first circuit contains the old palace of the kings (shekhs); in the next are their wives and children, as well as the oracle of the god; and the last is the abode of the guards and soldiery.

The Séewah was first brought under the rule of Mohammed Ali, and attached to Egypt, in 1820. It was then invaded and taken by Hassan Bey Shamashirgee, who has ever since received the revenues, as well as those of the Little Oasis and Faráfreh, which he also annexed to Egypt. E' Dakhleh belongs to Ibrahim Pasha, and the Great Oasis pays its taxes to the government treasury.

Restless and dissatisfied with the loss of their independence, the people of Séewah have since that time more than once rejected the authority of the Turks, and declared open rebellion. But their attempts to recover their freedom in 1829 and 1835 were soon frustrated by the presence of Hassan Bey with some Turkish troops, a body of Arabs, and a few guns; and a later rebellion has proved their inability to rescue their lands from the grasp of Egypt.

The principal commerce and source of revenue, as already stated, is derived from dates. The people have few manufactures beyond those things required for their own use; but their skill in making wicker baskets ought not to pass unnoticed, in which they far excel the people of the other Oases.

As I did not visit the Séewah I am indebted to other travellers for the foregoing short notice of it, and to some Seewee people I met at the little Oasis for the peculiar customs I have mentioned; to which I will only add this advice to travellers who go to the Séewah, that they provide themselves beforehand with letters and good guides.

ROUTE 16.

CAIRO, BY LAND, TO THE FYOOM.

a. Roads to the Fýoóm, *b.* Distances from Cairo to Medeeneh, Tomeeh, Senoóris, Biáhmoo, Medeeneh. *c.* Excursion from Medeeneh to Biggig, Obelisk. *d.* Excursion to the Lake Mœris. *e.* To Kasr Kharoon. *f.* Gherek.

a. Many roads lead from the valley of the Nile to the Fýoóm, which is only separated from it by the low range of the Libyan hills. Some go from the neighbourhood of the pyramids, and others from El Kafr, (near Dashoor), from Kafr-el-Iyát (Aiat), from Ogayt, from Benisooef, and from nearly every place between Kerdassy and Behnesa. The best roads are from Cairo by El Kafr, and from Benisooef; and as the most convenient way of visiting the Fýoóm is to go from Cairo, and send up your boat to Benisooef and join it there, I shall give the route by El Kafr to Medeeneh, and from Medeeneh to Benisooef. Those who merely wish to make a rapid excursion to the Fýoóm may go from Benisooef, and back again.

b. DISTANCES.

Cairo (crossing the Nile at Geezeh, by Shebrement and Abooseer) to Sakkára	14
Dashoor - - - -	5¾
El Kafr - - - -	1½
Tomëëh - - - -	25½
Senoóris - - - -	8½
Biahmoo - - - -	4
Medeeneh - - -	6
Cairo to Medeeneh - -	65¼

After passing Shebrement you follow the edge of the desert, leaving the pyramids of Abooseer, Sakkara, and Dashoor on the right. El Kafr is the best place to sleep at. A wealthy shekh lives there, called El *Khebeéres*, his ancestor having been the guide (khebeer) to Sultan Selim, when he conquered Egypt. Next morning you cross the low Libyan hills to *Tomëëh*. On the east side of that town is a ravine called El Botts, 314 feet broad, dyked across by a strong wall, which retains a large body of water above it to the south, for the purposes of irrigation. Many dykes existed there before, all successively broken down by the weight of the water, the ruins of which are seen in the ravine below. Some are apparently of Roman time. About a mile from Tomëëh to the south on the kank of this reservoir, is Kôm e' Toob, "the mount of brick." It has no ruins except of crude brick walls.

At *Kafr Makfoot*, 4 miles from Tomëëh, on the road to Senoóris, are some fragments of granite columns, cut into mortars and millstones by the Arabs, amidst whose deserted huts they lie.

Senoóris occupies the site of an ancient town, but has no ruins.

Near *Biahmoo* are some curious stone ruins. They consist of two buildings, distant from each other 81 paces, measuring 45 in breadth, and about 60 in length, the southern end of both being destroyed.

They stand nearly due N. and S., and at the centre of the E. and W. face is a doorway. In the middle of each is an irregular mass of masonry about 10 paces square, and about 20 feet high, having ten tiers of stone remaining in the highest part; and at the north-east corner of the eastern building the outer wall is entire, and presents a sloping pyramidal face, having an angle of 67°. Some have supposed them to be pyramids, and have seen in them the two mentioned by Herodotus.

Much of the large Cyperus dives, called by the people Kush (Gush) or Dees, is grown about Biahmoo, as in many other parts of the Fyoóm, for making coarse mats and baskets. I believe it is the largest species known in Egypt, growing to the height of 5 or 6 feet, and has sometimes been mistaken for the papyrus.

(At *Medeeneh*, called also *Medeenet el Fyoom*, or Medeenet el Fáres, are the mounds of Arsinoë, formerly Crocodilopolis, but no remains of buildings; and the only variety to the desolate heaps of rubbish are a gunpowder manufactory, a gibbet, and some Arab tombs, all strangely connected with death, on a desolate spot, once the site of a populous city. I looked in vain in some of the mosks at Medeeneh for remains of sculpture or inscriptions: a few columns of Roman time were all they contained; but in one of the streets I saw a block with rich Arabesque scrolls, once belonging to some Roman monument, and over it the acanthus leaves of Corinthian pilasters. On a red granite column, now the threshold of a door, were two lines of hieroglyphics, containing the name of a town, and part of an inscription that probably extended around the shaft.

Medeeneh is a town of some importance, and the residence of the governor or názer. It has the usual bazáars of Egyptian provincial towns, caravansarais, and baths, with a market-day every Sunday. Leo Africanus says, "the ancient city was built

by one of the Pharaohs, on an elevated spot near a small canal from the Nile, at the time of the Exodus of the Jews, after he had afflicted them with the drudgery of hewing stones and other laborious employments." Here, too, they pretend "the body of Joseph, the son of Israel, was buried," which was afterwards removed by the Jews at their departure; and the surrounding country is famed for the abundance of its fruit and olives; though these last are only fit for eating, and useless for their oil. Wansleb says the Copts still call the city Arsinoë, in their books, and relates a strange tradition of its having been burnt by a besieging enemy, who tied torches to the tails of cats, and drove them into the town. This is evidently an Arab tale, taken from Samson's foxes.

The whole extent of the cultivable part of the Fyóóm measures about 23 miles north and south, and 28 east and west, which last was in former times extended to upwards of 40, in that part (from Kasr Kharoon to Tomééh), where it has the greatest breadth. Its length north and south, if measured to the other side of the lake, is increased to 32 miles. The Fyóóm is governed by a káshef, or názer, within the jurisdiction of the bey or moderr of Benisooef, who, like all the other provincial chiefs, is under the governor of Upper Egypt, residing at Osioot.

Strabo says the Arsinoïte nome excelled all others in appearance, in goodness, and in condition. It was the only place where the olive tree arrived at any size, or bore good fruit, except the gardens of Alexandria. That nome, too, produced a great quantity of wine, as well as corn, vegetables, and plants of all kinds. In Coptic it is called Piom, which was probably derived from Piomi, "the cultivated land." Though its merits have been greatly exaggerated, it is still superior to other parts of Egypt from the state of its gardens, and the variety of its productions; since, in addition to corn, cotton, and the usual cultivated plants, it abounds in roses, apricots, figs, grapes, olives, and several other fruits, which grow there in greater perfection and abundance than in the valley of the Nile; and the rose-water used in Cairo comes from the neighbourhood of Medeeneh.

c. EXCURSIONS FROM MEDEENEH.

Near *Biggig*, about 2 miles to the S. S. W. of Medeeneh, is an obelisk of the time of Osirtasen, first erected like that of Heliopolis, about the time of Joseph's arrival in Egypt. It has been thrown down, and broken in two parts; one about 26½ feet, the other 16 feet 3 inches long. One face and two sides are only visible; and few hieroglyphics remain on the lower part. The mean breadth of the face is 5 feet 2 inches, or 6 feet 9½ inches at the lower end, and the sides are about 4 feet in width. At the upper part of the face are five compartments, one over the other; in each of which are two figures of king Osirtasen offering to two deities. Below are columns of hieroglyphics, many of which are quite illegible. The other face is under the ground. On each of the two sides is a single column of hieroglyphics, containing the name of the king, who on one is said to be beloved by Pthah, on the other by Mandoo; evidently the two principal deities of the place. On the summit of the obelisk a groove has been cut, doubtless to hold some ornament, as that of Heliopolis; though this of Biggig differs from it, and from other obelisks, in its apex being round, and not pointed. The people of the country look upon these fragments with the same superstitious feeling as the stones of the temple at Panopolis, and some other places; and the women recite the Fat'ha over them in the hope of a numerous offspring.

d. LAKE MŒRIS OR BIRKET EL KORN.

The best road to the Birket el Korn is by Senhoor, which is 11 miles from Medeeneh, and 6 from the lake. At Senhoor are the extensive mounds of a large town, but without any ruins. By applying to the shekh of Senhoor, a boat may be obtained for crossing the lake. The ruins near the lake are at Kom Weséem to the eastward, at Dimáy or Neiba to the north, and at Kasr Kharoon to the south-west. There are also a few remains on the shore itself, particularly at two places called El Hammám, or "the Baths."

The lake is about 35 miles long, and a little more than 7 broad in the widest part, and has received its name, Birket el Korn, "the lake of of the horn," from its form, which is broad at the eastern end, and curves to a point at its opposite extremity. Towards the middle is an island, called Gezeeret el Korn, in which report has incorrectly spoken of ruins. For though, from its numerous fissures, the rocky table hill that rises in the centre has the appearance of a building at a distance, this is disproved by closer examination, and I found nothing there but a few bricks. What appeared most unaccountable in this island was the existence of horned snakes, one of which I killed near the shore.

The lake is of little depth, and though I sounded in several places I found what is considered the deepest part to be only 28½ feet. The water is brackish, and even salt, particularly in summer, before the inundation has poured into it a supply of fresh water. It is partly fed by this, and partly by springs, which are probably derived from filtrations from the Nile, over a bed of clay. The shores are barren, and at the N. W. corner the hills approach to within the distance of a mile. If the reservoir discovered by M. Linant be the artificial lake mentioned by Herodotus, Pliny, and Strabo, the Birket el Korn still possesses a claim to the name of Lake Mœris, as is shown by Herodotus saying that it "makes a bend to the westward, and runs inland along the mountains above Memphis, emptying itself, according to the statement of the natives, into the Syrtis of Libya by an underground channel." It will also prove that Herodotus has united in his description the canal, and the natural, as well as the artificial lake. Pliny too in one place calls the Lake Mœris a large canal, and, in another, speaks of it as "having been between the Arsinoïte and Memphite nomes, 250 Roman miles in circumference, or, according to Mutianus, 450, and 50 paces deep, made by order of king Mœris, distant 70 miles from Memphis." His expression "*fuit*," seems to imply that it no longer existed in his time; and if so, he must have had in view a different lake from the modern Birket el Korn. The same remark applies to Strabo, who places the lake much more to the S. E.; and from his mention of two mouths of the canal that communicated with the lake, *one of which* was used during the low Nile, for letting off the water wanted for irrigation, it is evident he could not have had in view the present Birket el Korn. Strabo's account of two mouths of the canal, which ran by the Heracleopolite nome on the right, towards Libya (i. e. on the western side of it), to the Arsinoïte, so that the canal had a double mouth, and enclosed between its two channels a portion of the island, in which the Heracleopolite nome stood, evidently alludes to two channels or canals from the Nile, that took the water into the Arsinoïte nome to feed the lake. One of them, I imagine, left the Nile some distance to the south, and ran diagonally along the Libyan hills, where the Bahr Yoosef still flows; and the other left it much lower down to the eastward of the Fýoóm,— as an auxiliary canal still does, in the neighbourhood of Benisooef. It was probably at the

union of these two branches that the sluices for irrigating the Arsinoïte nome were fixed; and the northern was the only one opened during the low Nile.

At all events, the account of the water returning from the lake to the Nile, on the retiring of the inundation, is totally inapplicable to the Birket el Korn, the level of its surface being about 120 feet lower than the bank of the river at Benisooef; which, making every allowance for the rise of the bed of the Nile, and the proportionate elevation of its banks, could never have been on a level, even in Herodotus's time, with that lake; and consequently no return of the water could have taken place from it to the Nile. And that the surface of the lake is about the same now as formerly is evident, from our finding ruins on its shores at the water's edge; and its accidental and temporary rise, which happened some years ago, was merely owing to the bursting of the great dyke at Toméëh.

The Bathen of D'Anville is purely imaginary.

The ruins of *Kom Weseém* or *Kom Wesheém-el-Haggar*, are little more than 5 miles from the eastern end of the lake, and 4 from Toméëh, close to the road leading to the pyramids. They consist of extensive mounds, and below them are remains of crude brick houses on stone substructions, amidst which may be traced the direction of the streets of a town. On the mounds the remains seem to be chiefly, if not entirely, of tombs, in some of which animals were buried. I observed a few granite blocks, and others of a compact shell limestone. Some of the former had been cut into millstones. I also found fragments of glass, and Ptolemaïc coins badly preserved, which, together with an arched room, prove these ruins to be of late time. Beyond the town to the north-east are numerous large round blocks of stone, extending to a great distance along the plain, which has given the epithet *El Haggar* to the place; but they are not hewn stone, and have not belonged to any monument.

At *El Hammám*, by the water's edge, at this end of the lake, are the remains of "*baths*," and a few other ruins of no great interest, broken amphoræ, glass, and other fragments. A little above was the town to which they belonged.

There is another place called "the baths," with still fewer remains of burnt brick, on the south side of the lake; and to the east of this, at the projecting headland below Shekh Abd el Kadee, are a few more vestiges of brickwork. The tomb of the Shekh also stands on the site of an old town, on the way from Senhoor to the Lake.

Nearly opposite these southern "baths" are the ruins of *Dimáy* or *Nerba*, a large town, distant about 2 miles from the lake.

On the way from the usual place of landing, below Dimáy, you pass several large blocks resembling broken columns, but which are natural, as at Kom Weseém.

A raised paved *dromos* leading direct through its centre, to an elevated platform and sacred enclosure, forms the main street, about 1290 feet in length, once ornamented at the upper end with the figures of *lions*, from which the place has received the name of Dimáy (or Dimeh) *e' Saba*. This remarkable street, which recalls the paved approach to the temple of Bubastis, the lions, and the remains of stone buildings, prove the town to have been of far greater consequence than Kom Weseém. The principal edifice, which is partly of stone, stands at the upper end of the street, and was doubtless a temple: it measures about 109 feet by 67, and is divided into several apartments, the whole surrounded by an extensive circuit of crude brick, 370 feet by 270. An avenue of lions was before the entrance of this sacred enclosure (or *temenos*), 87 feet in length, connecting

it with one of those square open platforms, ornamented with columns, so often found before the temples of the Thébaïd; and this avenue formed a continuation of the main street. The total dimensions of the area occupied by the town was about 1730 feet by 1000, but the extent of its walls is not easily traced, amidst the heaps of sand that have accumulated over them; and the whole is in a very dilapidated state.

Though the relative latitudes of Bacchis and Dionysias, given by Ptolemy, do not allow the former to have been at Dimáy, it is not improbable that it stood there; and it is evident that the position he assigns to Dionysias, 29° 0′, cannot suit any place in the Arsinoïte nome. Notwithstanding the latitude he gives it, and its reputed longitude due south of Bacchis, Dionysias seems to have stood at the Ḳasr el Kharoón, near the south-west corner of the lake, if he is correct in placing those towns "near the Lake Mœris." Were it not for this expression, we might suppose Dionysias to have been one of the ruined towns near El Ghérek; and Haráb-t e' Nishán would suit Ptolemy's longitude in reference to Bacchis or Dimáy. At all events, the ruins at Ḳasr el Kharoón are the most important, as well as the best preserved, of any in the Fyóóm: a place of so much consequence could not have been omitted; and the authority of D'Anville supports its claim to the site of Dionysias. He places Bacchis or Banchis near the east end of the lake at Kom Weseém.

C. KASR KHAROON.

The *Ḳasr Kharoon* (or *Ḳasr El Kharoon*) may be visited from the lake; but the best way is to go from Medeeneh to Nezleh, distant about 14 miles, and thence to Kasr Kharoon, a ride of 21 miles. The principal building to which the name of Ḳasr Kharoon properly belongs, is an Egyptian temple, measuring 94 feet by 63, and 46 in height, preceded by a court about 35 feet in depth. It contains 14 chambers and 2 staircases on the ground-floor, besides a long passage on either side of the adytum, whose end wall is divided into three narrow cells. The whole is of hewn stone, and a very good style of masonry. It appears to be of Roman date; and in the upper story is a vaulted staircase. Pococke has erroneously supposed this to be the Labyrinth, with which it agrees neither in dimensions, distribution, nor position.

Three hundred and eighty paces (about 996 feet) in front of the temple is a square stone ruin, that probably formed the entrance of its *dromos*; and near it is another small building of similar materials. One hundred and thirty paces to the south-east is a Roman temple of brick, stuccoed, about 18 feet square, on a stone platform, the outer face of its walls ornamented with pilasters and half columns. In form, size, and appearance, it resembles two buildings near Rome, one called the temple of Rediculus, and the other a supposed tomb, outside the Porta Pia. The roof is arched, and the door in front opens upon a small area, part of the platform upon which it stands; and the principal difference between this and the above-mentioned buildings is, that here half-columns are substituted at the side walls for pilasters, and it has a side-door. Other vestiges of ruins are scattered over an extent of about 900 by 400 paces, or about 2334 by 1050 feet; and at the western extremity of this space, 350 paces behind the temple, are the remains of an arch, partly of stone, and partly of crude brick, whose northern face looks towards the lake, and the other towards a small crude brick ruin. Near the arch is a stone resembling a stool, or an altar, also of Roman time.

It is not alone by the situation of this town that the former extent of

the cultivated land of the Arsinoïte nome is attested, but by the traces of gardens and vineyards which are met with on all sides of the Kasr Kharoon, whose roots now supply the Arabs with fuel when passing the night there.

To the north-east, on the shore of Birket el Korn, are vestiges of masonry, perhaps of the port (if it deserves the name) of this town; and at the extreme point of the lake is a mound, or small hill, upon which I found an engraved cornelian seal, and some other relics of Roman time. To the north, about twelve miles from the lake, is a lofty range of limestone mountains, and behind them is the ravine that joins, and forms part of, the Bahr el Fargh, to the west of the Natron Lakes.

Returning to Nézleh, a little to the south of the road from the Kasr Kharoon to the Kasr el Benát, you pass a stone wall, the traces of vineyards, and the channels of old canals, and a little farther (on the direct road to Nézleh), much pottery, and some tombs. Kasr el Benát, "the palace of the girls," is a small crude brick ruin, of which the plans of three rooms only can be traced; the whole measuring 30 paces by 10. Near it is the site of an old town, with much broken pottery, bricks, and other fragments. One mile and a half to the south are the mounds of Hereét, presenting the remains of brickwork, but no ruins; and at the same distance beyond them is a stone wall, near the large ravine or canal called El Wádee ("the valley"). About 1½ mile below Nézleh are other mounds, called Watféëh, and the tomb of Shekh Abd el Bári. In the ravine itself are the remains of a wall, partly brick, partly stone, which is said to have been once used to retain the water, like that of Toméëh, where there is a similar deep broad channel, and where the large reservoir of water, kept up by the dyke, has probably been made in imitation of the old artificial Lake Mœris. At Nézleh the ravine, from bank to bank, measures 673 feet, and 100 in depth from the top of the bank to the level of the water in the channel at the centre, which is 120 feet broad.

To the west of Nézleh are the sites of two ancient towns, called Haráb-t-el Yahood, "the ruins of the Jews," and El Hammám, "the baths." Neither of them present any but crude brick remains, and the former was evidently inhabited till within a few years by Moslems, whose mud houses still remain. Medeenet Hati, Medeenet Madi, and Haráb-t-e' Nishán, have extensive mounds of ancient towns, amidst which are found fragments of limestone columns, bricks, pottery, glass, and a few Roman coins.

El Ghérek. — About 20 miles from Medeeneh to the S. W. is *El Ghérek*, a town about 700 paces long, by 500 broad, protected against the Arabs by a wall, furnished with loopholes and projecting towers. Over the gateway is some old sculpture, and parts of small columns and pilasters; and I observed other sculpture of similar style in the wall of a house, evidently taken from a Roman building. It has no ruins, and the mound near it, called Senooris, seems only to mark the site of an older Arab village. And though the stones on the west side, from which the village has received the pompous name of Medeenet el Haggar, "the city of the stone," once belonged to ancient ruins, there is no vestige of building that has any claim to antiquity. The town stands at the edge of an isolated spot of arable land, surrounded by the desert, and watered by a branch of the canal that supplies the lands about Nézleh and the western extremity of the Fyoóm. It is the land that has given the name Ghérek, "*submerged*," to the village; doubtless from its having been exposed to floods, by the lowness of its level, when accidents have occurred to the

dykes. It has been erroneously called a lake.

The inhabitants are principally of the Howaynát, or Owaynat tribe, once Arabs, and now *Fellahín*. They have possessed the land for the last 70 years, and are now aided in tilling it by another tribe, the Samaloos, about thirty of whom reside in the town, and the rest in tents in the neighbourhood.

At El Benián, "the buildings," to the N. E. of El Ghérek, are an old doorway, broken shafts, and capitals of Corinthian columns of Roman time, built into a shekh's tomb; and at Taleét and Shekh Aboo-Hamed, to the eastward, are the mounds of two other towns. These indeed occur in many parts of the *Fyoóm*; and though we cannot credit the tradition of the people that it formerly contained 366 towns and villages, it is evident that it was a populous *nome* of ancient Egypt; and that many once existed both in the centre and on the now barren skirts of the *Fyoóm*. Indeed the cultivated land extended formerly far beyond its present limits: a great portion of the desert plain was then taken into cultivation, and I have seen several places where canals and the traces of cultivated fields are still discernible to a considerable distance E and W. of the modern irrigated lands.

ROUTE 17.

MEDEÉNEH TO BENISOOEF.

	Miles.
Medeéneh to Hawára -	7¾
Illahoon - - -	7¼
Benisooef (according to the state of the canals) -	15 to 22
	30 to 37

The road from Medeéneh to Hawára, or as it is called by way of distinction, Hawara el Kassob, is on the N. side of the great canal or Bahr Yoosef, and crosses several smaller canals that branch off from it, and convey the water to the N. E. side of the *Fyoóm*. A short way before reaching Hawára you pass a deep ravine, caused by the irruption of water, probably when the dykes have given way to the eastward. To the north of Hawára is a crude brick pyramid, which is highly interesting from its marking the site of one of the most celebrated monuments of ancient Egypt, the Labyrinth, at whose northern extremity it stands. When I visited it, the extent of that building could with difficulty be traced; but it has since been excavated by Dr. Lepsius. Sufficient, however, remained above ground to show the extent of the area it occupied, which measured 580 feet by 271 feet, within the mounds raised round it, and which separate it from the pyramid, distant 80 feet. The pyramid when entire was 348 feet square; but it is much ruined. The style of its building in degrees, or stories, to which, sloping triangular sides were afterwards added, is very evident. The bricks are of great size, and appear to be of very great age. Strabo gives 4 plethra (400 feet) for the length of each face, and the same for the height, which Herodotus calculates at 50 orgyies (300 feet). From Colonel Howard Vyses's account it appears to cover a rock, which rises to the height of about 40 feet within it. Several stone walls intersecting it in regular lines, act as binders to the intermediate mass of brickwork, built in between them; and the outside was coated with a stone casing.

Close to the west side runs a small modern canal; and on the opposite bank, as well as on the east side, are the fallen walls of crude brick houses, mostly of late time.

I observed amidst the ruins of the labyrinth some broken columns of fine red granite, in the old Egyptian style, with the bud capitals, 4 feet 7 in., and 3 feet 5 in. in diameter, frag-

ments of gritstone, and some blocks of hard white limestone, probably "the white stone," of the corridors mentioned by Herodotus. The hieroglyphics on the granite have been painted green.

Herodotus says, the lower underground chambers were set apart "for the sepulchres of the sacred crocodiles, and of the kings who founded the monument." The crocodile was the sacred animal of the nome, and gave its name to the city of Crocodilopolis; and it was the hatred of the inhabitants of the neighbouring province of Heracleopolis for this animal that caused the destruction of the labyrinth. De Pauw makes a judicious remark respecting its worship, which will apply to that of the eel at Phragroriopolis, and of other fish in different parts of Egypt; that the towns where it was sacred always stood at some distance from the Nile, in order to ensure the maintenance of the canals which conducted the fresh water to those places, without which the crocodile could not live.

Near Illahoon is another crude brick pyramid; and a short distance to the S. W. of that town, at the village of Hawára, are the great stone dyke and sluices, mentioned by Aboolfeda, that regulate the quantity of water admitted into the Fyóóm. Some remains of older bridges and dykes swept away by various irruptions of the Nile are seen there, and to the west is a dyke, serving as a communication with the high land at the edge of the desert during the inundation.

From the branch of the Bahr Yoosef, which runs from the bridge of Illahoon to Medeéneh, numerous canals conduct the water to various parts of the province, the quantity being regulated by sluices, according to the wants of each. One goes from the bridge of Illahoon along the edge of the southern hills to El Ghérek and Nezleh; another by the labyrinth towards Toméëh; ten others between Howára and Medeéneh; and the same number from the west side of Medeéneh to the central villages of the Fyóóm. As of old, they still offer a more interesting specimen of irrigation than any other part of Egypt; and were it properly managed, there is little doubt that this province would enjoy its former reputation for fertility, notwithstanding the injury done to many parts by the increase of nitre in the soil.

About 2 miles to the south-west of the bridge of Illahoon are the mounds of an ancient town, called Tóma, which, from its name and position, probably marks the site of Ptolemaïs, the port of Arsinoë. It may be seen on the way to Benisooef.

There are two main branches from the Bahr Yoosef that conduct the water into the Fyóóm, and during the inundation several smaller canals that oblige you to make a long *détour* in going from Illahoon; the distance from which, in a line, is only about 14 miles. To the right you see the lofty mounds of Anásieh, the ancient Heracleopolis, which stood in an island formed by the canal. The mounds of Noáyieh, Baheh, Beshennee, Biliffieh, Kom Ahmar, and others also mark the sites of old towns.

(*For Benisooef, see Route* 20. *Sec.* III.)

ROUTE 18.

CAIRO TO THE LITTLE OASIS; THE GREAT OASIS AND THE OASIS OF DAKHLEH BY THE FYÓÓM.

a. Different roads to the Oasis. *b.* Requisites for the journey. *c.* Distances. *d.* Wadee Ryán. — Moileh. *e.* Little Oasis. *f.* El Hayz. *g.* Faráfreh. *h.* Oases of the Blacks in the interior to the West. *i.* Oasis of Dakhleh. *j.* Great Oasis. *k.* Distances in the Great Oasis. *l.* Roads to the Nile at Abydus. *m.* Road to Esné.

a. The most frequented roads to the Little Oasis are from the Fyóóm,

and from Behnesa, and the average distance from them is the same, about 3 days' journey.

The Great Oasis may be visited from Osioot, from Geezeh by Abydus; from Farshoot, from Thebes, or from Esné; and that of Dakhleh from Beni Adee near Manfaloot, or by the Great Oasis.

The route by the Fyoóm and the Little Oasis includes El Hayz and Faráfreh, and gives the best idea of the character of the African desert; but most persons who go to the Oases will be satisfied with a visit to the Little Oasis from the Fyoóm or Behnesa, and to the other two from some point in Upper Egypt, returning again to the same, or to some other, place on the Nile.

There is little to vary the monotony of the roads to the Oases, and the dreary journey over a high desert plain, or table land, scarcely diversified by occasional barren valleys, has led to the mistaken impression of the charm of those "islands of the blessed." Some have supposed them to be cultivated spots in the midst of a desert of sand, rich fields kept in a state of perpetual verdure by the streams that run through them, and affording the same contrast to the extensive barren plain around them as islands to the level expanse of the ocean. These highly-wrought pictures soon vanish on arriving at the Oases. The surrounding tract, over which the roads lead to them, consists of a lofty table land, intersected here and there by small shallow valleys, or ravines, worn by the water of rain that occasionally falls there; and the Oases lie in certain depressions in this mountain plain, surrounded by cliffs, more or less precipitous, and very like those to the E. and W. of the valley of the Nile. In the centre, or in some part of this depressed plain, is the Oasis itself, — a patch of fertile soil, composed of sand and clay, which owes its origin to the springs that rise here and there to fertilise it. Here are gardens, palm groves, fields, and villages, not unlike a portion of the valley of the Nile, with a sandy plain beyond, in which stunted tamarisks, coarse grasses, and other desert plants, struggle to keep their heads above the drifted sand that collects around them. The distant hills, or the abrupt faces of the high mountain plain surrounding the whole, complete the scene; and if you ascend a minaret, or any point higher than the rest, you may add to these general features some stagnant lakes, whose feverish exhalations cause and account for the yellow complexion of the inhabitants, and make it unsafe to visit the Oases in summer or autumn.

b. Requisites for the journey.

The principal things required, are good water skins, their number depending on the number of persons. They should not be new, as they then give a disagreeable flavour to the water. Some may be bought of the water-carriers in Cairo, which, without being old, have been used long enough to get rid of the taste of the *godrán*. If not to be found, the new skins should be frequently filled and emptied before starting. An extra set may be taken for fear of accidents; and two or four spare skins will do for a small party. One of the servants should know how to sew on a patch, which is soon learnt; and a piece of leather, some string, and an awl, are required for mending the skins. Never put the skins on the ground on a journey, unless a mat or something be first laid down, to prevent the salt tainting the water. The Arabs must provide their own water-skins, and not be allowed to use those of the traveller. Take a *zemzemeh* for each person. Have a set of rope-nets, called *shébekeh*, for each camel-load, to hold boxes and other things, by which means they are secure, and quickly put on the camels. If you have a dromedary-saddle, take large saddle-bags of the country, and a rope to tie over them, to keep them from swinging to and fro.

There is no difficulty in obtaining camels for the journey, which should be engaged in the presence, and with the assistance, of the Turkish authorities. It may be as well to repeat that in this, as in other deserts, the traveller has nothing to do with providing food for the Arabs or their camels. There are no dromedaries in the western desert, but a dromedary saddle can be put on a camel; and as it is comfortable, I recommend one being bought at Cairo.

c. Distances.

	Days.
Cairo to Medeenet-el-Fýoóm. *See Route* 16. - -	2
El Ghérek (sleep there and take water - -	½
Wádee Rýán (brackish water) -	½
Zubbo, in the Little Oasis -	2½
From the Fýoóm 3 days, or from Cairo - -	5½
	Day.
Zubbo to El Kasr in this Oasis 6½ miles - -	¼
El Kasr in Little Oasis to El Hayz (short day) -	1
El Hayz to Faráfreh - -	3
Faráfreh to Oasis of Dakhleh -	4
Oasis of Dakhleh to Great Oasis - - -	3
Great Oasis to Abydus 38 to 40 hours (long days) -	3

d. Wadee Ryán, and *Moileh.*

On going from the Fýoóm to the Little Oasis, the first halt is at the valley called Wádee Raián or Rýán, abounding with palm trees and water. It is not sweet, like that of the Nile, but is good for camels; the supply for the journey should therefore be taken in at the western extremity of the lands of El Ghérek. It is always better to have too much than too little, and rather more than the Arabs say is necessary; as they try to load their camels as lightly as possible, and think little for the future.

About fifteen miles to the S. E. of Wádee Rýán, and some way to the left of the road, is the valley of Molleh, with a ruined convent or monastery, and a spring of salt water. It may be visited on the way to Wádee Rýán, by making a small *détour*, and is curious as a Christian ruin. It contains two churches, one of stone, the other of brick, and is surrounded by a strong wall, with a tower of defence on the north side. In the churches are several Coptic and some Arabic inscriptions, and figures of the apostles and saints; and the cornice that runs round a niche in the stone church is richly carved, though in bad taste. The total dimensions of the convent are 89 paces by 65. In the same valley are some curious specimens of the picturesque wild palm tree.

There is nothing remarkable on the road to the Oasis; and one cluster of acacia trees appears a singular novelty. On descending into the low plain in which the Oasis, properly so called, stands, you perceive that the calcareous mountains repose on sandstone, with a substratum of clay, holding the water that rises from it in the form of springs. You pass numerous stunted tamarisk bushes, some palms and springs, then some stagnant lakes; and after sinking in the salt crust of once flooded fields, that crackles under your feet, you reach the thick palm groves, gardens, and villages of the Wah. It is divided into two parts, separated by some isolated hills, over which the principal road passes from one to the other. Those hills are sandstone, and they present some curious geological features.

e. Little Oasis.—The modern name of the Little Oasis, the Oasis Parva of the Romans, is Wah el Behnesa,—a translation of the old Coptic Ouahe Pemge. The Arabs pretend that it was so called from having been once colonised from Behnesa, on the Bahr Yoosef; and it is to this that Abooffeda alludes in speaking of "another Behnesa in the Wah." It is also

known as the Wah el Mendéesheh, and the Wah el *Ghárbee*, though this last is properly its "*western*" division. The Arabic name *Wah* is the same as the ancient Egyptian Ouah, Aua, or Oa, which with the Greek termination formed Auasis, or Oasis, and is the Coptic Ouahe.

The only ancient stone remains are a small ruin near Zubbo, and a Roman building in the town of El Kasr, which has thence derived its name, signifying "the palace." This was once a handsome edifice, well built, and ornamented with Doric mouldings; and its arch, with the niches at the side, has still a good effect. The Kasr el Alám, about 1¼ mile to the west of El Kasr, is an insignificant crude brick ruin: there is another about three quarters of a mile to the south-west of the same town, and to the east of Zubbo are some rude grottoes.

The Little Oasis has several springs of warm water, which, when left to cool in porous jars, is perfectly wholesome and palatable, though some say it disagrees with strangers in the summer. The most remarkable are at Bowitti and El Kasr, the former having a temperature of 27° Reaum.; the latter, whose stream is converted into a rude bath, of 27¼° Reaum., or about 93⅓° Fahr. With regard to the real and apparent warmth of the water of some of these springs, an idea may be had from a pond formed by them at Zubbo, whose water soon after sunrise (Feb. 3.), the exterior air being 8½° Reaum., was 18½°, and quite warm to the hand; at mid-day, the exterior air being 15°, it was 21°, and *cold* to the hand; and in the evening, at 9 P. M., the exterior air being 12½°, the water was 20¼°, and consequently warm to the hand; explaining the exaggerated phenomena of the fountain of the Sun, in the Oasis of Ammon. But I may add, that the pond, which is about 30 feet wide, is not more than 5 or 6 feet in depth. It is the one mentioned by Belzoni.

In this Wah are grown a variety of fruit trees, much liquorice, rice, barley, wheat, *doora*, clover, wild cotton, and most of the usual productions of the Nile; but the principal source of wealth here, as in the other Oasis, is the date tree, which yields a very superior quality of fruit.

The dates are of four kinds: the Soltánee, the Saïdee, which are the best, the Káka, and the Ertob (rottub); but those of the Séewah are even better. The proportion of fruit trees is also much greater than on the Nile.

A conserve of dates, called Ag'weh, is made by pounding them in a mass, and then mixing whole dates with it. The Saïdee are preferred for this purpose, and are preserved in earthen jars, and kept by the natives for their own use; but some, which they put into baskets, are sent to the Nile, where they are highly and justly esteemed. They are very sweet and rich, unlike any produced in Egypt, and are sold at 5 or 6 dollars the kantar.

They make no brandy from dates, but extract a palm wine, called Lowb'geh, from the heart of the tree,—an intoxicating beverage, of which they are very fond. It is thus made: in the summer, when the sap is up, they cut off all the *gerêets* (palm branches), except three or four in the middle; and then, having made incisions in every part of the heart, at the foot of those branches, they stretch a skin all round, to conduct the juice into a jar placed there to receive it. Some palms fill a jar in one night, holding about six pints. It is sweetened with honey, and drunk as soon as made; and its taste and effect are very much like new wine, with the flavour of cyder.

The heart of the palm tree is also cut out and eaten. But this, like the process of making the wine, spoils the tree. The people of the Nile, therefore, never taste the former unless a tree falls, as they cannot afford

to sacrifice what costs them an annual duty. The trees of the Oasis are taxed in mass, those of the Nile singly; and whether dead or living, have the *privilege* of paying a fixed tax.

They also make treacle from the dates; and they lay up dried pomegranates for the winter and spring.

The liquorice roots (*soos*) are sent to the Nile in baskets, and are used for making a sort of *sherbet*.

The principal gardens are about El Ḳasr, where fruit trees are abundant, particularly apricots, pomegranates, Seville oranges (*naring*, whence the Spanish, *naranja*, and our "orange), and vines: they have also the banana, the *nebk*, and *mokhayt* (Rhamnus Nabeca, and Zizyphus), olive, peach, fig, pear, and some others, among which I was surprised to find one plum, and 2 or 3 apple trees. Olives are not abundant; and they are mostly brought from the Séewah and Farâfreh.

Though the inhabitants of the Oasis are a much less industrious and energetic race than the *felláhs* of Egypt, they pay considerable attention to the cultivation of their lands; but they have not to undergo the same toil in raising water as on the Nile, the streams that constantly flow from plentiful springs affording a convenient and never-failing supply for irrigation. But the stagnant lakes created by the surplus of water exhale a pernicious miasma, causing a dangerous remittant fever, which annually rages in the summer and autumn; and the Arabs of the desert consider it unsafe to visit these districts at any other season than the winter and the spring.

Whatever theory may be proposed, or admitted, regarding the origin of the springs, I am persuaded that this Wah is about 200 feet higher than the Nile in the latitude of Benisooef; nor is the relative height of this and the other Oasis at all regular; Khargeh and Dakhleh, which are nearly on the same level as the valley of the Nile, being considerably lower than Farâfreh and the Little Oasis. But in all of them the water seems to rise from an argillaceous bed, which in the two former lies under limestone, and in the latter under sandstone strata. It may, however, be reasonably conjectured that the water comes originally from the Nile, whence, carried over the clay, it finds its way to the different Oases, as to the Natron valley; and its occasionally rising, in a level higher than the Nile in the same latitude, is explained by its having entered the conducting stratum at some more southerly, and consequently more elevated, part of the river's course.

The tax imposed on the Little Oasis was in 1825 20,000 réials, about 640*l.* sterling, annually paid to Hassan Bey Shamashírgee, to whom this and the Oasis of Ammon both belong: and the peace of the district is maintained by 400 or 500 armed men, and, above all, by a fine of 200 dollars for every native killed in a dispute, or on any other account within its limits, and double that sum for the murder of a stranger. It is difficult to obtain any information respecting the population of the Oasis; but, from what I could learn, —

	Inhabitants.
Zubbo contains about	300
Maréeh	400
El Ḳasr, about	3500
Bowitti, about	3000
Total about	7200

The distances in this Oasis are: —

From Zubbo and Maréeh (which are not half a mile apart) to the ruined village of Bayrees to the S. E., 2 miles.

From Zubbo to Bowitti in the western division of the Oasis, crossing the hill, 4 miles.

From Bowitti to El Ḳasr, less than half a mile.

From El Ḳasr to the western limit of the cultivated lands, 1¾ mile.

No general extent of this Oasis can be given, owing to its irregularity; and indeed in all of them the cultivable spots bear a very small proportion to the dimensions of the valley over which they are studded.

f. El Hayz. — The small Wah of El Hayz is a short day to the south of this Oasis, of which, indeed, it is a continuation. It has springs and cultivated land belonging to the people of El Kasr and Bowitti, who go there at certain seasons to till it, and collect the crops. But it has no village, and the only appearance of buildings is at El Errees, where a ruined church shows it was once the abode of Christian monks. This consists of a nave and aisles, with rooms on the upper story. Some of the arches have the horse-shoe form; and over a window I observed a Coptic inscription. About 600 paces to the south-west is another crude brick ruin, about 74 paces by 50, within the walls, which are about 30 feet high, and near this are much pottery and some *nebk* trees, which indicate the previous existence of a garden, either belonging to a monastery or a town.

g. Faráfreh. — About 3 days from El Hayz is the Oasis and village of Faráfreh, containing about 60 or 70 male inhabitants. The *Kassob*, "cane," mentioned by Ebn-el-Werdee, appears to be the *Dokhn* or millet (Holcus saccharatus), grown in this district; and it is remarkable that the name *Kassob*, usually confined to sugar-cane, is here applied to millet. The productions of Faráfreh are very much the same as those of the other Oasis, but it excels them in the quality of its olives, which are exported to the Little Oasis. Faráfreh was formerly called Trinytheos Oasis, but it boasts no remains of antiquity. It has a castle or stronghold that commands and protects the village in case of attack from the Arabs, or more dangerous enemies; and they relate a melancholy account of a sudden attack from some Blacks of the interior, many years ago, who killed or carried off the greater part of the population.

h. Oases of the Blacks. — Five or six days west of the road to Faráfreh is another Oasis, called Wádee Zerzoóra, about the size of the Oasis Parva, abounding in palms, with springs, and some ruins of uncertain date. It was discovered about 20 years ago by an Arab, while in search of a stray camel, and from seeing the footsteps of men and sheep he supposed it to be inhabited. Gebábo, another Wah, lies 6 days beyond this to the west, and 12 days from Augila; and Tazerbo, which is still farther to the west, forms part of the same Oasis. The general belief is that Wádee Zerzóora also communicates with it. The inhabitants are black, and many of them have been carried off at different times by the Moghrebbins for slaves: through the "Vallies of the Blacks," a series of similar Oases lie still farther to the west.

According to another account, Zerzóora is only two or three days due W. from Dakhleh, beyond which is another *Wadee;* then a second abounding in cattle; then Gebábo and Tazerbo; and beyond these, Wádee Rebeeána. Gebábo is inhabited by two tribes of Blacks, the Simertaýn and Ergezaýn.

These are, perhaps, the continuation of palm-bearing spots mentioned by Edrisi, extending to Cuca and Cawar.

i. Oasis of Dakhleh. — Four days to the S. of Faráfreh, is the Wah el Gharbee, or Wah e' Dakhleh, "the Western or Inner Oasis." The name of Dakhleh is put in opposition to Khargeh (which is given to the Great Oasis that lies E. of it), — the one meaning the "receding," the other the "projecting" Wah; Khargeh being called *projecting*, as being nearer to Egypt.

A great portion of the road from

Faráfreh lies between two of the numerous high ridges of drifted sand that extend for many miles, nearly due N. and S., parallel to each other. There is no water after passing Ain e' Dthukker, the halting-place of the first day's march.

Though noticed by Arab writers, the position and even the existence of the Wah e' Dakhleh were unknown in modern times, until visited by Sir Archibald Edmonstone in 1819.

The crude brick remains of numerous towns and villages prove it to have been once a very populous district. A little more than 5 miles to the W. S. W. of the modern town of El Kasr, is a sandstone temple, called e' Dayr el Hagar, "the stone convent," the most interesting ruin in this Oasis. It has the names of Nero and Titus in the hieroglyphics; and on the ceiling of the adytum is part of an astronomical subject. Amun, Maut, and Khonso, the Theban triad, were the principal deities; and the ram-headed Neph and Harpocrates were among the contemplar gods; but the Theban Jupiter and Maut held the post of honour. The temple consists of a vestibule, with screens half way up the columns; a portico, or hall of assembly; a transept (if I may so call it) or prosekos; and the central and two side adyta. 121 feet before the door of the vestibule is a stone gateway or pylônê, the entrance to an area measuring 235 feet by 130, surrounded by a crude brick wall. At the upper or W. end of it are the remains of stuccoed rooms; and on the N. E. side are some columns, covered also with stucco, and coloured.

There are many crude brick remains in the neighbourhood; and about one mile and a half from El Kasr are the extensive mounds of an ancient town with a sandstone gateway. The fragments of stone which lie scattered about appear to indicate the site of a temple, now destroyed.

These mounds are about half a mile square, and below them to the E. is a spring called Ain el Keeád, whence they have received the name of Medeeneh Keeád. They are also known as Lémhada. The only ruins now remaining are of crude brick; and from the state of their vaulted rooms, they appear to have been of Roman time.

El Kasr and Kalamóon are the chief towns of the Wah e' Dakhleh. The shekhs of El Kasr call themselves of the tribe of Koráysh, and say that their ancestors, having migrated to this part of the country about 400 years ago, bought the springs and lands, which they have ever since possessed; and the Shórbagees of Kalamóon (which is distant eight miles to the S.) claim the honour of having governed the Oases from the time of Sultan Selim. This privilege, however, is now much curtailed; and the governor of Kalamóon, reduced to the rank of other shekhs, can only now be distinguished by his Turkish dress, his title of Effendee, and the more *distingué* deportment of an Osmanlee. When I visited this Oasis, Hagee Ismaïn was shekh of El Kasr, and Ghuttas Effendee was governor of Kalamóon; from both of whom I experienced the greatest kindness and hospitality.

About nine miles and three quarters to the E. of Kalamóon is the village of Isment, where I observed the capital of a column with an Athor or Isis head, and near it some crude brick ruins, called, as usual, e' Dayr, "the Convent." About one mile and a half to the S. W. is Mâsarah. Ballat is a little more than ten miles to the E. of Isment. On the road, and about two and a half miles from the latter village, are the ruins of a large town, called Isment el Kharáb, "the ruined Isment." The most remarkable remains there are a sandstone building, measuring nineteen paces by nine, consisting of two chambers, in a very dilapidated state; and another near it, measuring five paces

by five, with an addition before and behind of crude brick, stuccoed and painted in squares and flowers. Nineteen paces in front of it is a stone gateway, the entrance to the area in which it stood. There are also some large crude brick buildings ornamented with pilasters, apparently of Roman-Egyptian time; within which are vaulted chambers of sandstone. Many of the houses of the town remain, mostly vaulted and stuccoed; and the streets may easily be traced. A little more than one mile from this are other ruins, called El Ḵasr el Aréeseh.

Near Ballat is a ruined town called Beshéndy. The houses were vaulted and stuccoed, and the principal building seems to have been a temple, of crude brick, with the Egyptian ovals and cornice. The doorway is arched, and it is evidently of Roman time. Teneéda is a ruined village of Arab time, which has long been deserted: but, as the land about it is very good, serious thoughts are entertained by the people of Ballat of colonising it, and rebuilding the houses.

Of the population of the Wah e' Dakhleh, I could learn nothing satisfactory; but, according to the doubtful accounts of the natives,—

	Male Inhabitants.
El Ḵasr contains from	1200 to 1500
Ḵalamóon - -	800 to 1000
Ḡedéedee - -	1000
Ballat - - -	800
Moot - - -	400
Māsarah - - -	250
Isment - - -	250
Hindow - - -	600
Bedcholo, or Aboodóknloo - -	400
Mooshéëh - -	500
Gharghoor - -	50
Total from	6250 to 6750

The condition and population of this Oasis are very superior to those of the other two; and in spite of the authority of Yacutus, who says, "The Wah which is opposite the Fýoóm, is better inhabited than the second," or Wah e' Dakhleh, it is evident that the latter was always more populous, and always contained a greater number of villages. Indeed in the Oasis Parva there are only 4 — Zubbo, and Mareeh, or Mendeesheh, El Ḵasr, and Bowitti; whereas Dakhleh contains 11, and a population of more than 6000 *male* inhabitants. The remains, too, of ancient towns and villages far exceed any that the former can boast, and prove its superiority in this respect at all times.

Dakhleh abounds in fruits, particularly olives and apricots; but dates, as in all the Oases, bring the principal revenue to the district. At El Ḵasr is a warm spring, whose copious stream supplies several baths attached to the mosk, for which its temperature of 102° Fah. is well adapted. The people are hospitable, and consequently differ from those of the Oasis Parva; nor are they so ignorant and bigoted as the latter, or as those of Farāfreh.

The general position of the Oasis of Dakhleh is N. and S. in the direction of a line passing through El Kasr to Kalamóon, and thence E. towards Ballat; its extent northwards measuring about 15 miles, and E. and W. about 28. Much rice is grown in this, as in the other Oases, particularly about Moot and Māsarah: but it is very inferior to that of the Delta, the grain being small and hard.

j THE GREAT OASIS, OR WAH EL KHARGEH. — Three short days to the eastward of the Wah e' Dakhleh, is the Great Oasis, or Wah el Khárgeh. It has also the name of Menamoon, perhaps taken from Ma-ñ-amun, signifying "the abode of Amun." On the road is a small temple, and a well of water called Ain Amoór, surrounded by an enclosure of crude brick, intended to protect the temple, and secure access to the spring. Kneph, Amunre, and Maut are the principal deities. Though the name

seems to be of a Cæsar, the temple has an appearance of greater antiquity than the generality of those in the Oases; but I could find no remains of a town; and it is possible that this temple was intended merely to add a sanctity to the site of the spring, and to ensure its protection.

The first object of interest, on entering the Oasis of El Khárgeh on that side, is a *columbarium*, consisting of a large arched chamber, pierced with small cells for cinerary urns, capable of containing the condensed residue of numerous burnt bodies. It measures about 17 ft. by 8 ft., and about 20 ft. in height. Beyond it are other ruins and tombs; then another columbarium, and a tower about 40 ft. high, in which were once separate stories, the lower rooms arched, the upper ones having had roofs supported by rafters. The tower protected a well, and was probably an outpost for soldiers. About one third of a mile to the north of this, and S. E. of the columbarium, are the remains of another tower and ruined walls; beyond which is another ruin of crude-brick with an arched roof, and a door in the Egyptian style. Half a mile further are other crude-brick ruins on the hills, and an old well about 50 ft. in diameter. About a mile beyond, to the south, is the Kasr Ain e' Sont, "the palace (or castle) of the Acacia fountain," so called from a neighbouring spring. It consists of about 30 rooms and passages, with staircases, leading to the upper part, and the exterior is ornamented with the Egyptian cornice. It is of crude-brick, and probably of Roman time; and in the wall facing the well a stone niche or doorway has been put up in the midst of the brickwork, for what purpose I could not discover, being some distance from the ground. In one of the rooms are some Coptic inscriptions. There are other ruins near this, all a little out of the direct road to the town of El Khárgeh; and beyond are some tombs, one of which is ornamented with pilasters, and a pediment over the entrance. From the fountain, or Ain e' Sont, to the great temple of El Khárgeh, is about one mile and a quarter, or to the town about three miles. On the way, and about half a mile to the left, you pass the Necropolis, which I shall mention presently.

The *great temple of El Khárgeh* is much larger than any in the Oases, and is an interesting monument. It was dedicated to Amun, or Amunre; and it is worthy of remark that the ram-headed god has here the same name as the long-feathered Amun of Thebes. In explanation of this I must observe, that we are not to look upon the ram-headed god as Amun, but to remember that it is Amun who has assumed the head of a ram, in the same way as he takes the form of Khem, or any other god. The custom was common to other deities of the Egyptian Pantheon, who borrowed each other's attributes without scruple; and it was this his assumption of an attribute of Kneph, particularly in the Oasis, that led to the error of the Greeks and Romans, in representing Amun with the head of a ram, as a *general* form of that deity.

The sculptures of the temple are not of the spirited style of the early Pharaonic ages; though some are by no means bad, particularly on the transverse wall separating the front from the back part of the portico. In the adytum the figures are small, and the subjects very extraordinary, probably of Ptolemaïc or Roman time, when extravagant emblems took the place of the more simple forms of an earlier period.

The oldest name I met with was of Darius, which occurs in many places; and on a screen before the temple is that of Amyrtæus. There are also several Greek inscriptions on the front gateway or *pylon*, one of which, bearing the date of the first year of

the Emperor Galba, consists of 66 lines.

The whole length of the temple measures about 142 feet by 63, and about 30 feet in height. Attached to the front of it is a screen, with a central and two side doorways; and in the dromos is a succession of pylons, one before the other, at intervals of 80, 70, and 50 feet. It is the outer one (which is furthest from the temple), that bears the inscriptions; and 50 feet before it is an hypæthral building on a raised platform, terminating the dromos, from which there is ascent to it by a flight of steps. The temple was enclosed within a stone wall, abutting against the innermost pylon. This formed the *temenos*. Near the S.W. corner is another smaller hypæthral building, and some distance to the N. of the temple is a small stone gateway. On the summit of the second or middle pylon of the dromos some brickwork has been raised in later times by the Arabs; forcibly recalling the additions made during the middle ages to many Roman buildings in Italy. The stone part itself is much higher than the other two gateways, being about 45 feet to the top of the cornice; while the other two, the first and innermost, are only respectively 15 ft. 7 in. and 20 ft. 3 in. The stones are well fitted, and have been fastened together with wooden dovetailed cramps.

In the vicinity of the temple stood the ancient town. It bore the name of Ibis, or in Egyptian, *Hebi*, "the plough," under which character it is frequently designated in the hieroglyphics with the sign of land, and it was the capital of the Great Oasis.

On a height, south-east from the temple, is a stone building called E' Nadára, surrounded by a spacious crude-brick enclosure, which bears the names of Adrian and Antoninus.

To the north is a remarkable Necropolis, consisting of about 150 crude brick tombs ornamented with pilasters and niches, not in very pure style, but on the whole having a good effect. On the stucco within are represented various subjects, which, as well as the style of architecture and the presence of a Church, decide that they are of a Christian epoch. The inscriptions on their walls are mostly Coptic and Arabic; and the sacred *Tau*, the Egyptian symbol of life, adopted by these early Christians, frequently occurs here instead of the cross of their successors.

There are many other ruins in the vicinity of El Khárgeh; the others are in the southern part of this Oasis, on the road to Bayrées.

The caravans from Dar-Foor to Egypt pass through the Great Oasis, on their way to Osioot. Slaves are also brought this way by Takróorees, who are blacks from the interior of Africa, and Moslems, but are looked upon as an inferior kind of merchant. The great and wealthy Jelábs are from Dar-Foor, who sometimes bring from 2000 to 4000 slaves. The rate of travelling by the slave caravans is very slow; they only go from sunrise to half past 2 or 3 P.M., or about 8 hours' march; and the journey from Dar-Foor to Beyrees, at the south of the Oasis, occupies 31 days; — 10 from Dar-Foor to the Natron plain called Zeghráwa, 7 to Elegéëh, 4 to Seleémeh, 5 to Sheb, and 5 to Bayrees.

The population of this Oasis, according to the natives, is thus calculated: —

	Male Inhab.
At El Khárgeh - - -	3000
Genáh - - - -	250
Belák - - - -	400
Beyrées - - - -	600
(Doosh, included in Bayrées,)	
Maks - - - -	40
	4290

The town of El Khárgeh stands about 13 miles from the hills that bound this Oasis to the east, over which the various roads lead to the Nile. The length of the central plain, in which it stands, extends in a direct line N. and S. about 66 miles, great part of which is desert, with cultivable spots here and there, which depend on the presence of springs.

The productions of the Wah El Khárgeh are very much the same as those of the Little Oasis; with the addition of the Theban palm, much wild senna, and a few other plants; but it is inferior in point of fertility. The number of fruit trees is also much less, nor can it boast of the same variety.

The Oases are little noticed by ancient writers, except as places of exile, which ill accord with the fanciful name of "Islands of the blessed," given them by Herodotus; who adds another extraordinary assertion that the great Oasis was inhabited by Samians of the Æschrionian tribe. Through it the army of Cambyses is said to have passed, when going to attack the Ammonians; and it was in the desert, about half-way between this and Séewah, that the Persians perished. One of the most remarkable persons banished to this place, was Nestorius, who was condemned by the council of Ephesus, and was at length sent to the Great Oasis in 435 A. D.

k. DISTANCES IN THE GREAT OASIS GOING TO ITS SOUTHERN EXTREMITY.

	Miles.
El Khárgeh to Kasr el Goäýtah	9½
Kasr Ain e' Zayán - - -	2
Belák - - - - - -	4
Tomb of Eméer Kháled - -	2½
Low hills and springs of Dekakeen (just beyond the ruined village to the right) - -	23½
Bayrées (about) - - -	8
Temple of Doosh - - -	8½
	58

At *Kasr el Goäýtáh* is a temple with the names of Ptolemy Euergetes I, of Philopater, and of Lathyrus. It was dedicated to Amun, Maut, and Khonso, — the great Theban triad.

At *Kasr Ain e' Zayán* is another temple, which was restored in the third year of Antoninus Pius, and was dedicated to Amenébis. This deity appears to have been the same as Amun, and his name was evidently a Greek form of Amun-Neph. The following Greek dedicatory inscription over the door of the temple at Kasr Ain e' Zayán contains this name and that of the town, which was called Tchônemyris: —

Αμενεβι θεω μεγιστω Τχωνεμυρεων, και
συνναοις θεοις υπερ της τε αιωνος διαμονης
Αυτωνινου
Καισαρος, του κυριου, και συμπαντος αυτου
οικου, ο σηκος του ιερου, και το
προναον εκ καινης κατεσκευασθη επι Αουιδιου
Ηλιοδωρου επαρχου Αιγυπτου,
Σεπτιμιου Μακρωνος επιστρατηγου, στρατη-
γουντος Παυλου Καπιτωνος,
ετους τριτου Αυτοκρατορος Καισαρος Τιτου
Αιλιου Αδριανου Αντωνινου
Σεβαστου, Ευσεβους, Μεσορη οκτωκαιδεκατης.

"To Amenébis, the most great God of Tchônemyris, and to the contemplar deities, for the eternal preservation of the Lord Antoninus Cæsar, and all his family, the adytum (sékos), and the portico (pronaos), have been built anew under Avidius Heliodorus, præfect of Egypt, Septimius Macron being commander-in-chief, and Paulus Capion commander of the forces, in the third year of the Emperor Cæsar Titus Ælius Adrianus Antoninus, Augustus, Pius, the eighteenth of Mesoré."

About 2½ miles beyond the village of Belák is a tomb *said* to be of the famous Kháled ebn el Weléed, or Eméer Kháled.

Three hours beyond Bayrées is the temple of Doosh, which has the names of Domitian and Adrian, and was dedicated to Sarapis and Isis; but the Greek inscription on the pylon has the date of the 19th year of Trajan. The ancient name of the town was Cysis; and the inhabitants added this stone gateway for the good fortune of the emperor, and in token of their own piety; as we learn from the inscription on the lintel: —

Ηστις της του κυριου αυτοκρατορος Καισαρος Νερουα
Τρειανου, Αριστου, Σεβαστου, Γερμανικου, Δακικου, τυχης, υπο Μαρκου Ρουτιλιου Λουπου
Επαρχου Αιγυπτου, Σαραπιδι και Ισιδι, θεοις μεγιστοις, οι απο της Κυσιας, οι γραψαντες την οικοδομην του πυλωνος, ευσεβειας χαριν,
ετους ιθ. L. IΘ Αυτοκρατορος Καισαρος Νερουα Τρειανου, Αριστου, Σεβαστου, Γερμανικου, Δακικου. Παχων Α.

"For the fortune of the Lord Emperor Cæsar Nerva Trajanus, the best, Augustus, Germanicus, Dacicus, under Marcus Rutilius Lupus, præfect of Egypt. To Sarapis and Isis, the most great gods, the inhabitants of Cysis, having decreed the building of the pylon, did it in token of their piety. In the year 19 of the Emperor Cæsar Nerva Trajanus, the best, Augustus, Germanicus, Dacicus, the first of Pachon."

l. ROAD TO ABYDUS.

The roads to Abydus, to Osioot, and to Farshoot, go from El Khargeh. The northernmost one is that to Osioot.

After six hours' march with camels, on the road from El Khargeh to Farshoot, or to Abydus, you come to a Roman fort of crude brick, about ninety paces square, with a doorway of burnt brick on one side. The walls are very thick, about 50 feet high, and defended by strong towers projecting at the corners and three of the faces; and, from its position, about 100 paces south of the spring, it is evident that it was intended for the protection of this, the only watering place, on the way to the Nile. It is called E' Dayr, "the convent," probably in consequence of its having been occupied at a subsequent period by the Christians, who have left another ruined building in the vicinity, with two vaulted chambers, in which are some Coptic and Arabic inscriptions. Seven minutes' walk to the north-west from the fort is another ruin, with vaulted chambers, but without any inscriptions.

The rest of the journey to the valley of the Nile at Abydus occupies nearly three days, or from thirty-two to 34 hours' march. Nothing is met with on the way but remains of enclosures made with rough stones, at intervals; and much broken pottery, during the second day's journey. The journey from El Khargeh to Farshoot takes about 46 hours; but you then avoid a bad descent of the hills into the valley of the Nile.

m. ROAD TO EÉNÉ.

The road from the Great Oasis to Eéné, or to Rezekat, goes from near Bayrees, and thence across the desert to the Nile. The journey is performed in about 50 hours from Bayrees to the Nile. There is also a road from El Khargeh to Rezekat, which occupies the same time, fifty hours, and that distance is computed at about 125 miles.

ROUTE 19.

CAIRO TO THE CONVENTS OF ST. ANTONY AND ST. PAUL IN THE EASTERN DESERT.

Distances.	Miles.
Cairo to Benisooéf by water (*see Sect.* III. *Route* 20.) -	77
Benisooef by land to the convent of St. Antony - -	76½
Convent of St. Paul - -	14
	167½

Several roads lead from the Nile to the convents, and to other parts of the desert; but the best and most frequented is that from Dayr Byád, a village opposite Benisooef. After crossing various torrent beds, it enters the Wadee el Arraba, a large valley, nearly 20 miles broad, which runs to the Red Sea between the ranges of the northern and southern Kalalla. It has the advantages of several watering-places, in the Wadee el Arraba, the most convenient of which are at Wadee el Areideh on the north, and at Wadee Om Ainebeh on the south side.

This desert belongs to the Maazee tribe of Arabs, whose camels or dromedaries may be engaged at Dayr Byád. The tribes of the desert, between the Nile and the Red Sea, are: —

1. The Maazy or Maazee, called by the Abábdeh "Atownee" (sing. Atwenee), the largest tribe.
2. Howaytat, about the Suez road and Cairo.
3. Tarabéen, on the northern extremity of Egypt.
4. Amrán or Amáréen, on the Suez road.
5. Eyéideh, or Aiáideh, about Mataréëh (Heliopolis).
6. Allowéen or Allawin, mostly between Egypt and Petra, or to the north of Mount Sinai.
7. Neäám or Nëäm, about Bussateen.
8. Beni Wásel (now *Fellahin*, opposite Benisooef).
9. Howázem, about Kossayr.
10. Billee
11. Subbaha
12. Geháynee
13. Harb
} Small tribes, in different parts, chiefly near the Kossayr road.
14. Metahrát, at Birg, opposite Osióot, now *Fellahin*.
15. E' Shereef, at e' Shurafa, near Keneh, now *Fellahin*.
16. Howária, in the Thebaïd, long since *Fellahin*.
17. Azeizee, or Azýzee, on the Kossayr road.
18. Azázne
19. Tinylát
20. Howánieh
21. Deboor
22. Aïd
23. Akaileh
24. Semáneh
25. Attaiát
26. Kelaybát
27. Haggáza
28. Etaým
} Small tribes.

To the south of Kossayr are the Jenaab, and other *Emfár*, or subdivisions of the Abábdeh.

Dayr Mar-Antonios, "the *monastery of St. Antony*," is inhabited by Copts, who are supported by the voluntary contributions of their brethren in Egypt. Their principal saint is St. George of Cappadocia; but their patron is St. Antony of the Thebaïd. He was the friend and companion of Mar-Bolos, or St. Paul, a hermit who founded another monastery, called after him *Dayr Bólos*, distant by the road about fourteen miles to the south-east. Dayr Antonios is seventeen or eighteen, and Dayr Bólos nine miles from the sea. The former may be considered the principal monastery in Egypt; and its importance is much increased since the election of the patriarch has been transferred to it from those at the Natron lakes. Dayr Bólos, however, claims for itself an equal rank; and one of the patriarchs has been chosen from its members; though Dayr Antonios surpasses it in the number of its inmates. I tried in vain to learn something about the dictionary for Coptic and Arabic, said by Wansleb to be in the library there, which he says was written by Ebn el Assal, and valued at thirty crowns. Nor were my questions respecting the Coptic map of the patriarch, containing the names and position of the towns in Egypt, more successful. Both convents have gardens. Those of Dayr Antonios are kept in very good order, and are an agreeable retreat after crossing the desert. The monks are hospitable, and the convent is famed for its olives. They show the cavern where their founder lived in the rocks above; but there is nothing remarkable in the convent beyond its antiquity and associations.

Both convents have been destroyed and rebuilt. That of St. Antony stands below the Kalalla mountains, a limestone range of considerable height, which bounds the Wadee el Arraba to the south. This valley has received its name from the *plaustra*, or carts, that formerly carried provisions to the two monasteries, and is absurdly reported to have been so called from the chariots of Pharaoh, that pursued the Israelites, as they crossed the sea to the desert of Mount Sinai.

The quarries of oriental alabaster, discovered about ten years ago, from which the stone has been taken to

ornament the new mosk of the citadel, and other works, is in the Wadee Om-Argoób; a valley running into the Wadee Moäthil, which again falls into the Wadee Sennoor, to the south of the road leading to the convents. There is also a gypsum quarry near the Gebel Khaleel, on the north side of the Wadee Arraba; and Wansleb speaks of a ruined town in the same neighbourhood.

In this part of the desert the mountains are all limestone; like those that border the valley of the Nile, from Cairo southwards to the sandstones of Hagar Silsili and its vicinity; which, with the few variations in the strata about Cairo, the secondary grès of the Red Mountain, and the petrified wood lying over the Gebel Mokuttum, are the principal geological features of Egypt. In the interior of the desert, however, about latitude 28° 40′, begins a range of primitive mountains, which continues thence, in a direction nearly parallel with the sea, even to Abyssinia. As it goes southwards it increases in breadth, branching off to the westward, after passing the latitude of Kossayr, and afterwards crosses the Nile in the vicinity of Asouan. The principal primitive rocks in the Maazee desert are the famous Egyptian porphyry, various granites, serpentines, and a few others: in the Abábdeh portion, the Breccia Verde, slates, and micaceous, talcose, and other schists. Along the coast, generally, a short distance from the sea, is another range of low limestone hills, which borders the primitive ridge to the east, as the others do to the west; the lofty peaks of granite and other primitive mountains rising between them like vertebræ of the large backbone of the desert, one of which, Gháreb, measures 6000 feet above the sea.

The same formation occurs on the other side of the sea in the peninsula of Mount Sinai, where the limestone is succeeded by sandstone beds that separate it from the granite and other primitive rocks.

The junction of the limestone and sandstone in the Maazy desert takes place at about latitude 28° 42′ to the south of Dayr Bolos, and the primitive rocks begin a few miles farther down. As few are likely to visit this desert, I shall only notice the most remarkable places.

Gebel e' Zayt, "the mountain of oil," is close to the sea, nearly opposite Ras Mohammed, between latitude 27° 50′, and 28° 3′. It abounds in petroleum, whence its name; and at E' Gimsheh, a headland, terminating the bay to the S. S. W. of it, are some sulphur mines, grottoes and inscriptions in the Sinaitic character.

The *porphyry quarries* are at *Gebel e' Dokhan*, "the mountain of smoke," about the latitude of Manfaloot, and 27 miles from the Red Sea. They are highly interesting, from their having supplied Rome with stone for columns and many ornamental purposes, from the importance attached to them by the ancients, and from the extent of the quarries, the ruins there, and the insight they give into the mode of working that hard stone. The remains consist of an Ionic temple, of the time of Trajan, left unfinished, a town irregularly built of rough stones, tanks, and two large wells, one cut *in* the porphyry rock, and the ruins of buildings in various parts of the mountains.

The mention of a well sunk in the porphyry rock may appear singular; yet it is not from the difficulty of cutting through so hard a substance, but from its being made in a primitive rock; and it is probable that it was only intended to catch the water which occasionally runs down the torrent-bed during the rains of winter, and that it should be considered rather a reservoir than a well.

Roads lead from Gebel e' Dokhan in several directions, one to the Nile at Keneh, another to the Myos Hormos, and others to different places;

and that between "the porphyry mountain" and the Nile is furnished with fortified stations at intervals, to protect those who passed, and to supply them with water from the large wells within their walls.

The ruins of *Myos Hormos* are on the coast, in latitude 27° 24′. The town is small, very regularly built, surrounded by a ditch, and defended by round towers at the corners, the faces, and the gateways. The port, which lies to the northward, is nearly filled with sand. Below the hills, to the eastward, is the Fons Tadmos, mentioned by Pliny.

Myos Hormos was the principal port on the Red Sea in the time of Strabo. According to Agatharcides it was afterwards called the port of Venus, under which name it is also mentioned by Strabo. Besides the ancient roads that lead from Myos Hormos to the westward, is another running north and south, a short distance from the coast, leading to Aboo Durrag and Suez on one side, and to Sowákin on the south, to which the Arabs have given the name of Dthenáyb el Ayr, or "the ass's tail."

The granite quarries in that part of the Claudian mountain, now called *Gebel el Fateéreh*, with the town of *Fons Trajanus*, lie in nearly the same latitude as Gow (Antæopolis), on the Nile, and about 24 miles south-east of the porphyry mountains. The stone has a white ground with black spots, of which some columns are still seen in Rome. The quarries are very extensive, and many blocks were evidently taken from them. They were principally worked in the time of Trajan and Adrian. The Hydreuma, or Fons Trajanus, is a town of considerable size. The houses are well built, considering the roughness of the materials, and outside the walls are a temple and other buildings. In the quarries are some large columns, and round blocks, probably intended for their bases and capitals.

The Greek inscriptions here, and at Gebel e' Dokhan may be found in the account given by me of this desert in the Transactions of the Geographical Society and in M. Letronne's Inscriptions of Egypt.

At *Old Kossayr* are the small town and port of *Philotera*, of which little remains but mounds and the vestiges of houses, some of ancient, others of Arab, date. The name of Philotera was given it by an admiral of Ptolemy Philadelphus, in honour of the king's sister, having been previously called Ænnum.

The modern town of Kossayr stands on a small bay or cove, 4½ miles to the southward. It is defended by a small fort, mounting a few rusty cannon, and may be called a village, rather than a town. The inhabitants are called Embawéeh, being originally from Emba (Yambo) in Arabia, of the tribes of Jehaýn and Harb.

In the Wadee Jasoos, to the N. of Kossayr, between it and Ras Saffágee, is a very old station, with a small temple, and a tablet of hieroglyphics, bearing the name of Osirtasen II. In this valley is some brackish water; but in the neighbouring ravine it is found perfectly sweet; and we may conclude that the town of Ænnum was supplied from this spot. (For the desert south of Kossayr, see Routes 26, 27. Section IV.)

SECTION III.

UPPER EGYPT,

BETWEEN CAIRO AND THEBES.

Preliminary Information.

a. The Sāeed, or Upper Egypt. — *b.* Denominations of Towns, &c. — *c.* Ancient Divisions of Egypt. — *d.* Egyptian Temples.

Route			Route		
20. Cairo to Benisooéf	-	277	23. Osioot to Girgeh	-	313
21. Benisooéf to Minieh	-	282	24. Girgeh to Keneh	-	325
22. Minieh to Osioot	-	291	25. Keneh to Thebes	-	333

a. THE SĀEED, OR UPPER EGYPT.

According to Aboolfeda, the Sāeed begins at Fostát, or Old Cairo; all to the south of that city having this name, and the northern part of the country being called Reef. I may, however, observe, that the latter word, at the present day, is applied to all "the cultivated land," in contradistinction to "the desert."

The whole of Egypt is styled in Arabic *Ard-Musr*, or simply *Musr* (*Misr*), a name given also to Cairo itself; which recalls the old Hebrew Mizraim (*Mizrim*), "the two Mizrs." In the ancient Egyptian language it was called *Khemi*, or "the land of Khem," answering to the land of "Ham" or rather "Khem," mentioned in the Bible; and in Coptic *Chmê* or *Chêmi*. According to Arab tradition, Mizraim, the son of Ham, had four sons, Oshmoon, Athreeb, Sa, and Copt. The last of these peopled the country between Asouan and Coptos; Oshmoon that to the north, as far as Menoof (Memphis); Athreeb the Delta; and Sa the province of Bahâyreh, as well as the land of Barbary. Copt, however, having conquered the rest of Egypt, became sovereign of the whole country, and gave it his name.

The two sides of the valley seem at all times to have been distinguished, generally with reference to their position E. and W. of the river. By the ancient Egyptians, the desert on each side was merely styled "the eastern and western mountain;" and, at a later period, "the Arabian and Libyan shore;" parts of the mountain ranges having always had certain names attached to them, as at the present day. They are now called "the eastern and western shore;" and it is remarkable, that the Arabs of the eastern desert have substituted the term Bur-Agem "the *Persian*," for the old name "*Arabian*, shore," applying it to the space between the Nile and the Red Sea.

Egypt, under the Moslems, has been divided into provinces, or *bey-liks*, each under the command of a bey; or, according to their new titles, *Mamoór*,

or *Modeér;* and in the time of the Memlooks, the whole country was governed by twenty-four beys, including the Delta.

b. DENOMINATIONS OF TOWNS, &c.

The large, or market, towns of Egypt have the title of *Bender*. *Medeenah* is a "capital," and is applied to Cairo, and the capital of the Fyoom. *Bellat*, or *Beled*, is the usual appellation of a "town;" whence *Ebn beled*, "son of a town," or "townsman." *Kafr* is a village: *Nezleh*, or *Nezle*, a village founded by the people of another place, as *Nezlet el Fent*. *Minieh* (corrupted into Mit, particularly in the Delta) is also applied to villages colonised from other places. *Beni*, "the sons," is given to those founded by a tribe, or family, as *Beni* Amrán, "the sons of Amran," and then many villages in the district are often included under the same name. *Zow'yeh* is a hamlet, having a mosk. Kasr, or kusr, is a "palace," or any large building. *Boory* is a "tower" (like the Greek Πυργος); and it is even applied to the pigeon-houses built in that form. *Sáhil*, a level spot, or opening in the bank, where the river is accessible from the plain. *Mersah*, an anchoring place, or harbour. *Dayr* is a "convent," and frequently points out a Christian village. *Kom* is a "mound," and indicates the site of an ancient town, and *Tel* is commonly used in the Delta in the same sense. *Kharáb* and *Kooffres* are applied to "ruins." *Beerbeh*, or *Birbeh* (which is taken from the Coptic), signifies a "temple." *Wadee*, or *Wady*, is a "valley;" *Gébel*, a "mountain;" and *Birkeh*, a "lake," or a "reach" in the Nile.

c. ANCIENT DIVISIONS OF EGYPT.

In the time of the Pharaohs, Egypt consisted of two great regions, the upper and lower country, both of equal consequence, from which the kings derived the title of Lord of the two Regions. Each of these had its peculiar crown, which the monarch at his coronation put on at the same time, showing the equal rank of the two states, while they seem to argue the existence of two distinct kingdoms at an early period.

Egypt was then divided into thirty-six nomes (departments, or counties), from Syene to the sea. In the time of the Ptolemies and early Cæsars, this number still continued the same; "ten," says Strabo, "being assigned to the Thebaïd, ten to the Delta, and sixteen to the intermediate province." The geographer adds, "some say there were as many nomes as chambers in the labyrinth, which were under thirty. These were again subdivided into *toparchiæ*, and these too into smaller portions." The number of chambers in the labyrinth is not quite certain: Herodotus, Pliny, and Strabo, do not agree on this point; and it is probable, that as the number of the nomes increased, other places were added for their reception; the labyrinth being the building where the nomes met, and each had its own apartment. Pliny gives forty-four nomes to all Egypt, some of which are mentioned under other names.

The triple partition of the country described by Strabo, varied at another time, and consisted of Upper and Lower Egypt, with an intermediate province, containing only *seven* nomes, and thence called Heptanomis. Upper Egypt or the Thebaïd then reached to the Thebaica Phylace (Φυλακη), now Daroot e' Sheréef; Heptanomis thence to the fork of the Delta; and the rest was comprehended in Lower Egypt. In the time of the later Roman emperors, the Delta or Lower Egypt was divided into four provinces or districts — Augustamnica Prima and Secunda, and Ægyptus Prima and Secunda; being still subdivided into the same nomes: and in the

time of Arcadius, the son of Theodosius the Great, Heptanomis received the name of Arcadia. The Thebaïd too was made into two parts, under the name of Upper and Lower, the line of separation passing between Panopolis and Ptolemaïs-Hermii. The nomes also increased in number, and amounted to fifty-seven, of which the Delta alone contained thirty-four, nearly equal to those of all Egypt in the time of the Pharaohs.

Ammianus Marcellinus says, "Egypt is reported to have had three provinces in former times, Egypt Proper, the Thebaïd, and Libya; to which posterity added two others, Augustamnica, an offset from Egypt, and Pentapolis, separated from Libya."

The northern part of Ethiopia, or of what is now called Nubia, had the name of Dodeca-Schœnus, or "12 schœnes," and comprehended the district from Syene to Hierasycaminon, now Maharraka.

The schœne, according to Strabo, varied in different parts of Egypt. In the Delta it consisted of 30 stadia; between Memphis and the Thebaïd of 120; and from the Thebaïd to Syene of 60. The Itinerary of Antoninus reckons 80 miles or 640 stadia from Syene to Hierasycaminon; the schœne was therefore (at 8 stadia to a Roman mile) of 53⅓ stadia above Syene.

Some of the towns on the two banks of the Nile are mentioned in the Itinerary of Antoninus.

1. *Alexandria to Hierasycaminon (in Nubia) by the west bank.*

	M. P.
Alexandria to Chereu	24
Hermupoli	20
Andro	21
Niciu	31
Lêtus	28
Memphi	20
Peme	20
Isiu	20
Cene	20
Tacona	20
Oxyrhyncho	24
Ibiu	30
Hermupoli	24
Chusis	24
Lyco	35
Apollonos Minoris	18
Hisoris	28
Ptolemaida	22
Abydo	22
Diospoli	28
Tentyra	27
Contrà Copto	12
Papa	8
Hermunthi	30
Lato	24
Apollonos Superioris	32
Contrà Thmuis	24

2. *By the east bank from Heliopolis to Contrà Pselcis and Hierasycaminon in Nubia.*

	M P.
Heliopolis to Babylon	12
Scenas Maudras	12
Aphrodito	20
Thimonepsi	24
Alyi	16
Hipponon	16
Musæ	30
Speos Artemidos	34
Antinou	8
Pesla	24
Hieracon	28
Isiu	20
Muthi	24
Anteu	8
Selino	16
Pano	16
Thomu	4
Chênoboscio	50
Copton	40
Vico Apollonos	22
Thebas	22
Contrà Lato	40
Contrà Apollonos	40

1. *Alexandria to Hierasycaminon (in Nubia) on the west bank — continued.*

	M. P.
Contrà Ombos	24
Contrà Syene	28
Paremboli	16
Tzitzi	2
Taphis	14
Talmis	8
Tutzis	20
Pselcis	12
Corte	4
Hierasycamino	4

2. *On the east bank from Heliopolis to Contrà Psoleis — continued.*

	M. P.
Ombos	40
Syene	30
Philas	3
Contrà Taphis	24
Contrà Talmis	10
Contrà Psoleis	24
Hierasycamino	11

d. EGYPTIAN TEMPLES.

In order to render the description of Egyptian temples more intelligible, I shall introduce the plans and arrangements of the different parts.

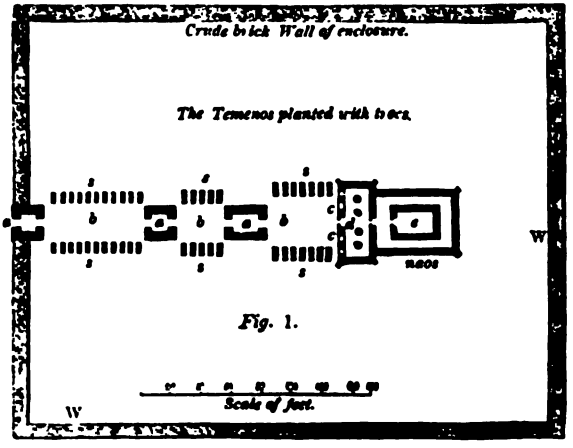


Fig. 1.

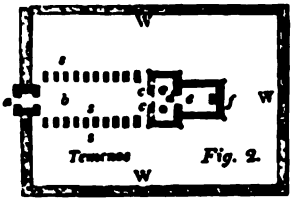


Fig. 2.

Fig. 1. is a simple form of a temple, consisting of (*b b b*) the dromos of sphinxes, *s s s*; three propylons or pylons, *a a a*; the *pronaos* or portico, *d*; and the *adytum* (*adhos*) or sanctuary *e*, which was either isolated, or occupied the whole of the naos, as in *fig.* 2. *c c* are *screens*, reaching half way up the columns, as seen in *fig.* 3. In the adytum (*e*, *fig.* 2.)

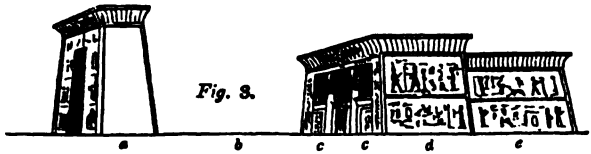


Fig. 3.

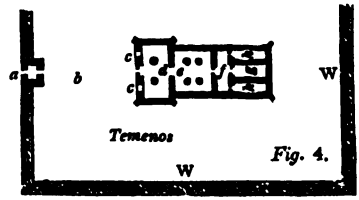


Fig. 4.

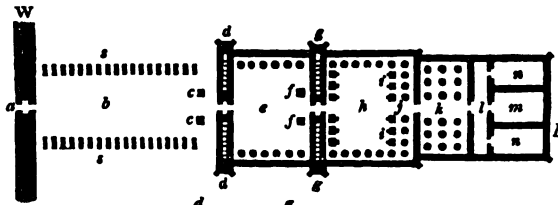


Fig. 5.

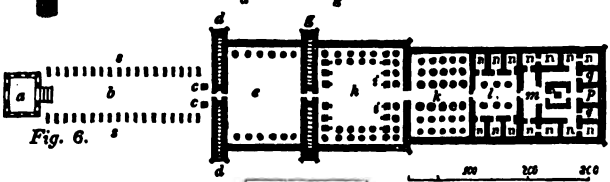


Fig. 6.

Fig. 7.

is an altar *f*. W W the crude-brick wall of the *temenos*, "grove," or sacred enclosure. *Fig.* 4. *a* the *pylon* or *pylonê*; *b* the *dromos* without sphinxes; *c c*, *screens*; *d*, *pronaos* or portico; *e*, the hall of assembly; *f*, transverse ante-room, or *prosêkos*, a sort of transept; *g* the central *adytum*, or *sêkos*; *h h*, side *adyta*. *Fig.* 5. *a*, *pylon* or *pylonê*; *b*, *dromos* of sphinxes; *c c*, obelisks; *d d*, *propyla*, or pyramidal towers of the *propylæum*; *e*, *propylæum*, *area*, or *vestibulum*; *f f*, statues of the king; *g g*, inner towers with staircases leading to the top, as in *d d*; *h*, inner *vestibulum*; *i i*, screens from pillar to pillar, forming a sort of ante-room (*f*) to the hall of assembly (*k*): this ante-room *f* may be considered the portico. *l*, transept; *m*, central *adytum* or *sêkos*; *n n*, side *adyta*. *Fig.* 6. a raised hypæthral building of columns and connecting screens, with steps leading to it from within the *dromos* (*b*). The rest as *fig.* 5. to the inner hall (*l*), which has several small chambers at the side. *o*, an isolated adytum, with a pedestal in the middle for holding the sacred ark of the deity. *p*, *q q*, *n n n*, three adyta and other chambers. All behind the *pronaos*, or portico, is called the *naos*, which includes the *sêkos* within it, and answers to the *cella* of Greek temples.

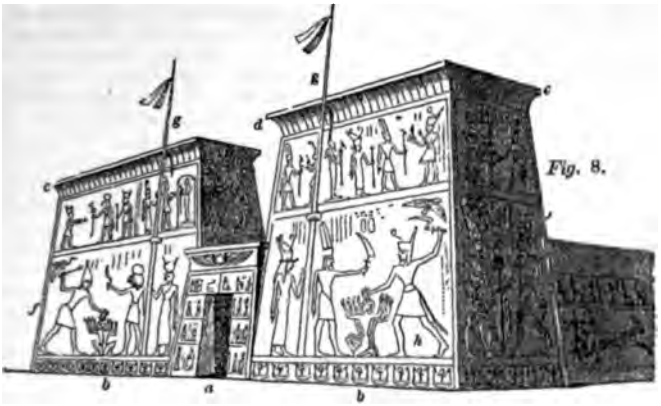


Fig. 8.

Fig. 10.

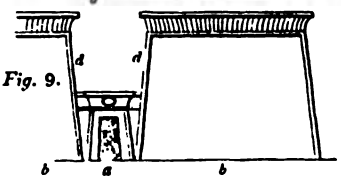


Fig. 9.

Fig. 7. *a*, pylon or pyloné. *Fig.* 8 shows the pyramidal towers (*b*), with the pylon (*a* between them and the lines *d d* (*ἀναστιλωσεις γραμμαι*) curving over towards each other, with the colossal figures commonly sculptured on them. These *d d* are seen better in *fig.* 9.; but their position is not, as Strabo says, on either side of the portico or *pronaos*, but of the pylon, being as far apart at the bottom as the breadth of the pylon; *h h*, the colossal figures; *g g*, the flag-staffs; *f* a torus that runs up the wall, and under the cornice; *c*, fillet of the cornice.

Fig. 10. a peripteral temple. *a* the pylon; *b*, dromos; *c*, adytum, surrounded by a peristyle of seven square pillars at each side, and two round columns at either end; the whole standing on a raised platform. One of these temples stood at Elephantine, and another at Eilethyas, both of the early time of the 18th dynasty.

With regard to the use of the word propylon, I ought to observe that propylon, pylon, and pylóné, are all properly applied to the gateway (*fig.* 7., or *a*, *figs.* 4 and 5.); but the first of these was also used to designate the pylon with its towers: to prevent confusion, therefore, and to avoid the long expression "towers of the propylæum," I have adopted *pylon* for the gateway, and *propyla* for the towers.

ROUTE 20.

CAIRO TO BENISOOÉF, BY WATER.

	Miles.
Cairo (Boolak) to El Mäsarah, E.	11½
Bedreshayn (and *Memphis*), W.	4½
Tibbin	5½
Kafr el Aiát, (*or* Iyát) W.	12½
Rigga, W.	15½
Atféëh, E.	3½
Gómon, W.	6½
Benisooéf	18
	77

After passing the palaces of Kasr Dubarra, and Kasr el Aincc, the island of Rhoda, and Old Cairo to the left, and the towns of Embábeh and Geezeh on the right, you may be said to enter the Säeed. About 1½ mile beyond the old capital and the mounds of the still older Babylon, is the picturesque mosk of Attar e' Nebbee, situated on a projecting point of the eastern bank, at the end of an avenue of fine trees. Its name is derived from an impression of

"the *prophet's footstep*," said to be preserved there. A large sandbank has now been formed before it, so that boats only pass close to the mosk during the inundation. A short distance inland, to the eastward, is a river of late time, at the southern extremity of a low ridge of hills, which has received the not uncommon name of Stabl Antar. Here a powder magazine has lately been established by the pasha; and on the low ground beyond it to the east are the remains of an aqueduct of Arab construction, probably the one mentioned by Pococke. A long reach of the Nile extends from Attar e' Nebbee to the village of e' Dayr "the convent," inhabited by Copt Christians; and inland to the east is the village of Bussateen, once famed for its "gardens," whence its name, but now scarcely known, except as the resort of a troblesome set of Arabs, the Nëäm, who encamp upon the plains in the vicinity. Near it is the burial ground of the Jews, in the sandy plain below the limestone hills of the Mokuttum. That range is here rent asunder by a broad valley called Bahr-bela-me, "the river without water," which comes down from the eastward, and measures to its head about 8 miles. It separates that part, called Gebel e' Jooshee, from the rest of the Mokuttum range.

The name Bahr-bela-me (or -ma) is applied to several broad deep valleys, both in the eastern and western deserts, the most noted of which lies beyond the Natron lakes.

One of the Suez roads, called Derb e' Tarabéen, passes over this part of the Mokuttum, and comes down to the Nile by this valley to the village of Bussateen; and immediately above the brow of the cliff on its north side is the plain of petrified wood (already mentioned), as well as an ancient road that led from Heliopolis over the hills to this part of the country. (*See* Sect. 2. — Excursion 2.)

On the right, the majestic pyramids seem to watch the departure of the traveller when he quits the capital, as they welcomed his approach from the Delta; and those of Abooseer, Sakkára, and Dashóor, in succession, present themselves to his view, and mark the progress of his journey. A little below Toora, on the east bank, are some low mounds of earth, probably ancient walls of decayed crude bricks, belonging to an enclosure, once square, but now partly carried away by the river; and to the east of it is another long mound, through which a passage led to the plain behind. The name of Toora signifies "a canal," but it is more likely to have been originally derived from that of the ancient village that once stood near this spot, called Troja, or Troïcus pagus; the conversion of an old name into one of similar sound in Arabic being of common occurrence in modern Egypt.

The wall stretching across the plain to the hills, and the fort above, were built by Ismáil Bey, whose name they bear. On the recovery of Egypt by the Turks under Hassan Pasha, in 1787, Ismáil Bey was appointed Shekh-Beled of Cairo; and Murad, with the other Memlook Beys, being confined to Upper Egypt this wall was erected to prevent their approach to the capital. But Ismáil Bey dying of the plague in 1790, Ibrahim and Murad shared Upper and Lower Egypt between them till the French invasion.

A short distance to the south of the fort, on the top of the same range of hills, are the ruins of an old convent, called Dayr el Bughleh which is mentioned by Arab writers, and was discovered a few years ago by M. Linant.

El Mäṣarah, or *Toora - Mäṣara*, about 1¾ mile further to the south, claims, with Toora, the honour of marking the real site of the Troïcus pagus, which, according to Strabo, stood near to the river and the quarries. Strabo and Diodorus both report that it was built and named

after the Trojan captives of Menelaus, with what probability it is difficult now to decide; and some ancient Egyptian name of similar sound is as likely to have been changed by the Greeks and Romans into Troja, as by the modern Arabs into Toora. The mountain to the eastward is evidently the Troici lapidis mons, or Τροικον ορος of Ptolemy and Strabo; and from it was taken the stone used in the casing of the pyramids. It is to the same mountain that Herodotus and Diodorus allude, when they say the stone for building the great pyramid came "from Arabia," or the eastern side of the Nile.

The quarries are of great extent; and that they were worked from a very remote period is evident from the hieroglyphic tablets and the names of kings inscribed within them. Those to the north, to which a railway has been laid down by the Pasha, are sometimes distinguished by the name of the quarries of Toora, those to the south, of Mäsarah. At the former are tablets bearing the names of Amun-m̄-gori, of Amunoph II. and III., and of Neco: at the latter are those of Ames, Amyrtæus, Acoris (Hakori), and Ptolemy Philadelphus with Arsinoë; and some have the figures of deities, as Athor and Thoth, and the triad of Thebes — Amun, Maut, and Khonso — without royal ovals. In one of the tablets at the quarries of Mäsarah, sculptured in the 22nd year of Ames or Amosis, the leader of the 18th dynasty, who ascended the throne in 1575 B. C., is the representation of a sledge bearing a block of stone, drawn by six oxen. The hieroglyphic inscription above this is much defaced; but in the legible portion, besides the titles of the king and queen "beloved of Pthah and Atmoo," we read "In the 22nd year of his beloved majesty the king, son of the Sun, Ames, to whom life is given, was opened the door . . . . the chambers . . . . . freestone, hard and good, to build the hall of assembly, which is . . . . the temple of Pthah, the temple of the god (and) the temple of Amun in Thebes . . . . he has caused . . . . with oxen . . . . of the good god the king, who lives . . . ." In another quarry towards the south is a larger tablet, representing king Amyrtæus offering to the triad of the place, Thoth, the goddess Nehimeou, and Horus (Nofre-Hor, "the lord of the land of Babet"), and below the king stands a small figure, in the act of cutting the stone with a chisel and mallet. Besides the Hieroglyphic ovals of the kings, are several names and inscriptions in enchorial; and here and there are various numbers and quarry-marks, frequently with lines indicating the size of each stone. The name of the place appears to be Benno. The quarries are not only interesting from their extent and antiquity, but from their showing how the Egyptian masons cut the stone.

They first began by a trench or groove round a square space, on the smooth, perpendicular face of the rock; and having pierced a horizontal shaft to a certain distance, by cutting away the centre of the square, they made a succession of similar shafts on the same level, after which they extended the work downwards in the form of steps, removing each tier of stones as they went on, till they reached the lowest part, or intended floor, of the quarry. A similar process was adopted on the opposite side, in the same face of the rock, till at length two perpendicular walls were left, which marked the extent of the quarry; and here again, new openings were made, and another chamber, connected with the other, was formed in the same manner; pillars of rock being left here and there to support the roof. These communications of one quarry, or chamber of a quarry, with the other, are frequently observable in the mountains of Mäsarah, where they follow in uninterrupted succession for a considerable distance; and in no

part of Egypt is the method of quarrying more clearly shown. The lines traced on the roof, marking the size and division of each set of blocks, were probably intended to show the number hewn by particular workmen. Instances of this occur in other places, from which we may infer that, in cases where the masons worked for hire, this account of the number of stones they had cut served to prove their claims for payment; and when condemned as a punishment to the quarries, it was in like manner a record of the progress of their task; criminals being frequently obliged to hew a fixed number of stones according to their offence. The mountain of Mãsarah still continues to supply stone for the use of the metropolis, as it once did for Memphis and its vicinity; and the floors of the houses of Cairo continue to be paved with flags of the same magnesian limestone which the Egyptian masons employed 4000 years ago.

The occasional views over the plain, the Nile, and the several pyramids on the low Libyan hills beyond the river, which appear through openings in the quarries, as you wander through them, have a curious and pleasing effect; and on looking towards the village of Mãsarah, you perceive on the left a causeway or inclined road, leading towards the river, by which the stones were probably conveyed to the Nile.

Helwán, a village on the east bank, is known as having been the first place where the Arabs made a Nilometer, under the caliphate of Abd el Melek, about the year 700 A. D. It was built by Abd el Azeez, the brother of the caliph; but being found not to answer there, a new one was made by Soolayman, his second successor, about 16 years afterwards, at the Isle of Roda, where it has continued ever since. Aboolfeda speaks of Helwán as a very delightful village, and it was perhaps from this that it obtained its name, Helwa signifying "sweet;" though, as Norden observes, it possesses nothing more to recommend it on this score than its opposite neighbour. Nearly opposite Helwán, on the W. bank, and a little way from the shore, is Bedreshayn; and 1½ mile to the westward is Mitrahenny, the site of Memphis. Its lofty mounds may be seen from the river, half way between the village of Sakkára and the Nile; and about 4 miles farther up the stream, you pass Shobuk, and the pyramids of Dashóor, 4 miles inland to the right. About 2 miles to the westward of Masghóon, is el Kafr, a small village, from which on of the principal roads leads to the Fyoóm, across the desert. (See Route XVI.)

In this neighbourhood, probably near Dashóor, were "the city of Acanthus, the temple of Osiris, and the grove of Thebaic gum-producing Acanthus," mentioned by Strabo; which last may be traced in the many groves of that tree (the sont, or Acacia Nilotica), which still grow there, at the edge of the cultivated land. The town of Acanthus was, according to Diodorus, 120 stadia, or 15 M. P. from Memphis, equal to 13⅝, or nearly 14 English miles, which, if correct, would place it much farther south, to the westward of Kafr el Iyát; though it is generally supposed to have stood near Dashóor.

In the hills near El Kafr, are some small tombs, not worth visiting.

On the same bank, and near Kafr el Iyát, at the extremity of a large bend of the river, is, as I suppose, the site of Menes' Dyke. (*See* above, Section II. Excursion 4. page 203.)

From this spot are descried the two ruined pyramids of Lisht, built of small blocks of limestone; which were probably once covered with an exterior coating of larger stones.

Three miles to the N. W. is a conical hill resembling a pyramid. It is, however, merely a rock, with no traces of masonry; and in this part of the low Libyan chain are a great abundance of fossils, particularly

oyster-shells, with which some of the rocks are densely filled, in some instances retaining their glossy mother-of-pearl surface.

Wadee Ghomýer (or el Ghomeir) opens upon the Nile at E'Suf on the east bank. By this valley runs the southernmost of the roads across the desert to Sues.

W. S. W. from Rigga, on the opposite bank, is a pyramid, called by the Arabs "*Háram el Kedáb*," or the "false pyramid," from the erroneous idea that the base is merely rock, and that it does not form part of the building itself. It is built in stories or degrees, and is remarkable for the position of the stones, which lie nearly *at the complement of the exterior angle*, and not horizontally, as in other monuments.

At Atféëh are the mounds of Aphroditopolis, or the city of Athor, the Egyptian Venus. It presents no monuments. The Coptic name is Tpêh, or Petpieh, easily converted into the modern Arabic Atféëh. It was the capital of the Aphroditopolite nome, and noted, as Strabo tells us, for the worship of a white cow, the emblem of the goddess.

At Maydoon, which stands on the canal, opposite the false pyramid, are lofty mounds of an ancient town; and opposite Zow'yeh, at the north corner of the low hills overlooking the Nile, is Broombel, where mounds marks the site of an old town, probably Ancyronpolis. That city is supposed to have owed its name to the stone anchors said to have been cut in the neighbouring quarries.

Zow'yeh appears to be Iseum, in Coptic Naèsi, the city of Isis, which stood near the canal leading to Pousiri, or Nilopolis, and thence to the Crocodilopolite nome. This canal on the north, with part of the predecessor of the Bahr Yoosef on the west, and the Nile on the east, formed the island of the Heracleopolite nome; and the city of Hercules was, according to Strabo, towards the southern extremity of the province, of which it was the capital. And this agrees with the position of Anásieh, or Om el Keemán, "the mother of the mounds," as it is often called by the Arabs, from the lofty mounds of the old city, which are seen inland about twelve miles to the westward of Benisooef.

Nothing of interest is met with on the Nile between Zow'yeh and Benisooef.

Inland, about nine miles to the south-west of the former is Abooseer, the site of Busiris, or Nilopolis, in Coptic Pousiri, upon the canal already mentioned, bounding the Heracleopolite nome to the west. The position of the city of the Nile, at a distance from the river, was evidently chosen in order to oblige the people to keep the canal in proper repair, that the water of the sacred stream might pass freely into the interior, and reach the town where the god Nilus was the object of particular veneration; a motive which M. de Pauw very judiciously assigns to the worship of the crocodile in towns situated far from the river.

Zaytoon has succeeded to an ancient town, called in Coptic Phannigôit. It was in the district of Poushin, the modern Boosh, which is distant about three miles to the south, and is marked by lofty mounds. It is remarkable that Zaytoon, signifying "olives," is an Arabic translation of the old name Pha-ñ-ni-gôit, "the place of olives," probably given it to show a quality of the land, which differed from the rest of the Heracleopolite nome.

Dallas, about a mile to the S. W. of Zaytoon, appears to be the Tgol (or Tlog) of the Copts; and at Shenowéëh, close to Boosh, are mounds of an ancient town, whose name is unknown.

Boosh is a large and thriving town, considering the state of the Egyptian peasantry. Among the inhabitants are many Copt Christians, and it has

a large depôt of monks, which keeps up a constant communication with the convents of St. Antony and St. Paul, in the eastern desert, supplying them with all they require, furnishing them occasionally with fresh monastic recruits, and superintending the regulations of the whole corps of ascetics. Pococke supposes Boosh to be the ancient Ptolemais, the port of Arsinoé, but this was further inland.

Benisooéf is the capital of the province or beylik, and the residence of the governor, whose palace stands on the north. Benisooéf has also a manufactory for silk and cotton stuffs, built by Mohammed Ali in 1826, as in other large towns of Egypt; but it is no longer famous for its linen manufactures, as in the time of Leo Africanus, when it supplied the whole of Egypt with flax, and exported great quantities to Tunis and other parts of Barbary. A market is held at Benisooéf every week, but it is badly supplied; and the town cannot boast even the common Eastern comfort of a bath, which at Mínieh, and other large towns of Egypt, is always to be met with.

The bank at Benisooéf presents the ordinary scenes common to all the large towns on the Nile; the most striking of which are, numerous boats tied to the shore, — buffaloes standing or lying in the water, — women at their usual morning and evening occupation of filling water-jars and washing clothes, — dogs lying in holes they have scratched in the cool earth, — and beggars importuning each newly arrived European stranger with the odious word "bakshish." This is followed by the equally odious "Ya Hawágee," by which the Franks are rather contemptuously designated; and the absurd notion of superiority over the Christians affected by the Moslems is strikingly displayed in these as in many other instances. The *faithful* beggar, barely covered with scanty rags, and unclean with filth, thinks himself polluted by the contact of a Christian, whose charity he seldom condescends to ask in the same terms as from a *true believer*; and "bakshish, ya Hawágee" is substituted for "Sowáb lilláh, ya Sídi."

He also marks his superiority by the use of the word Hawágee. It answers to the French *marchand*; and the same presumption which led some silly people in France to stigmatise the English as a nation of shopkeepers (*marchands*), has found a worthy parallel in the mouths of the beggars of Egypt. *Les beaux esprits se rencontrent*; and in like manner the Moslems, however degraded their condition, treat all Europeans as shopkeepers, unworthy of aspiring to their own innate excellence.

From Benisooéf is one of the principal routes to the Fyoóm, (see Section 2, Route 16.) The brick pyramid of Illahoón, at its north-east entrance, may be seen from the town. On the opposite bank is the Wadee Býád, by which the road leads to the monasteries of St. Antony and St. Paul, situated in the desert near the Red Sea. (See Route 19.)

ROUTE 21.

BENISOOÉF TO MÍNIEH.

	Miles.
Benisooéf to Aboogirgeh, (W.)	45¼
(*Excursion to Behnesa, inland.*)	
Aboogirgeh to Mínieh, (W.)	37¼
	82½

The village of Dayr Byád, in an island opposite Benisooéf, so called from a neighbouring convent, is inhabited by people originally of the tribe of Beni-Wásel Arabs; whose chief, Shekh Ibrahim, was about 15 years ago one of the most wealthy persons in the valley of the Nile.

Some small mounds, called Tel e' Nassára and Tel e' Teen, inland on the south of the island, mark the site of ancient villages; and on the oppo-

site bank are many mounds of larger towns, whose ancient names are unknown.

Isment, between 2 and 3 miles S. of Benisooéf, on the river side, has mounds, but no vestiges of ruins, nor, indeed, any relic of antiquity, except the margin of a well. It is called Isment el Bahr ("of the river"), to distinguish it from Isment (miscalled Sidment) e' Gebel ("of the mountain"), which stands at the foot of the hills separating the Fyóóm from the valley of the Nile. This name cannot fail to call to mind Ismendes, and may, perhaps, be the Shbent of the Coptic list of towns in this district.

Anásieh, or Om el Kéemán, "the mother of the mounds," the ancient city of Hercules, lies inland to the west. The Coptic name of that town, Ehnes or Hnes, is readily traced, in the modern Anásieh, as its position by the lofty mounds on which it stands. That this is the site of Heracleopolis there is no question, though the Arabic and Coptic names bear no resemblance to that of the deity, Sem or Gom, the Egyptian Hercules. It was here that the ichneumon, the enemy of the crocodile, was particularly worshipped; and the respect paid to that animal by the Heracleopolites, the immediate neighbours of the Arsinoïte or Crocodilopolite nome, led, in late times, during the rule of the Romans, to serious disputes, which terminated in bloodshed, and made the contending parties forget the respect due to the sacred monuments of their adversaries. And judging from what Pliny states respecting the injuries done to the famous labyrinth, there is more reason to attribute the destruction of that building to the superstitious prejudices of the Heracleopolites, than to the ordinary ravages of time.

At Tanseh, Brangeh, Bibbeh, Sits, and other places, are the mounds of old towns, with whose names we are unacquainted. Pococke supposes Brangeh (or, as he calls it, Berangieh), to be Cynopolis; but the position of that town was farther to the south. Bibbeh, which has succeeded to an ancient town, is noted for a Copt convent, and for an imaginary Moslem santon, thence called El Bibbáwee. This holy individual is the offspring of a clever artifice of the Christians; who, to secure their church from outrage, during the disturbances that formerly took place in Egypt, gave out that a Moslem shekh presided over and dwelt in its precincts; and the priests to this day tell them a heterodox story of his exploits, and his wars against the *infidels*. The name of infidel is indefinite; it may satisfy the Moslem or the Christian, according to his peculiar application of the word; and the pious falsehood is at all events as true as the scene represented by the picture. So well indeed has it succeeded, that visits are frequently paid by the passing Moslem to the sanctuary of this revered personage; he reads the *Fat'ha* before the likeness of a man (though so strictly forbidden by his religion), and that too within the walls of a Christian church; and he gladly contributes a few paras for the lamps burnt before it, with the full persuasion that his voyage will be prosperous, through the good offices of the saint. But while the priest who receives the boon tells the plausible tale of the power of the "shekh," the indifferent spectator, who recognises the usual representation of St. George and the Dragon, may smile at the credulity and the ignorance of the donor. The conversion of St. George into a Moslem saint may appear strange to an Englishman; but it is found to be far less difficult to deceive an Egyptian by this clumsy imposition, than to persuade a Copt Christian that his guardian saint, with the same white horse, green dragon, and other accessories, holds a similar tutelary post in England. The most credulous, as well as the most rea-

sonable Copt, immediately rejects this statement as a glaring impossibility; and the question, "What can our St. George have to do with England?" might perplex the most plausible, or the most pious, of the Crusaders.

Nearly opposite Bibbeh is Shekh Aboo Noor, the site of an ancient village; and beyond it the position of some old towns are marked by the mounds of Sits, Miniet e' Geer, and Feshn. A little higher up the river, on the east bank, behind the island that lies half way between Feshn and el Fent, is el Háybee, or Medeenet-e' Gahil, where some remains mark the site of a small town of considerable antiquity. They consist of crude brick walls, and remains of houses. On the north side is a large mass of building of some height, founded on the rock, but probably of later date than the walls of the town. It is built of smaller brick, and between every fourth course are layers of reeds, serving as binders. Behind this, a short distance out of the town, is an isolated square enclosure surrounded by a crude brick wall; and in the centre of the open space it encloses, is a grotto or cavern cut in the rock, probably sepulchral, a tomb being also found between this and the wall of the town. The tombs are probably of a later time than the buildings themselves. Near the water's edge are the remains of a stone quay; and some fragments of unsculptured blocks are met with in different places. But the most remarkable feature in the ruins at el Háybee is the style of the bricks in its outer walls, which have two hieroglyphic legends stamped upon them, sometimes one containing the oval of a king, sometimes another, with the name of a high-priest of Amun.

That the town existed, also, in Roman time is proved by the fragments of mouldings found there. Some of the stamped bricks have been lately burnt, and used by Ahmed Pasha for some modern buildings; which accounts for the unusual appearance of burnt bricks of early Egyptian time. May this be the site of Alyi or of Hipponon?

At Malatéëh are other mounds, and at the south-west corner of Gebel Shekh Embárak is an old ruined town, long since deserted, which affords one of many proofs that the Egyptians availed themselves of similar situations, with the double view of saving as much arable land as possible, when a town could be placed on an unproductive though equally convenient spot, and of establishing a commanding post at the passes between the mountains and the Nile.

Gebel Shekh Embárak is a lofty table mountain, approaching very close to the river, and detached from the main chain of the Gebel el Bázam, which stretches far inland to the south-east. After this follow a succession of low hills to Gebel e' Tayr. A little above El Meragha (or Meghágha), on the same bank, is the Hágar e' Salám, or "stone of welfare," a rock in the stream near the shore, so called from an idea of the boatman, "that a journey down the Nile cannot be accounted prosperous until after they have passed it." The mountains here recede from the Nile to the eastward; and at Sharóna are the mounds of an ancient town, perhaps Pseneros or Shenero. Pococke supposes it to be Musa or Muson. The sites of other towns may also be seen on the opposite side of the river, as at Aba, three or four miles inland, and at Aboo-Girgeh some distance to the south. A few miles above Sharóna, on the east bank, is Kom Ahmar, "the red mound," with the remains of brick and masonry, perhaps of Muson, and a few rude grottoes. To the east of this are several dog mummy pits, and the vestiges of an ancient village, in the vicinity of Hamátha. At *Aboo-Girgeh* (or *Aboo Girg*) are extensive mounds. It is still a large *felláh* town, situated in a

rich plain about two miles from the Nile.

EXCURSION TO BÉHNESA; INLAND.

Inland to the west is *Béhnesa*, the ancient Oxyrhinchus, in Coptic Pemge, which is a ride of 10½ miles across the fields, from Aboo-Girgeh. The peculiar worship of the Oxyrhinchus fish gave rise to the Greek name of this city; and, from the form of its "pointed nose," I am inclined to think it was the *Mizzeh* or *Mizdeh* of the present day, which may be traced in the Coptic *emge*. The modern name of the place is Bahnasa or Béhnesa, in which some have endeavoured to trace that of the *Benni*, one of the many fish of the Nile, conveniently transformed into the oxyrhinchus for an etymological purpose, and, it is needless to say, without the least shadow of reason.

The position of Béhnesa is far from being advantageous; the Libyan desert having made greater encroachments there than in any part of the valley. Downs of sand overgrown with bushes extend along the edge of its cultivated land; to the west of which is a sandy plain of great extent, with a gentle ascent, towards the hills of the Libyan chain; and behind these is a dreary desert. The encroachments are not, however, so great as Denon would lead us to suppose, nor will the people of Béhnesa, as he supposes, be driven by the sand beyond the Bahr Yoosef. The site of the town guarantees the inhabitants from such a catastrophe, even if they neglect the most common precautions, and they have always the means of protecting themselves from it, though the invasion of sand were to increase by more than its usual ratio.

On the south side are some mounds covered with sand, on which stand several shekhs' tombs; and others, consisting of broken pottery and bricks, sufficiently mark the site of a large town, whose importance is proved by the many granite columns, fragments of cornices, mouldings, and altars that lie scattered about. Little, however, remains of its early monuments; and if the size of its mounds proclaims its former extent, the appearance of its modern houses and the limited number of three mosks show its fallen condition.

Like other towns Béhnesa boasts a patron saint. He is called e' Takróory, and is known in Arab songs and legendary tales. He is even believed to appear occasionally to the elect, outside his tomb, accompanied by a numerous retinue of horsemen, but without any ostensible object.

The "single column, with its capital and part of the entablature, showing it to be a fragment of a portico of the composite order," described by Denon, no longer exists, though the columns he mentions in the mosks may still be seen. According to an account given me in the Fyoóm, after my visit to Béhnesa, there are some caverns to the N. W. (?) of the town, and in one of them about eighteen columns arranged around the interior, and standing in water, which is of great depth, and never dried up. Nearly opposite the door is a niche or recess, once (as they pretend) the site of an altar or a statue. Though the authority of the Arabs may be doubted, any one who visits Béhnesa may easily inquire about it, and ascertain the truth.

Béhnesa is still the residence of a governor; in 1823 it had a garrison of 400 Turkish soldiers; and in the time of the Memlooks it enjoyed considerable importance, and was one of the principal towns of modern Egypt. The Bahr Yoosef once passed through the centre; but the eastern portion of the city of Oxyrhinchus is no longer part of Béhnesa, and being now called Sándofeh, may be considered a distinct village. At the period of the Arab conquest, Béhnesa was a place of great importance, and of such strength that of the 16,000 men, who besieged it, 5,000

are said to have perished in the assault.

The account of this conquest and of the previous history of the city, given by the Arab historian Aboo Abdillahi ben Mohammed el Mukkari, is more like fable than a real history.

ROUTE 21. (*continued.*)

FROM ABOO-GIRGEH TO MÍNIEH.

Above Aboo-Girgeh are el Kays, Aboo-Azees, and other places, whose mounds mark the positions of old towns. El Kays, the Kais of the Copts, which is laid down in Coptic MSS. between Nikafar and Oxyrhinchus, is the ancient Cynopolis, the "City of the Dogs;" and it is worthy of remark, that one of the principal repositories of dog mummies is found on the opposite bank, in the vicinity of Hamátha. It was not unusual for a city to bury its dead, as well as its sacred animals, on the opposite side of the Nile; provided the mountains were near the river, or a more convenient spot offered itself for the construction of catacombs than in their own vicinity; and such appears to have been the case in this instance. There is reason to believe that one branch of the Nile has been stopped in this spot, which once flowed to the west of el Kays; and this would accord with the position of Cynopolis, in an island, according to Ptolemy, and account for the statement of el Mukkari that el Kays was on the east bank. Co, which Ptolemy places opposite Cynopolis, should be some miles inland to the west. Beni-Mohammed-el-Kofoór has succeeded to the old Nikafar mentioned in the Coptic MSS. It was above Kais; but another town, called Tamma, is placed by them between Cynopolis and Oxyrhinchus.

In the hills behind *Shekh Hassan*, on the east bank, are extensive limestone quarries. Near them are some crude brick remains, with broken pottery; and in a chapel or niche in the rock is a Christian inscription. A singular isolated rock stands in the plain behind Nezlet e' Shekh Hassan; and similar solitary masses of rock, left by the stone-cutters, are met with to the south, with other quarries, and a few small tombs. About two and a half miles to the south of Nezlet e' Shekh Hassan are the vestiges of an ancient village; and in the plain, near the mouth of the Wadee e' Seraréëh, are an old station, or fort, and another village. The river here makes a considerable bend to the west, leaving two large islands on the eastern side opposite Golósaneh. Near the latter village Pococke saw two rows of stone, about 20 feet long, under the water, apparently the remains of an ancient wall; but I could find no traces of them, though it is possible that at the low Nile they may still be discernible, and Golósaneh may occupy the site of an old town.

On the north-west corner of the hills, at the mouth of *Wadee e' Dayr*, are some limestone quarries. Their principal interest always consisted in two painted grottoes of the early time of Pthahmen, the son of Remeses the Great, the last king of the 18th dynasty. One of them has unfortunately been destroyed by the Turks, and the other has already lost its portico, and is threatened with the fate of its companion. It is very small, measuring only 7 paces by 4, inside, but very interesting from the subjects it contains, and from the fact of its having been the rock temple, or chapel, of the adjoining quarries. The portico was *in antis* with two columns, one of which was standing two or three years ago; and it received the name of *Babáyn*, "the two doors," from its double entrance. Athor was the presiding deity.

This custom of placing quarries and other localities, under the pe-

culiar protection of some god, was observed by the Egyptians from the earliest to the latest periods; the quarries of Toora-Mâsarah, and the hills of the pyramids were under their tutelary deity; and the Latin inscription of Caracalla at Asouan speaks of "Jupiter-Ammon, Cenubis, and Juno, under whose guardianship the hill was placed," where new quarries had been opened.

Round the corner of the rock outside this grotto, king Remeses III., the fourth successor of Pthahmen, is represented with the crocodile-headed god Savak and Athor, receiving the honourable distinction of "president of the assemblies;" and at the side are two large ovals of the same Pharaoh.

On the south side of Wadee e' Dayr are vestiges of a small town, and near it some tombs and quarried rocks.

A ruined wall of crude brick ascends the low northern extremity of the Gebel e' Tayr; and some distance further up to the east, near the spot where the mountain road descends into the Wadee e' Dayr, about E. S. E. from the convent, is a bed of trap rock, rarely met with in the valley of the Nile. The wall appears again at the ravine called Wadee el Agóos, four or five miles further south, which I shall have occasion to mention presently.

Inland, on the west bank, nearly opposite e' Seraréëh, and the mouth of Wadee e' Dayr, is the town of Samalood, whose name and mounds proclaim the former existence of an ancient town, and whose lofty minaret is looked upon as a *chef d'œuvre* of *felláh* architecture. The builder of it is reported to be the same who made that of Osioot.

The convent of Sitteh (Sittina) Mariam el Adra, "Our Lady Mary the Virgin," hence called Dayr el Adra, and by some Dayr el Bukkar, "of the pulley," stands on the flat summit of the Gebel e' Tayr on the east bank. It is inhabited by Copts, who frequently descend from these lofty and precipitous cliffs to the river, and swimming off to a passing boat on inflated skins, beg for charity from the traveller, not without being sometimes roughly handled by the Arab boatmen. The importunity of land beggars every one has experienced; but these water mendicants will be found not inferior to any of the fraternity; and long before an European's boat comes abreast of the convent, the cry of "ana *Christián* ya Hawágee" from the water announces their approach.

Here ends the district of Benisooëf.

Gebel e' Tayr, "the mountain of the bird," has a strange legendary tale attached to it. All the birds of the country are reported to assemble annually at this mountain; and, after having selected one of their number, to remain there till the following year, they fly away into Africa, and only return to release their comrade, and substitute another in his place. The story is probably only another version of that mentioned by Ælian, who speaks of two hawks being deputed by the rest of the winged community to go to certain desert islands near Libya, for no very definite purpose.

Between three and four miles S. of the convent is the *Gisr* (or *Hayt*) *el Agoos*, "the dyke (wall) of the old man," or rather "old woman," already noticed. It is built across the ravine, which is called after it Wadee el Agoos, and is evidently intended to prevent any approach from the desert into the valley of the Nile. It is reported to have been built by an ancient Egyptian queen, whose name was Delooka, and to have extended from the sea to Asouan, at the edge of the cultivated land on either bank. I have myself found vestiges of it in the Fyoom; and on the east I have traced its course along the cliffs that approach the Nile, not only at e' Seraréëh and Wadee el Agoos, but at Gebel Sheikh Embárak, Sheikh Timáy, Asouan, and other

place. I have even met with it in the cultivated land to the east of Benoob el Hamám, and to the north-east of Koos; but from the present increased extent of the inundation, few traces are left of its existence in the low lands, which, though they once marked the edge of the desert, now form part of the cultivated plain of Egypt. That this wall was raised to check the incursions of those robbers *par excellence*, the Arabs (for the deserts were formerly, as now, inhabited by similar wandering tribes), is highly probable; and the object of it was evidently to prevent an ingress from that quarter, since it extends along the opening of the ravines, and is not carried over those cliffs, whose perpendicular faces being precipitous and impassable, obviated the necessity of its continuation. Diodorus says that Sesostris "erected a wall along the eastern side of Egypt, to guard against the incursions of the Syrians and Arabs, which extended from Pelusium, by the desert, *to* Heliopolis, being in length 1500 stadia" (about 173½ English miles); and it is not improbable that the Gisr el Agoos may be a continuation of the one he mentions. But the observation of Voltaire, "s'il construisit ce mur pour n'être point volé, c'est une grande présomption qu'il n'alla pas lui-même voler les autres nations," is by no means just, unless the fortified stations built by the Romans in the desert for the same purpose are proofs of the weakness of that people. The Arabs might plunder the peasant without its being in the power of any one to foresee or prevent their approach; and every one acquainted with the habits of these wanderers is aware of the inutility of pursuing them in an arid desert with an armed force. Besides, a precaution of this kind obliged them to resort to the towns to purchase corn; and thus the construction of a wall had the double advantage of preventing the plunder of the peasant, and of rendering the Arabs dependent upon Egypt for the supplies necessity forced them to purchase; nor did the government incur the expense of paying their chiefs, as at the present day, to deter them from hostility.

At the Gisr el Agoos are the remains of an ancient village; and above the town of Gebel e' Tayr are some grottoes.

Two miles beyond this is the site of an ancient town, now called *Téhneh*, or *Tehneh oo Mehneh*. Its lofty and extensive mounds lie at the mouth of Wadee Téhneh, three quarters of a mile from the river, under an isolated rocky eminence of the eastern chain of hills, whose precipitous limestone cliffs overhang the arable land that separates them from the Nile.

Above a rough grotto in the lower part of the rock, about a quarter of a mile to the south of the ancient town, is a Greek inscription of the time of Ptolemy Epiphanes; which, from the word Acôris in the third line, appears to indicate the position of the city of that name. This, however, is not certain. Acôris, the individual who put up the dedication, may have had the same name without its proving any thing respecting the site of the city; though probability is in favour of Téhneh marking the site of Acôris.

The inscription is

ΥΠΕΡΒΑΣΙΛΕΩΣΠΤΟΛΕΜΑΙΟΥ
ΘΕΟΥΕΠΙΦΑΝΟΥΣΜΕΓΑΛΟΥΕΥΧΑΡΙ-
ΣΤΟΥ
ΑΚΩΡΙΣΕΡΓΕΩΣΙΣΙΔΙΜΩΧΙΑΔΙΣΩΤΕ-
ΙΡΑΙ

"For the welfare of King Ptolemy, the God Epiphanes, the Great Eucharistes, 'Acôris the Son of Ergeus, to Isis Mochias, Soteira (the Saviour Goddess.)."

On one side, below the inscription, is the figure of a goddess; on the other that of a god, probably Osiris; and it was perhaps intended that the king should be introduced in the centre, offering to the two seated deities.

Above this is a flight of steps cut in the rock, leading to a grotto, which has a niche, but no sculptures. Following the path to the south,

along the western face of the cliffs, you come to a tablet of Remeses III., receiving the falchion from the hand of the crocodile-headed god Savak, or Savak-Re, in the presence of Amun; and beyond this is a large oval, the *nomen* of the same Pharaoh.

Returning thence to the south side of the isolated rock that stands above the town, you perceive, at the upper part of it, two figures in high relief, each holding a horse. They represent two Roman emperors (rather than Castor and Pollux, as some have imagined), and between them appears to have been another figure, perhaps of a god.

The base of this hill is perforated with tombs, some of which have Greek inscriptions, with the names of their owners. At the door of one I observed a Roman figure standing before an altar, who holds in one hand some twigs, and apparently presents incense with the other. Within is the same person and his son before four gods, but without hieroglyphics; and the architecture of the grotto is more Roman than Egyptian. It was closed as usual with folding-doors, secured by a bolt. There is also a figure of the god Nilus bringing offerings and a bull for sacrifice.

In one of these tombs is an enchorial inscription much defaced; and some have mouldings and ornamental devices of Roman time.

Near the above-mentioned grotto, and below the isolated rock overhanging the town, is a niche of Roman time, with the remains of a mutilated figure in relief within it; and on either side of it is this Greek inscription, —

ΓΡΑΜΜΑΤΑ ΑΧΡΗΜΑΤΙΣΤΟΙ ΕΣΣΗ,

which shows that people made mistakes in orthography in those times as at the present day. About 700 feet to the south of this isolated rock are other grottoes; then a small quarry at the point of the hill; turning round which to the right, you enter a ravine, and on reaching the mountain summit to the south-west, you come to some curious trenches and workings in stone. During the ascent you pass some crevices in the rock, incrusted with a thin deposit of crystallised carbonate of lime, here and there assuming a stalactitic form; and besides the nummulites that abound there, I observed a nautilus about six inches in diameter, and other fossils.

The trenches at the top of the hill are curious, from their showing a peculiar mode of opening a quarry, and hewing square blocks of stone; another instance of which is met with near the N. W. angle of the second pyramid of Geezeh. They began by levelling the surface of the rock to the extent admitted by the nature of the ground, or the intended size of the quarry, and this space they surrounded by a deep trench, forming a parallelogram, with one of its sides open, to facilitate the removal of the stones. They then cut other parallel trenches along its entire length, about seven or eight feet apart, and others at right angles to them, until the whole was divided into squares. The blocks were then cut off according to their required thickness. One of the quarries of Tëlneh has been divided in this manner, and the outer trenches of two others have been traced, even to the depth of 21 feet in parts, though their direction is less regular than in the former. In this the trenches are about 1½ and 2 feet broad, and the squares measure from 6½ to 7 feet 1 inch each way; the whole length of the quarry being 126 feet by 32 feet in breadth; and so conveniently is it placed, that the stones, when separated from the rock, were rolled down to the valley beneath, without the trouble of carriage. The division into squares enabled them to take off a succession of blocks of the same dimensions; and layer after layer was removed, according to the depth of the quarry, which continued to be worked downwards, as long as the rock remained

good. Where circular blocks were required for the bases or capitals of columns, they had only to round off the corners; and this was evidently done in some instances at the quarry of Téhneh.

On the summit of the hills, about 500 feet to the south of these trenches, the stone has been quarried to a great extent; and about 100 feet from the edge of the cliffs overhanging the cultivated land are some chambers sunk in the rock, two of which are coated with red stucco. One of these is round, and measures 17 feet in diameter. It has a doorway leading into it, from a staircase communicating with some small rooms; and on one side is a ledge or hollow, as if intended for a water-wheel. The other is square: it has a flight of 7 steps leading down into it from the top, and appears to have been a reservoir to hold water for the use of the workmen. It was doubtless filled by buckets lowered from the brow of the cliff to the water below, which accounts for its being made in this spot, close to the precipitous face of the hills, which rise abruptly to the height of 400 or 500 feet above the plain. Indeed it is evident that the Nile formerly ran immediately below them, and even now, during the inundation, it rises to the height of 5 feet 4 inches at their base, covering the narrow strip of alluvial soil it has deposited between them and its retiring channel.

On the south of the reservoir is another square chamber, like all the others, cut in the rock. In the centre of it is a four-sided isolated mass, having an arched door or opening on each face, which probably once supported the centre of the roof; for they were doubtless all covered over; and on the south side of this chamber are 2 niches, and another on the east. Adjoining its south-west corner is a square pit.

The story of the 300 ravens that assemble over this spot every year, in the month of Rebéëh-'l-owel, and after soaring above it with repeated cries, fly away to the desert, is evidently another version of the tale of Gebel e' Tayr, already mentioned.

In the mounds of the ancient town of Aróòis are some blocks of stone, two of which resemble altars; but I could not find any with inscriptions; nor was there any thing of interest in the grottoes on the N. E. side of the Wadee Téhneh.

Inland, on the opposite bank is Táha, or Táha el Amoodayn, in Coptic Toubô, once said to have been a large place, equal in size to Mínieh, and known in the time of Murad Bey as the residence of a powerful chief called Hagee Ali of Táha. Its mounds still mark it as the successor of an ancient town, as well as the epithet "*el amoodayn*," "of the two columns." It is supposed to occupy the site of Theodòsiou, and appears from some Coptic and Arabic MSS. to have been distinguished from a village of the same name beyond Oshmoonayn, by the additional title of *Medéneh*, "the city."

There is nothing worth noticing between Téhneh and Mínieh. The latter town is a *Bénder*, and the residence of a Káshef or Názer, who is under the governor of Benisooéf. It was long the residence of Abdee Kashef, well known to Europeans for his courteous and amiable character, and esteemed no less by them than by Turks and native Egyptians. In 1823 he was removed to the government of Dongola, where he was killed in an affray with some Turkish soldiers, who had mutinied in consequence of their pay having been withheld by the government.

Mínieh has a market, held every Sunday, and baths. Though some travellers have spoken of baths here of Roman date, I could find none but of Moslem construction. They are not even of Saracenic time; but this does not seem to prevent their enjoying a reputation for the marvellous, and they are said to commu-

nicate by a passage under the Nile with Shekh Timay. The palace, the residence of the governor, was built by the Memlooks, and repaired by Abdee Kashef; in whose time the gardens belonging to his house, and two others outside the town, were kept up with great care, to the infinite satisfaction of the people, who were allowed to frequent them.

Mínieh is generally styled Miniet ebn Khaseéb, which is the name given it by Ebn Saïd. It was also called Monieh, and according to some, Miniet ebn Fusseel; and they pretend that tradition speaks of a Greek king of the place, named Kasim. In Coptic it is called Mooné, or Tmônê, and in the Memphitic dialect Thmônê, signifying "the abode." It is from the word Monê, "mansion," as Champollion observes, that the Arabic *Minieh*, or *Miniet* (by abbreviation *Mit*), so frequently applied to Egyptian villages, has been derived.

Leo Africanus says, "Minieh, on the W. bank of the Nile, is a very neat town, built in the time of the Moslems, by Khaseeb, who was appointed governor under the caliphate of Bagdad. It abounds in every kind of fruit, which, though sent to Cairo, cannot, on account of the distance, arrive fresh in that city, being 170 miles off. It boasts many handsome buildings, and the remains of ancient Egyptian monuments. The inhabitants are wealthy, and commercial speculation induces them to travel even as far as the kingdom of Soodan."

Over the doorway of a mosk, near the river, are a few fragments of Roman-Greek architecture. Within are several granite and marble columns, some with Corinthian capitals; and the devout believe that water flows spontaneously every Friday from one of their shafts, for the benefit of the faithful. A temple of Anubis has been said by some travellers to have stood here, but I know not on what authority; and there are not any grounds for supposing Minieh to occupy the site of the ancient Cynopolis. A shekh's tomb, overshadowed by a sycamore tree on the N. side of the town, used to have a picturesque effect, when the numerous figures on the bank, and boats on the river, gave a life to the scene no longer witnessed at Mínieh; and at the other extremity is a manufactory (*warshek*) established by the Pasha a few years ago, which has a prettier appearance than the generality of these unsightly buildings.

ROUTE 22.

MÍNIEH TO OSIOOT.

	Miles.
Mínieh to Beni Hassan (*grottoes*), (E.) - - - -	15
Antinoë, (E.) - - -	15
Tel el Amarna, (*grottoes*) (E.)	10
Manfaloot, (W.) - - -	29¼
Osioot, (winding very much), (W.) - - - -	25
	94¼

At the projecting corner of the mountain, opposite Mínieh, are the remains of an old town, which stands on either side of a ravine. Above it are tombs, which, like the houses, are built of crude brick. They are not of early Egyptian date; and, judging from their appearance and the absence of bitumen, I believe them to be of Christian time,— a conjecture partly confirmed by the Coptic characters now and then met with on the stucco. But the town, though inhabited at a later period by Christians, succeeded, like most of those in Egypt, to one of earlier date; and the discovery of a stone, bearing part of the name and figure of an ancient king, would have removed all doubts on this head, if any had really existed.

The Egyptians invariably built a small town, or fort, on the ascent of the mountains on the east bank, wherever the accessible slope of the

hills approached the cultivated plain, and left a narrow passage between it and the Nile; as may be seen at Shekh Embárak, Gebel e' Tayr, Téhneh, Kom-Ahmar, Isbáyda, and several other places; having the two-fold object of guarding these passes, and of substituting the barren rock, as a foundation to their houses, for the more useful soil of the arable land.

The modern cemetery of Mínieh is at Zowyet el Mýitcén, on the eastern bank, between Sooádee and Kom-Ahmar. Thrice every year they pay a visit of ceremony to the tombs, in the months of Showál (Eed e' Sogheir), of Zulhág (Eed el Kebeér), and Regeb. The visit lasts 7 days; the 15th of the month, or the full moon, being the principal day. The mode of ferrying over the bodies of the dead, accompanied by the ululations of women, and the choice of a cemetery on the opposite side of the river, cannot fail to call to mind the customs of the ancient Egyptians; and it is remarkable that they have not selected a spot immediately in front of the town, but have preferred one near the tombs of their pagan predecessors. It was the old Egyptian custom of ferrying over the dead that gave rise to the fable of Charon and the Styx, which Diodorus very consistently traces from the funeral ceremonies of Egypt. — *See above*, p. 204.

At *Sooádee* is a rum distillery belonging to the Pasha. It was formerly superintended by an Italian named Domenico; who, finding his profits did not answer his expectations, quitted the service of the Pasha; and the rum was thenceforward entrusted to a native, without waiting for permission from the Prophet. Hereabouts are several extensive sugar plantations. Sooádee has probably succeeded to the site of an ancient town. It has mounds, and a few stones of old buildings; and above, at the corner of the mountain, are some grottoes, or tombs, in the rock.

About two miles beyond Sooádee are some old limestone quarries; and at *Kóm Aḥmar* are the mounds of an ancient town. Its name signifies the "red mound," which it has received from the quantity of pottery that lies scattered over it, and the burnt walls of its crude brick houses. In the limestone hills above the old town are several sepulchral grottoes, with sculptures representing agricultural scenes and other subjects, common in ancient Egyptian tombs. In one of them are two boats, or *baris*, of a peculiar construction, with a double mast, and three rudders, which, from the appearance of their folding sail, resemble a Chinese boat more nearly than any met with on the Egyptian monuments. These tombs are in two tiers, one in the upper, and another in the lower part of the hill. The latter are very ancient, having the names of Shofo (Suphis, or Cheops), Papa, and others of that early time; while some of those in the upper tier, judging from the style of the sculptures, appear to date in the time of the 18th dynasty. This, too, is a respectable antiquity, not less than 1300 or 1400 years before our era.

It is uncertain of what place Kom Ahmar occupies the site. Some have supposed it to be Muson; but it is possible that Alabastron may have stood here; and this seems confirmed by information I received from the Arabs in my last visit to Egypt, who had found an alabaster quarry in the mountains to the north-east, about a quarter of an hour's march inland, to which an ancient road leads from the Nile.

That Alabastron was not, as frequently supposed, in the desert, is sufficiently shown by Pliny, and by an inscription I found on a rock in Wadee Foäkheér, stating the writer to have been a native of that town. Ptolemy, too, merely gives it an inland position, like Hermopolis, and many other places in the valley of the

Nile; and he makes the same difference in longitude between it and Acôris, as between Coptos and Thebes.

A short distance beyond Kôm Ahmar is *Metáhara;* and in the hills near it are some curious sepulchral grottoes little known. They are said to have the names of old kings, and a singular instance of columns surmounted by capitals in the form of the full-blown lotus. And here it may be well to observe that the usual bell-formed capitals, frequently said to represent the lotus, are taken from the papyrus.

At Sharára, on the west bank, are the mounds of an ancient town. About one mile beyond Welad Noeýr, on the east bank, are some grottoes, without sculpture; and two miles further, the celebrated grottoes of *Beni Hassan.* They were formerly supposed to be the Speos Artemidos, "the Grotto of Diana," the Bubastis of the Egyptians. This, however, is found to be in a small valley upwards of two miles to the south, as I shall presently have occasion to observe.

Beni Hassan. — The grottoes (or, as they are indiscriminately called, tombs, catacombs, or caves) of *Beni Hassan* are excavated in the rock, at the side of the hills that overhang the valley of the Nile. The bank below, a detritus of sand and gravel, has been cut through by the river, which formerly encroached on this side, but which has again retired to the westward, to the great inconvenience of travellers, who, when the water is low, are obliged to walk more than two miles from the nearest point their cangia can approach, unless they have the good fortune to find a small rowing boat to take them through the shallow channels to the spot. Even when the channels are all dry, in May and June, the shortest walk is about 1½ mile, from opposite Karm Aboo Omar; it is therefore advisable, in hot weather, to set off very early, and to return in the evening, taking water and provisions. The Speos Artemidos may be seen the same day, either before or after the grottoes of Beni Hassan, by those who are satisfied with a hurried examination of their interesting paintings: but the walk is long, and in hot weather disagreeable; so that it is better to defer the visit to the Speos till the next day. The best and nearest point for landing is to the westward of the village of Beni Hassan, which lies half way between it and the Nile. In coming down the river, the Speos should be seen first.

The ancient approach to the grottoes of Beni Hassan was evidently from the westward: roads of considerable breadth lead to them, up the slope of the hill from the bank, and they are readily distinguished by the stones ranged on either side, as in the roads made by the ancients across the desert, and before some of the tombs of Thebes.

These stones consist in a great measure of the large rounded boulders, which abound here; and which are not met with, in such numbers at least, in any other part of the valley. They are calcareous, and full of shells, containing much silex, very heavy and hard, and externally of a dark brown colour. I observed similar boulders in horizontal beds, like flints in chalk, on the mountain behind Sherg Seleén, where the decay of the stratum in which they lie has in some places disengaged them. It is probable that the same has happened in remote ages at Beni Hassan, and that these stones were originally in similar beds.

The grottoes are cut in one of the strata, which was found to be best suited for similar excavations; and from the subjects and hieroglyphics on the walls, they were evidently intended for sepulchral purposes. The variety of the scenes represented in them are particularly interesting; and if the style and proportions of the figures are not equal to those in

the catacombs of Thebes, they are not less curious from the light they throw on the manners and customs of the Egyptians. They have also the merit of being of an earlier date than those of Thebes; and in the elegant chaste style of their architecture these tombs may vie with any in the valley of the Nile.

The northern differ considerably from the southern grottoes, though so close together and of nearly the same date, and may, perhaps, be thought to excel them in the beauty of their plan, as in the simplicity of their columns, which seem to be the prototype of the Doric shaft. They are polygons, of sixteen sides, each slightly fluted, except the inner face, which was left flat for the purpose of introducing a line of hieroglyphics. Each flute is 8 inches broad, and the depth of the groove is barely half an inch. The shaft is 16 feet 8½ inches in height, and of 5 feet diameter, with a very trifling decrease of thickness at the upper end, which is crowned by an abacus scarcely exceeding in diameter the summit of the column. The ceiling between each architrave is cut into the form of a vault, which has once been ornamented with various devices, the four pillars being so arranged as to divide the chamber into a central nave and two lateral aisles.

In these, as in all the excavated temples and grottoes of Egypt, we have decided proofs of their having been imitations of buildings; which is contrary to the opinion of some persons, who conclude that the earliest were excavations in the rock, and that constructed monuments were of later date in Egypt. But independent of our finding stone buildings existing in the country, as at the pyramids, of the same early date as the oldest excavated monuments, we have a proof of these last having imitated in their style the details of constructive architecture. Thus, an architrave runs from column to column; the abacus (originally a separate member) is placed between the shaft and the architrave, neither of which would be necessary, or have been thought of, in mere excavations; and so obviously unnecessary were they, that in later times the Egyptians frequently omitted both the abacus and the architrave in their excavated monuments, as in the tombs of the kings, and several grottoes, at Thebes. But this was an after-thought, and the oldest excavated monuments have the imitated features of constructive architecture. And following out the same train of reasoning, is it not allowable to suppose that the vaulted form of the ceilings of these grottoes of Beni Hassan were an imitation of the arch? It was used, if not in temples, at least in the houses and tombs of the Egyptians; and that the crude brick arch was of very early date in Egypt has, I think, been sufficiently shown by me; whatever may be that of stone arches, which have only as yet been found of the time of Psamaticus II., B.C. 600.

The columns in the southern grottoes of Beni Hassan are also of the earliest Egyptian style, though very different from those already mentioned. They represent the stalks of four water plants bound together, and surmounted by a capital in form of a lotus bud, which is divided, as the shaft itself, into four projecting lobes. The transverse section of these grottoes is very elegant, and the architrave resembles a depressed pediment extending over the columns, and resting at either end on a narrow pilaster.

All the caves of Beni Hassan are ornamented with coloured figures, or other ornamental devices; and the columns, with the lower part of the walls, in the northern grottoes, are stained of a red colour to resemble granite, in order to give them an appearance of greater solidity. These imitations of hard stone, and rare wood, were very commonly practised

by the Egyptians, though it is a singular fact that granite and other stone used in their monuments, being generally coloured, could not be distinguished. The walls in the grottoes at Beni Hassan are prepared as usual for receiving the subjects represented upon them by overlaying them with a thin coating of lime, the parts where the rock was defective being filled up with mortar. But they were contented to paint without sculpturing the principal part of the figures and hieroglyphics; and some of the latter, in a long series of perpendicular lines round the lower part of the walls of the second tomb, are merely of one uniform green colour. In each grotto are pits, in which the dead were deposited, and which are properly the tomb, the upper part being rather the chamber attached to this repository of the body. Some of them are open, and their position is frequently pointed out by a tablet of hieroglyphics, placed immediately above, on the side wall.

It is not my intention to give a detailed account of the different scenes introduced in these interesting tombs; I shall therefore confine myself to a few general remarks, beginning with those to the north.

In the first are represented various trades; watering the flax, and its employment for the manufacture of linen cloth; agricultural and hunting scenes; wrestling; attacking a fort under cover of the testudo; dancing; and the presentation of offerings to the deceased, whose life and occupations are also alluded to. In one place scribes register their accounts; in another the bastinado is inflicted unsparingly on delinquent servants; nor is it confined to men and boys, but extended to the other sex, the difference being in the mode of administering the stripes. The former were thrown prostrate on the ground, and held while punished; the latter sat, and were beaten on the shoulders.

With regard to the scribes, it may be observed, that they are not, as generally supposed, taking an inventory of the property of the deceased *after his death*, but are represented engaged in his service during his lifetime; and his steward frequently presents him with the list of these accounts, after they have been arranged by the scribes. Here his *chasseurs* transfix, with stone-tipped arrows, the wild animals of the desert, and the mountains are represented by the waved line that forms the base of the picture. Some are engaged in dragging a net full of fish to the shore, others in catching geese and wild fowl in large clap-nets; in another part women play the harp; and some are employed in kneading paste and in making bread.

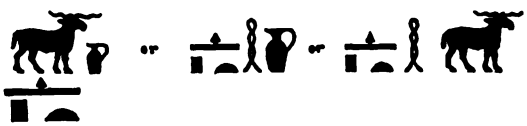
In the next tomb the subjects are equally varied, but the style of the figures is very superior and more highly finished; and it must be admitted that the feeding of the oryx on the north corner, and particularly the figure *in perspective*, holding one of the animals by the horns, are divested of the formality of an Egyptian drawing; and the fish on the wall opposite the entrance are admirably executed. It is remarkable that the *phagrus*, or eel, is there introduced, and apparently the two other sacred fish, the oxyrhinchus and lepidotus.

A singular procession of strangers occurs on the upper part of the north wall, who, from the hieroglyphics above them, appear to be captives. M. Champollion supposed them to be Greeks; but this opinion he afterwards renounced; and I only mention it, as the authority of so distinguished a person is likely to mislead. But who were they? Were they Jews? and does this represent the arrival of Joseph's brethren? for Joseph was, as I suppose, a contemporary of Osirtasen, in whose time these tombs were excavated. I do not pretend to decide, nor do I

see sufficient reason for supposing them to represent that event; but should this ever prove to be the case, they will be looked upon with unbounded interest, and be justly deemed the most curious painting on the Egyptian monuments.

The first figure is an Egyptian scribe, who presents an account of their arrival to a person seated, the owner of the tomb, and one of the principal officers of the king. The next, also an Egyptian, ushers them into his presence; and two advance, bringing presents, consisting of an ibex or wild goat, and a gazelle, the productions of their country, or caught on the way. Four men, carrying bows and clubs, follow, leading an ass, on which two children are placed in panniers, accompanied by a boy and four women; and last of all, another ass laden, and two men, one holding a bow and club, the other a lyre, which he plays with the plectrum. All the men have beards, contrary to the custom of the Egyptians, but very general in the East at that period, and noticed as a peculiarity of foreign uncivilised nations throughout their sculptures. The men have sandals, the women a sort of boot reaching to the ancle, both which were worn by many Asiatic people, as well as by the Greeks and the people of Etruria.

One objection to their being the brethren of Joseph is the number thirty-seven written over them, accompanied by the expression "captives." They were in all seventy; and those presented by Joseph to Pharaoh were only five. The person too seated here is not the king. On the other hand, the word "captives" might only be one of the usual contemptuous expressions commonly used by the Egyptians towards foreigners; and if they were Jews, the person into whose presence they were introduced should rather be Joseph himself than Pharaoh. But it is a great disappointment to find that his name does not resemble that mentioned in the Bible, as having been given to Joseph, "Zaphnath Paaneah;" and the owner of the tomb is called in hieroglyphics Nefothph,



Nehoth, or Nefhotph, with the names of his father and mother, which are too distinctly specified to admit the claims of Joseph.

The same individual is stated to have been governor of this part of the country.

In this tomb is the long hieroglyphic inscription before mentioned, consisting of 222 lines, relating to the person of the tomb, and introducing the names of Osirtasen I. and II. and of the two intervening kings.

Over the door of the next tomb is the name of Osirtasen I., enclosed together with the royal banner, prenomen, nomen, and titles, in one long oval.

Two of the southern grottoes are particularly worthy of mention. The first of them contains the usual hunting scene; but here the name of each animal is written above it in hieroglyphics; and below are the birds of the country, distinguished in like manner by their Egyptian name. In one part women are performing feats of agility; and various modes of playing at ball, throwing up and catching three in succession, and other diversifications of the game, are represented amongst their favourite amusements. In another part is a

subject representing a barber shaving a customer; and not, as I supposed, a doctor bleeding his patient; for in another tomb one of them is engaged in cutting the nails of the other's foot, which, among so refined a people as the Egyptians, could scarcely be the duty of a surgeon. Their numerous occupations are here pointed out by the introduction of the most common trades; among which the most remarkable are glass-blowers, goldsmiths, statuaries, painters, workers in flax, and potters; and the circumstance of the cattle being tended by decrepit herdsmen serves to show in what low estimation this class of people was held by the Egyptians. On the eastern wall are wrestlers in various attitudes; and to distinguish more readily the action of each combatant, the artist has availed himself of a dark and a light colour; one being painted red, the other black: and indeed in the figures throughout these tombs, the direction of the arms when crossing the body is in like manner denoted by a lighter outline. On the southern wall some peasants are sentenced to the bastinado, and a woman is subjected to the same mode of correction. In these the figures are smaller than in the northern grottoes, but their style and proportions are very inferior.

The next tomb but one is a copy of that just mentioned; but the figures are very badly executed. In addition to the other subjects common to them both, we find men playing chess (or rather draughts), some curious bird-traps, and on the south wall a square of magazines with circular roofs, which appear to point out the existence of the crude brick vault in the time of these early Pharaohs. It is in these tombs that we find the greatest variety of games, trades, and illustrations of the manners and customs of the Egyptians, which have been so useful in the insight they have afforded into the habits of that ancient people; for which I must refer the reader to the woodcuts given in my work on "*The Ancient Egyptians.*" In looking at these pictures, we are struck with the singular custom of writing over each subject or object the name of whatever the artist intended to represent, even the animals and most ordinary figures; which may have been the remnant of an old custom when they began drawing, these highly *conservative* people continuing to the latest times to adopt the early usages of their ancestors. And this calls to mind a remark of Ælian, that "when painting was in its infancy, they drew so rudely, that artists wrote over the pictures, 'this is an ox,' 'that a horse,' 'this a tree.'"

The tombs beyond present defaced paintings not worthy of notice. Among other singular customs with which the grottoes of Beni Hassan have made us acquainted, is that of admitting dwarfs and deformed persons into the suite of the grandees; and these, as well as buffoons, were introduced at a later time into different countries of Europe, in imitation of an usage common from the earliest ages in the East. Dwarfs were employed at Rome even before the time of the empire. Marc Antony had them; and subsequently Tiberius and Domitian. The latter kept a band of dwarf gladiators. Alexander Severus banished this custom; but it was revived in the middle ages.

On the wall of one of the tombs is a Greek alphabet, with the letters transposed in various ways, evidently by a person teaching Greek; who appears to have found these cool recesses as well suited for the resort of himself and pupils as was any stoa, or the grove of Academus.

I have in vain looked for a town in the vicinity, to which these catacombs may have belonged. It is not impossible that it stood on the opposite bank; for, as already observed, the Egyptians frequently transported their dead across the river to their

tombs; and the fact of the roads leading directly up the hill from the bank to their entrances favours this opinion. On the other hand, the principal person buried there is called "Governor of the *eastern* district;" and his place of abode would naturally be on that side of the Nile. This would argue that the town also stood there; and if so, it could only have been on the spot between Beni Hassan and the modern western channel of the Nile, and has been carried away during the encroachments made by the river in its shifting course. Many changes have indeed taken place, both here, and on the west side, about Sagheeat Moosa, within the memory of man.

This is the most northerly point where *crocodiles* are found; and as early as the end of March I saw them basking on the sand-banks, while rowing from Karm Aboo Omar to Beni Hassan. On inquiry, I found that they have for years frequented this spot, and that I was wrong, in common with other travellers, in limiting their range to the neighbourhood of Manfaloot.

The villages of Beni Hassan were destroyed about 25 years ago by Ibrahim Pasha, the inhabitants being incorrigible thieves; and even now it is as well to keep a good watch at night, while anchored near this spot. Indeed the inhabitants of all the villages, from Beni Hassan to the vicinity of Manfaloot, are addicted to thieving, and additional precautions are necessary throughout the whole of that district. The present village of Beni Hassan stands two miles to the south of the grottoes; and nearly one mile to the S. E. of it is the *Speos Artemidos*, to which the common name of Stabl Antar has been applied by the modern Egyptians. It is situated in a small rocky valley, or ravine, about a quarter of a mile from its mouth.

To the right, on entering the ravine, are several pits and tombs cut in the rock. Some of these last have had well-shaped doorways with the usual Egyptian cornice, and round one are still some traces of coloured hieroglyphics. Three are larger than the rest. In the first of these (going from the valley of the Nile), the paintings have been blackened with smoke, and few of them can be distinctly traced. Near its S. E. corner are some water plants, and here and there some Greek inscriptions scratched on the stucco. Beyond this, to the E., is another with a cornice over the door, bearing the names of Alexander, the son of Alexander the Great, Ptolemy Lagus being at that time governor of Egypt in his name. In the centre are the globe and asps, and on the architrave below the king is kneeling to present the figure of Truth to the lioness-headed goddess of the place, Pasht or Bubastis. Behind him stands Athor, the Egyptian Venus. On one side of the two centre compartments the king is standing in the presence of Amun and Horus, on the other of Thoth and Ao (Gem, or Hercules).

Speos Artemidos. — The next large grotto to the east is the *Speos Artemidos* ("*the cave of Diana*") itself. Like the others, it is wholly excavated in the rock. It was begun by Thothmes III., and other sculptures were added by Osirei, the father of Remeses the Great; but it was never completed. It consists of a portico with two rows of square pillars, four in each, of which the outer one alone remains; and though rough on one side and unfinished, they each bear the name of those two kings, and of the goddess Pasht, the Egyptian Diana, whose legend is followed by a *lioness* (*not a cat*), as throughout the sculptures of this grotto. A door, or passage, leads thence into the *naos*, which measures 8¼ by 9 paces, and at the end wall is a niche about 6 feet deep, and raised 8 feet from the floor, intended no doubt for the statue of the goddess, or of the sacred animal dedicated to her. It is also un-

finished; but on one of the jambs is a figure of Pasht. In the doorway or passage leading to the *naos*, are two recesses, cut in the side wall, which, if not of later date, may have been intended as burying-places for the sacred animals. There are others in the portico.

The only finished sculptures are on the inner wall of the portico. They are of the early time already mentioned, and therefore of a good period of Egyptian art; but they vary in style, some being in relief, others in intaglio. On one side Thothmes III. is making offerings to Pasht and Thoth; on the other Osirei is kneeling before Amun, attended by Pasht; and, in a line of hieroglyphics behind him, mention is made of the sculptures added by him in honour of "his mother Pasht, the beautiful lady of the Speos." In the portico, one of those singular changes appears, to which I have so often invited the attention of those who examine the ancient Egyptian monuments. The name Amun has been introduced instead of other hieroglyphics; and that this has been done *in the time* of king Osirei is evident from the fact of its being in intaglio like his name, which has been substituted for that of Thothmes. Changes have also been made in the legends over some of the twelve deities seated on the left of the picture, which have been altered by Osirei in intaglio.

Pasht occurs again twice over the door, and once in the doorway of the naos. She has always the head of a lioness, and the title, "Lady of the excavation" or "Speos."

On the face of the rock, over the façade of the portico, are some lines of hieroglyphics. There are several pits and smaller grottoes on this and on the opposite side of the valley, where lions and cats, the animals particularly sacred to Pasht, were probably buried. In some of them the bones of cats, and even dogs, are said to have been discovered.

At *Shekh Timay* are some catacombs and limestone quarries, and traces of the crude brick wall of *Gisr el Agoos* are seen on the low hills near the river. The story of it here is, that a queen built it to protect her son from the crocodiles — a fair specimen of Arab tradition.

I found no sculptures in the excavated tombs of Shekh Timay, and nothing worth the trouble of a walk to the hills; however great an interest may be felt by the people in the sacred rags that adorn or disfigure the reputed abode of the Shekh e' Dáker, whose lamp is kept burning in a recess in the rock, and who is said to be the patron of the mountain, as Shekh Timay is the presiding saint of the town.

Antinoë. — Four miles above Shekh Timay are the ruins of *Antinoë*, or Antinoöpolis, built by Adrian, and called after his favourite, Antinoüs. He had accompanied the Emperor to Egypt, and, having been drowned in the Nile, this city was founded near the spot, and games and sacrifices were instituted in his honour. Before reaching Antinoë, you pass some crude brick remains, and afterwards a hill with some ruins, which I shall mention presently. The modern name of Antinoë is Shekh Abádeh, given it, according to Wansleb, from a Moslem who was converted to Christianity, and afterwards, under the name of Ammonius *el abed* ("*the Devout*") suffered martyrdom there. It is also called Ansina or Insina, and Medéenet Oütholee, in Coptic Antnôou; and the old town of Arsinoë itself succeeded to one of earlier time, which some suppose to have been the ancient Besa, famed for its oracle. Ammianus Marcellinus places Besa in the vicinity of Abydus, though the combined name of Besantinoöpolis, given to the former, seems conclusive evidence of its real position; and some suppose that a village, called Abydus, stood here. Mr. Hamilton seems to place the site of Besa at the

south of Antinoë, by the modern village of Aboo Honnes.

Little now remains of Antinoë except the theatre near the southern gate, some substructions, and the Hippodrome without the walls on the east side. But the directions of the principal streets may still be traced, one of which extended nearly in a direct line from the theatre to the northward, for a distance of about 3000 feet. At the southern extremity of this long line rose a handsome stone gateway, with two side entrances, which, like those two in the other street, had rather the character of a triumphal or ornamental monument. This gateway probably led to the porticoes before the stage entrance and postscenium, of the theatre; and the street, taking the form of a crescent, turned thence round the side of the theatre to the southern gate of the town, which was a short distance behind. A line of columns ranged on either side of the street, throughout its whole length, with intercolumniations of from 8 to 9 feet in breadth, supported a covered corridor, for the convenience of those on foot; and at the northern extremity of this line (where it turned off to the N. W.) were four columns with an inscription to "Good Fortune" on two of the pedestals, bearing the date of the fourteenth year of Marcus Aurelius Severus Alexander.

The projecting volutes of their capitals obtained for them the name Aboo'l-Keroón ("father of horns"). They stood alone, but neither on a line with each other, nor facing the street, which here made a bend to the N. W.

The vestiges of several grand edifices may also be traced in the street which crosses this one at right angles, and runs through the centre of the town, from the river to the eastern gate. It had a similar colonnade on either side for foot passengers, which, by its cool shade, must have added greatly to the comfort both of those in the street and in the houses; and it is evident, from the remains of granite columns, and from the substructions of many large buildings, that Antinoë was embellished with all the taste and magnificence that the fancy of an Adrian could suggest. Near the last-mentioned street, on the east side of the city, was a large edifice, apparently a temple, ornamented with pilasters and granite columns, two of which I saw in their original position in 1822. The numerous columns at the sides of the main streets were then standing, some with their capitals entire, as well as the columns of Marcus Aurelius, the eastern gateway, and that before the theatre. The pavement could also be seen, and fragments of cornices and various mouldings were scattered about amidst these extensive ruins; but on my return to Antinoë, towards the end of the same year, these interesting relics had disappeared; every calcareous block had been burnt for lime, or been taken away to build a bridge at Reramoón. Had they been of granite or hard stone, they might have escaped this Vandalism of the Turks; but they were unfortunately of the nummulite stone of the African hills; and a similar fate has befallen nearly all the limestone monuments of Egypt.

The large gateway, the western entrance of the city, mentioned by Mr. Hamilton, had nearly all disappeared in the beginning of 1822, though some of the granite columns in the avenue leading to it from the river may still be seen, as well as the cistern within the gate. In going eastward from this, you come to a quadrivium, the intersection of the two main streets, where 4 columns once stood, which had fallen before Mr. Hamilton visited the place; and towards the other extremity of this street was the corresponding arch, or eastern gateway. The other street, that runs north and south, crosses it at right angles; and about one-third of the way from the quadrivium to the theatre, is cut through by

the torrent of Wadee Gamóos; which doubtless held the same course in former times, whenever the rain fell in the mountains. But this, being a rare occurrence in Egypt, seldom offered much inconvenience to the inhabitants. The river now, during the inundation, occupies part of its bed, owing to the increased height of the level of the Nile: the modern peasants of Shekh Abádeh cultivate the lower part of it; and many portions of the old city are now overgrown with palm trees.

The greatest length of Antinoë, north and south, was upwards of 6000 feet, and its breadth in the widest part 3400, judging from the present remains of its walls; and it is said to have had a circuit of from 3 to 4 miles. The walls of the town were double, and of great thickness, with a shelving summit terminating nearly in a point of one brick in breadth, with a view to turn off the rain; and on the east side near the entrance of the torrent are remains of a stone wall.

A short distance to the north is a projecting hill, on whose summit is a singular ruin, apparently occupied in later times by the Christians, whence it received the name of Dayr e' Deek, "the convent of the cock." If Besa was really the predecessor of Antinoë, this probably belonged to it. The ruined building there was once ornamented with Corinthian columns of Roman time, and behind them is a circular hole resembling a well, sunk in the rock. The walls are of crude brick; and in a grotto on the front of this hill a cross is inscribed, commemorating its possession by the Christians, who also occupied some of the caves in the mountain to the east. About 700 feet to the south-east of it is an extensive space enclosed by a crude-brick wall, with several entrances, and here and there the remains of masonry. It is of irregular form at the north-east extremity, where are some mounds and tombs; but the north-west and south-east walls, which run nearly parallel, are straight, and extend to a distance of more than 1000 paces. The south-west wall is destroyed. These tombs appear to be of Christian time, judging from the inscriptions headed by a cross, on the stones lying about them, and were probably the burial-places of the monks of Dayr e' Deek, and of the Christian inhabitants of Antinoë itself. It was, perhaps, originally a fortified station attached to the city.

Aboolfeda describes Antinoë under the name of Ansina, as having "extensive remains of ancient monuments, and much arable land:" and he adds, "that the Nubian geographer, Edrisi, speaks of it as an ancient city, remarkable for the fertility of its land, and said by common report to be the city of the magicians, who were sent for thence by Pharaoh."

Near the Hippodrome are a well and tank, belonging to the ancient road, that led from the eastern gate of Antinoë to the north-east, and ascending the Wadee el Agátee continued through the desert to the Wadee Tarfa, joining at length those of the porphyry quarries and others in that direction.

Antinoë was the capital of a nome, called after it the Antinoïte, to which Ptolemy says the two Oases were attached. This was one of the new provinces or departments of Egypt, added at a late period, when Egypt was under the rule of the Romans, and Heptanomis was then condemned to signify, or at least to contain, 8 nomes.

At Roda on the opposite bank are the mounds of an old town, and beyond it to the south is Býadéëh, a village inhabited by Copts. There are many Christian peasants hereabouts, on both sides of the river; and in examining the fields, particularly about Býadéëh, one is forcibly struck with the superiority of the Copt over the Moslem felláh, all that relates to irrigation being much better managed

there than in other parts of the country.

A short distance to the southward of Antinoë are some crude brick ruins called Medeeneh, "the city;" probably from the village having succeeded to, or being peopled from, Antinoë. The modern peasants believe them to be ancient. They appear to be wholly of Christian time; and though now deserted, the houses in many parts are nearly entire. Beyond these again is a modern Christian village called E' Dayr, or Dayr Aboo Honnes, "the convent of Father John;" and little more than a mile farther, is another, called E' Dayr e' *Nakhl*, "*of the palm tree*," close to which is the burial-ground, with a church called also E' Dayr.

In one of the grottoes on the hills immediately behind the last-mentioned village is one of the most interesting subjects found in any of the Egyptian tombs. It represents *a colossus on a sledge*, which a number of men are dragging with ropes; and is one of the few paintings that throw any light on the method employed by the Egyptians for moving weights.

Though it is the statue of the person of the tomb, it does not follow that it was hewn in this hill; and it merely commemorates an event that happened during his lifetime, like the fowling scenes and other subjects connected with his amusements. But the consequence of this individual, Thoth-ôtp, is fully shown, not only by the fact of his having the honour of a colossal statue, but by the employment of so many foreign captives in moving it; and an important proof is obtained by the last-mentioned circumstance of the conquests of the Egyptians over an Asiatic people at the early period of Osirtasen II. (B. C. 1650), in whose reign this person lived, and in whose victories he had shared. He was a person of distinction in the military caste: he is styled in the hieroglyphics "the king's friend;" and one of his children was named Osirtasen after that Pharaoh. One hundred and seventy-two men, in 2 rows of 43 each, pull the ropes attached to a ring in front of the sledge; and a liquid, perhaps grease, or water, is poured from a vase by a person standing on the pedestal of the statue, in order to facilitate its progress as it slides on the ground; which was probably covered with a bed of planks, though they are not indicated in the picture.

Some of the persons engaged in this laborious duty appear to be Egyptians, others are foreign slaves, who are clad in the costume of their country; and behind the statue are four rows of men, in all 12 in number, representing either the architects and masons, or those who had an employment about the place where the statue was to be conveyed. Below are others, carrying vases, apparently of water, and some machinery connected with the transport of the statue, followed by task-masters with their wands of office. On the knee of the figure stands a man who claps his hands to the measured cadence of a song, to mark the time and ensure their simultaneous draught; for it is evident that in order that the whole power might be applied at the same instant, a sign of this kind was necessary; and the custom of singing at their work was common to every occupation of the Egyptians, as it now is in that country, in India, and many other places.

The height of the statue appears to have been about 24 feet, including the pedestal. It was bound to the sledge by double ropes, tightened by means of long pegs inserted between them, and twisted round until completely braced; and to prevent injury from the friction of the ropes, a compress of leather, lead, or other substance was introduced between them and the stone. Before the figure a priestly scribe is presenting incense in honour of the person it represents; and at the top of the picture are seven

companies of men marching in an opposite direction, and bearing pieces of the palm-branch. They are probably the reliefs for dragging the statue. Beyond are men slaying an ox and bringing the joints of meat, before the door of the building to which the statue was to be conveyed; and below this the person of the tomb is seated under a canopy. Boats, and other subjects, are figured under the compartment of the colossus; and on the opposite wall are an agricultural scene, potters, a garden with a vineyard, and women working in thread. The last subject is remarkable for a new kind of loom, and the mode of reeling off thread from balls turning in a case.

On the end wall, to the left of the niche, are some fish well drawn, with the colours in a good state of preservation.

Among other subjects in this tomb is the ceremony of pouring a liquid from a vase (probably ointment) over the deceased, sprinkling the ground before him as he walks, the bearing of offerings, fishing and fowling scenes; and on the outside a chase and other spirited sculptures. Unfortunately a great portion of the roof and walls has fallen in, and the paintings have been much injured. The hand of man has also had a share in its destruction, which would have been continued had the Turks found the stone of a better quality; and the paintings have been defaced in many places by the mistaken piety of the Copts, who have drawn numerous dark red crosses on the bodies of the figures, and over various parts of these interesting subjects. For its first discovery we are indebted to Captains Irby and Mangles. In my previous visit to Egypt I could not succeed in finding this tomb; and as others have also had great difficulty in discovering it, I had better describe its position. It is at the left hand of the ravine, behind the convent and village of Dayr e' Nakhl, near the top of the hill, and a little way to the right of a sort of road, which is seen from below running to another grotto. The following are the bearings, by compass, of the principal objects from its entrance: — Antinoë 332½°; Reramoon 276° (or 6° N. of W.); Dayr e' Nakhl 288°, three quarters of a mile; and El Berabeh 236°, 2 miles.

Remains of sculpture may be found in a neighbouring tomb, and in others, along the face of the hill on the other side of the ravine, but they are of little consequence. They are very old, and in one I observed the name of Papi.

In the ravine, about half a mile from the mouth, on the right-hand side, are some large limestone quarries, with a few royal ovals and inscriptions in enchorial, written with red ochre, like those in the quarries of Toora-Māsarah.

Nearly opposite E' Dayr e' Nakhl is *Reramoon*, or has some have called it, *Radamoon*, where the Pasha has a large sugar and rum manufactory, established about 28 years ago, by Mr. Brine, an Englishman, who died in 1821, and was succeeded by SS. Rossi, Antonini, and other Italians. The sugar is good, and refined by means of eggs; the prejudice of the Moslems against the use of blood being too great to admit of its being employed. It is sold at Cairo, and having been put up in blue paper, brought from England for the purpose, was at one time passed off as British imported sugar. The common kind made in the *fellah* villages is bought by the government, and sent to Reramoon to be refined. Of this there are two kinds. One, which is called white, was sold in 1824 at 90 paras the loaf of four rottles; the other, of a brown course quality, at about 40 or 50 paras, which from being exported to the Soodan, or interior of Africa, received the name of Jellábee. Their mode of making this common sugar is by squeezing the cane between two cylinders turned

by oxen; and the juice, which is received in an earthen reservoir, is put into a boiler, where it remains till it becomes thick, after which it is taken out and dried in pots.

In visiting *Oshmoonayn* (*Hermopolis magna*) you may go from Byadéëh, and return to the Nile at Reramoon, the boat being sent on to that place; or reverse this in coming down the river. About one quarter of the way from Byadéëh you cross a canal, which is already dry in spring, and soon afterwards the *Sikkeh Soltanee*, "the royal," or "high road," leading from Reramoon to the north. The modern name is derived from the Coptic Shmoun B̄, or the "*two eights*," and the prefix O or E is added for euphony, from the hostility of Arabic against all words beginning with an S or Sh, followed by a consonant. The Arabs pretend that it was called after Oshmoon, the son of Misr, or Mizraim.

About 25 years ago part of the beautiful portico of the temple of Thoth, at Oshmoonáyn, was still standing, having the names of Philip (Aridæus) and Alexander (the son of Alexander), under whom Ptolemy Lagus governed Egypt. But being unfortunately built of calcareous stone, it was destroyed by the Turks, and burnt for lime like the monuments of Antinoë; and little now remains to induce the traveller to visit its lonely mounds.

Hermopolis was a city of great antiquity, and it was the capital of one of the early nomes of Egypt. Its original Egyptian name was evidently Shmoun, Hermopolis being a Greek appellation, derived from the worship of Thoth, the god who presided there, and who was supposed to answer to Hermes, or Mercury.

Thoth being the presiding divinity of Hermopolis, the ibis and cynocephalus, his peculiar emblems, occurred very often in the sculptures of the portico; and his name and figure were introduced more frequently than those of any other god. He was the patron of letters, the scribe of Heaven, and the same as the Moon: his office was not less important in imparting intellectual gifts from the Deity to man, than in superintending the final judgment of the soul, and in recording the virtuous actions of the dead, when admitted to the regions of eternal happiness. The modern town stands on the southern extremity of the mounds, which are of great extent; and report speaks of a small temple there, which I have not seen. A powder-mill has been established there by the Pasha, and many persons are constantly employed amidst the mounds in removing the nitre, for the manufacture of purified saltpetre, and for agricultural purposes.

During the high Nile the plain is covered with water, but a raised dyke leads to Oshmoonáyn, and the site of Hermopolis may be visited by making a slight *détour*.

The tombs of the ancient city lie at the base of the Libyan hills to the westward, where numerous ibis mummies have been buried, many of which are found deposited in small cases, and perfectly preserved. The cynocephalus ape is also met with, embalmed and buried in the same consecrated spot. It is here that Ibeum, or the Nhip (of the Copts), probably stood; for it is evident that the position given it in the Itinerary of Antoninus is incorrect; and Ibeum, the burying-place of the sacred birds of Hermopolis, could not have been 24 miles distant to the north of that city. Not far from these tombs is a curious sculptured stela, on the nummulite rock of Gebel Toóna, representing the king Atin-re-Bakhan with his queen, worshipping the Sun, which darts forth rays terminating in human hands; a subject similar to those in the grottoes of Tel el Amarna. They are accompanied by two of their daughters, holding *sistra*. Below the figures

are between twenty and thirty lines of hieroglyphics much defaced; and near it are two headless statues supporting a sort of tablet, with three daughters of the king on the side in intaglio. Beyond are two other statues, and at the side of this, as of the other group, are two small mutilated figures.

Several years ago a peasant discovered a large sum of money buried in the ground near this spot, which had been concealed there by one of the Memlooks, in their retreat, after being defeated by Mohammed Ali, the year before the massacre in the citadel. M. Linant had been told of it some years before, by a person who was present on the occasion, who even described the spot, and the stone that covered it, the accidental removal of which led to the discovery. Treating it, however, as one of the many idle tales told in Egypt, he thought no more about the matter, until the good fortune of the peasant recalled it to his recollection. The discovery was the talk of the whole neighbourhood when I visited Toóna, and confirmed the popular belief in the existence of the *kens*, or "treasures," supposed to be buried near ancient ruins. But the good fortune of the finder was soon converted into a misfortune. The Turkish governor of the district arrested him, took from him all he had found, and bastinadoed him, (their usual custom,) to make him confess if any portion had been concealed. Such is the Turkish mode of claiming the rights of a lord of the manor.

From Byadéëh to this part of the mountain is a ride of about three hours and a half, on donkies, at a quick walk; and Oshmoonáyn is a little more than half way from Byadéëh to the Bahr Yoosef, which in March has very little water, the deepest part then reaching very little above the knee. There is a town not far off, called Toona, or Toona e' Gebel ("of the mountain"); in Coptic, Thôni. Another, called Daróot-Oshmóon, is the Terót Shmoun of the Copts.

Aboosir, the Pousiri of the Coptic MSS., was on the west of the Bahr Yoosef, near the Libyan hills.

Daróot-Oshmóon, or, as it is sometimes called, Daroot e' Nakhl ("of the palms"), has the usual mounds of old towns, but no remains in stone. It stands on the east bank of the Bahr Yoosef, and from its name and position I conjecture that it occupies the site of the Hermopolitana Phylace (Φυλακη), as Daroot e' Shereéf does that of the Theban castle.

Mellawee claims the rank of a town (*bender*), having a market, held every Sunday, and being the residence of a Kashef, who is under the jurisdiction of the governor of Mínieh. It has some mounds, probably marking the site of an ancient town. A little higher up the river, on the opposite bank, at the projecting corner of the eastern mountains, is a place called *Isbáyda*, or *Sebáyda*, behind and to the N. E. of which are several grottoes and modern quarries. Some have the usual agricultural and other scenes, and the various subjects common to tombs. In two of them is the name of Papi in a square, and another has these two ovals together, each followed by the word "priest." In others are specimens of the false doors, and architectural ornaments found at the tombs near the pyramids, and some figures in relief. Osiris is here frequently styled "Lord of the land of Tat," or "Tot," which is expressed by the emblem of stability.

Before several of the grottoes are crude brick walls, built when inhabited by the Christians, who converted one of them into a church, cutting a circular niche into the rock opposite the entrance. At Isbáyda there is another portion of the Gisr el Agoós, and a ruined town, which commanded the mountain-pass up the ravine behind Gebel e' Shekh

Saïd. This road passed by a stone quarry at the top of the hills, and then descended into a valley coming from the eastward, and opening upon the level plain. Here it joined an old road of considerable breadth, which ran in a southerly direction behind the town, whose extensive mounds lie to the south of the modern village of *Tel el Amárna*.

This I formerly supposed to be the ancient Alabastron; but I have since found reason to alter my opinion, and to fix its site at Kom Ahmar, much further to the north.

Tel el Amárna.—The ruins at *Tel el Amárna* are supposed to be of *Psinaula*, but I have not been able to ascertain its name in the hieroglyphic legends on the walls of the neighbouring tombs.

There was another road between the mountains and the Nile, which passed by an old town now destroyed, a little beyond Sheikh Saïd, and thence to Tel el Amárna.

Roads also lead from both those old towns to the grottoes in the western face of the mountains; and others cross the plain in different directions. Some of them are of considerable breadth.

The *grottoes* have sculptures of a very peculiar style. The figures are similar to those at Gebel Toona; and the king and queen, frequently attended by their children, are in like manner represented praying to the Sun, whose rays, terminating in human hands, give them the sign of life, in token of his accepting the offerings placed before him. It was by accident that I first discovered these grottoes in 1824, being distant from the river, and then unknown to the boatmen of the Nile. They are very numerous; and their sculptures are various, and highly interesting. In one the monarch is borne on a rich throne towards a temple; in another, he is mounted in his car, the queen following in "the second chariot that he had." In some are military processions, the troops marching with the banners belonging to their respective corps, and divided into light and heavy armed infantry, as was customary with the Egyptian army. Each soldier bows down before the monarch, whose tyranny seems to be hinted at by their more than usual submissiveness. The chariot corps and others also attend; and the officers of infantry are distinguished by their post at the head of their men, and by the wand they carry in their hand. In others are the plans of houses, gardens, courts of temples, cattle, and various subjects, among which may be mentioned some large boats, fastened to the bank of the Nile by ropes and pegs, as at the present day.

Some of the sculptures have been left unfinished.

In a small ravine, running nearly parallel with, and at a little distance behind, the western face of the hills, is an alabaster quarry, evidently worked by the ancients, which I found by mere accident, while wandering over the hills in quest of other grottoes. This it was that induced me to suppose the town in the plain below to be Alabastron, though its position did not agree with Ptolemy and Pliny.

The grottoes are, as usual, the tombs of private individuals, who lived during the reign of the king whose name occurs within them, and who are here buried. In one of them mention is made of an individual called Ames, or Amosis, who was fan-bearer to the monarch.

The royal names, as at Gebel Toona, have been invariably defaced, evidently by the Egyptians themselves. There are usually five ovals; two containing the nomen and prenomen of the king; another the name of the queen; and two others, which are of larger size, have the titles of the god Atinre, a name applied to the sun under the form here repre-

sented. These ovals of the god contain the name of Ra (the Sun) in his resting-place, and seem to refer either to his splendour, or to the office of Gem, the Egyptian Hercules, "who is in Atinre."

Some have supposed that the kings, whose names are found here, belonged to the dynasty of shepherds, whose memory was odious, as their rule was oppressive to the Egyptians; but their era does not agree with the date of these sculptures. For it is evident that the reign of Atinre Bakhan was *after* Thothmes IV., and *before* Amunoph III.; the first proved by an inscription I found in the ruins of Tel el Amárna; the other by M. Prisse's discoveries at Thebes.

They may, however, have been later invaders; and there is reason to believe that they made a change in the religion, by substituting the worship of the sun, as Atinre, for that of Amun, or Amunre, who was not restored until the return of the Egyptian dynasty; which would account for the erasure of their names.

I will not enter here into this curious question; but beg particularly to draw the attention of those who are interested in Egyptian inquiry to any records that may fall in their way respecting these foreign princes. From their features it is evident they were not Egyptians; their omission in the list of kings, the erasure of their names, the destruction of their monuments, and the abject submission they required, prove them to have been looked upon with hatred in the country; and the peculiar mode of worshipping and representing the Sun argues that their religion differed from the Egyptian.

Several Greek inscriptions show that the catacombs of Tel el Amárna were sufficiently admired by ancient travellers to be considered worthy of a visit, like those at Thebes; and one of the writers expresses his surprise at the "skill of the sacred masons," τεχνην θαυμαζων των ἱερων λαξευμων. To the south of the central tombs is a natural grotto or fissure in the rock, and several workings in a softer vein, apparently in search of a yellow stone which crosses it here and there; but it is difficult to say for what use it was required. Several small houses, or huts, of rough stone are built here, as well as before the catacombs themselves, probably the abodes of workmen. In one of the tombs I observed a large niche cut by the Christians, and in another the figures of saints painted on the walls; showing that these, like other secluded spots, were once occupied by anchorites and other devout cynics, or served as places of refuge from the persecutions exercised at different times against the monks of Egypt.

The extensive ruins of the old city are seen in the plain, near the river, a short distance to the south of the modern village of Tel el Amárna, so called from the *tel* or "mounds" of that ancient place. Its temples were of sandstone, each surrounded by a crude brick enclosure, like many of those at Thebes and other places: but fragments of masonry are all that now remain, the stone edifices having been purposely destroyed, and so completely as to leave no vestige of their original plans. Several of the crude brick houses are better preserved, and from their substructions the form and distribution of many of the rooms may be easily traced. Indeed, they are calculated to give a more correct idea of the ground plans of Egyptian houses than any in the valley of the Nile; and the extent of the city is unequalled by any whose ruins remain, except Thebes, being about two miles in length, though of a comparatively inconsiderable breadth. Amidst the ruins I observed a statue with the unerased ovals of King Bakhan, and the stone already mentioned, bearing his name and that of the fourth Thothmes.

Some distance to the southward, and nearly in a line with the village

of Howárte, is a ravine in the hills, where a large stela bearing a long hieroglyphic inscription has been found; and to the south of this, near the road leading over the mountains in rear of Gebel Aboofáyda, are other catacombs, containing similar sculptures, and some ancient roads communicating with the town.

Nearly opposite El Howárte, inland on the west bank, is Tanoóf, whose lofty mounds mark the site of Tanis-Superior, in Coptic Thôni. It has no ruins. A short distance to the west of it runs the *Bahr Yousef*, or *Menhi*, which conveys the water of the Nile to the interior of the western plain, passing by Behnesa, and thence by a lateral branch into the Fyoom.

About two miles to the south of Tanoóf is Daroot e' Shereéf, in Coptic Teiôt, which I conjecture to occupy the site of the Thebaïca Phylace (Φυλακη), or Theban castle; a fortified place at the frontier of the Thebaïd, where duties were levied on goods exported from that part of the country to Lower Egypt. Strabo tells us the canal to Tanis passed by that castle; and we may trace in the name Daroot the word *ourit*, a "garrison" or "guard," and thereby increase the probability of this conjecture.

At Daroot are a few mounds and some fragments of stone, but no ruins. A few miles higher up the Nile is the mouth of the Bahr Yousef. It has two entrances, one added in 1823, to avoid the obstruction of the sand, which had choked the old mouth.

On the opposite or eastern bank are the first *Dôm trees*, called also Theban palms, from being confined to the Thebaïd. They are not found in Lower Egypt, except in gardens, as at Mínieh and a few other places. Their dry fibrous fruit, when ripe, exactly resembles our gingerbread in flavour, and is eaten by the peasants. It contains an extremely hard nut, which has been used by the carpenters of ancient and modern Egypt for the socket of their drills; but which, before the fruit ripens, is a horn-like substance, and is eaten by the people of Ethiopia. The growth of the tree has this peculiarity, that the lower part of the stem is single, and invariably divides at a certain height into two branches, each of these again being bifurcated, always in two sets. The head is covered with large fan-shaped leaves, at the base of which the fruit grows.

In the rocks above are some quarries and small grottoes, and just beyond is E'Dayr el Kossayr, inhabited by Christians. This Mr. Hamilton supposes to mark the site of Pesela, or Pesla of the Itinerary, which was 24 Roman miles to the south of Antinoë.

After passing the village of El Kossayr the river makes a considerable bend, beneath the precipitous cliffs of the *Gebel Aboofáyda* or *Aboofóyda*. Hereabouts crocodiles begin to be more frequently seen, and it may be said that they are now nearly confined to the Thebaïd. Sudden gusts of wind from the mountain often render great precaution necessary in sailing beneath it, and many accidents have happened in this part of the river. The recesses in the rocks are the resort of numerous wild ducks; but being generally very timid, they are not easily approached, and a single shot disturbs them for a great distance.

About a mile above El Kossayr on the east bank is a small ancient town in the mountain pass; halfway between which and El Hareïb (Harýib) is Ebrás, a retired recess in the mountain, with a piece of cultivated land, having palms and Dôm trees.

A short distance beyond are some grottoes, and about 2 miles further the ancient town called *El Hareïb* ("*the ruins*"), with grottoes and tombs containing dog and cat mummies. The town stood at the mouth of a ravine, which after heavy rain pours a

stream of water through its centre. Many of the walls are still standing, and some of the arches within the houses are well preserved. It is, however, probable that they are not of very ancient date, and many may be of a late Roman or Christian time. On the south side of the ravine is a large crude brick enclosure, perhaps a fort; and near the river are remains of masonry, apparently part of an old quay. In some of the walls the bricks, instead of being in horizontal courses, are in curved lines, like the enclosure of a temple at Thebes, called Dayr el Medeéneh. Many of them are of considerable height, and in some places the arched windows remain, even of the upper stories. In several of the grottoes, up the ravine to the north-east, are found human bones and the mummied bodies of dogs. One of them has the Egyptian cornice, and in another are some enchorial inscriptions. The ancient name of El Hareïb is uncertain. The Itinerary mentions no place between Pesla and Hieracon.

About a mile and a half inland on the western side of the Nile is Kosséeh, the ancient Cusæ, Chusæ, or Chusis; in Coptic Kôs-koò. According to the Greeks, Venus Urania was the deity of the place; and Ælian reports that a sacred cow was there worshipped, which is perfectly consistent with the character of the Egyptian Venus, of whom that animal was an emblem. His words are, "it is a small but elegant town, in the Hermopolite nome, where they worship Venus called Urania (the heavenly), and also a cow."

The difference between the low and high Nile in this part of Egypt is 21 feet three inches, judging from the highest mark made by the water on the cliffs of Gebel Aboofáydee, which rise abruptly from the river.

About three miles above El Hareïb, and beyond the bend of the river, is an old convent called Dayr el *Bukhara*. The name is common to many of these monastic retreats, being derived from the custom of barricading the doors and raising every thing they required by a "*pulley*," as at Dayr Antonios and Dayr Bôlos, in the eastern desert. Near the convent are the ruins of another old town, and some sepulchral grottoes, in one of which is the representation of a corpse placed on a bier, attended by Isis, Nephthys, and Anubis, with some Greek inscriptions. It is the same subject which has been absurdly mistaken for *mesmerism!* A portion of the Gisr el Agoós appears near this old town, which may possibly lay claim to the site of Hieracon, though the distances in the Itinerary do not quite agree with its position.

In former times the Nile ran beneath this part of the eastern chain, but having now changed its bed, it has swept away the greater part of Manfaloot, in spite of all the precautions of the government in sinking boats, and the usual contrivances for checking its encroachment. The old channel is now dry nearly all the year, and is only a small stream during the inundation. On its eastern bank stands the village of Mäábdeh, near which are some extensive caverns cut in the rock, which served as places of sepulture for crocodiles. I did not visit the caves themselves, but from specimens I have seen taken out of them, the mummies are frequently well preserved, and of great size.

Between Daroot e' Shereéf and Manfaloot, on the west bank, is the site of an old town, called in Coptic Mañlau, whose Arabic name according to the MSS. is *Mowda el Ashea*; and between this last and Mankabát, mention is made of Mañtout, the successor of a town of the same name, in Coptic Mañthôot. This last may signify the "place of Thoth."

Manfaloot, or *Monfalout*, in Coptic Manbalot, is a *bender* or market town, and the residence of a Káshef, or Nazer. It is of con-

siderable size, with the usual bazaar, and the comfort of a pretty good bath. There is a market day every Sunday, which, though apparently very uninteresting, I mention, because meat and other things are then more easily obtained than at other times. It has a governor's palace, and outside the walls are several gardens.

There is reason to believe that an old Egyptian town stood here in former times, and Leo Africanus speaks of its sculptured remains, and the ruins of a building, apparently a temple, near the river.

It is singular that no notice is taken of it by Greek and Latin writers, and we might suppose that the Arab geographer was incorrect in his statement, did not its mounds, and the mention of its name in the list of places cited in the Coptic MSS. prove it to have been one of the cities of ancient Egypt. Its modern name is evidently taken from the Coptic, which M. Champollion supposes to signify the "place of wild asses;" but the modern Egyptians, with their usual disposition to connect every thing with persons mentioned in the Korán, have decided it to be the "place of exile of Lot." Aboolfeda describes Manfaloot "on the bank of the Nile," but in Pococke's time it stood a mile from the river, which then ran nearer the hills of Gebel Aboofáyda. Since that period it has gradually encroached on the western shore. It had also a "bishop and about 200 Christians, whose church was at Narach, some distance off, in a spot where the common people pretended that the Holy Family lived until the death of Herod." According to Mr. Jowitt, who visited Egypt about 90 years after him, the number of Christians in Manfaloot amounted to about 50, and 13 priests, without reckoning those in the convents in the vicinity.

Manfaloot is now nearly all carried away by the Nile, which runs over the spot where the principal part of the town once stood, and there is reason to believe that in a few years the whole will be destroyed.

Beni Adee or Beni Ali, at the edge of the Libyan desert, is well known as having been the head-quarters of the Nizám, or discliplined troops of the Pasha, previous to their march for the Morea; and as the usual point of departure for the Oasis of Dákhleh. (See Route 18. Sect. II.)

In Wadee Booa, at the southern corner of Gebel Aboofáyda on the E. bank, and near the mouth of Wadee e' Gibráwee, are some old grottoes. In one of the latter is some sculpture much defaced, representing the usual agricultural scenes found in the tombs. They have been occupied in later times by the Christians, who probably put up the Greek inscription I observed in a niche; and which might possibly be deciphered, if the sun were higher than when I saw it. Just below are old ruined villages. Some place Hieracon near this spot. It is here that the road from Tel el Amárna over Gebel Aboofáyda rejoins the valley of the Nile, and those travelling by land avoid a great *détour* by following this mountain pass.

About 6 miles beyond, near the edge of the cultivated land, behind Benóob el Hamam, are vestiges of the Gisr-el-Agoós. In the tract of land on the border of the desert, near the road going towards El Wasta, I found a crude brick ruin and the mounds of other small towns, but without any stone remains. Isium stood somewhere in this direction, at one of the ruined towns just mentioned.

The Nile makes several large bends between Manfaloot and Osioot, which often cause considerable delay. At the end of one of them, and at a short distance from the bank, is Mankabát, or Mungabat, the successor of an old town called in Coptic Mankapôt, "the place (manufactory?) of pots," probably from its manufactory of

earthenware; though from the great quantity made in every part of Egypt, it seems unreasonable to apply this name to any particular town. Like Keneh and Ballas, at the present day, it may have been noted for a particular kind.

OSIOOT, OSYOOT, OR SIOOT.

Osioot has succeeded Girgeh as the capital, and residence of the governor, of Upper Egypt. It stands at some distance from the river, and a small village on the bank, called El Hamra, claims the honour of being its port. It is of considerable extent, with several bazaars, baths, and some handsome mosks, one of which is remarkable for its lofty minaret. Osioot is certainly the largest and best built town of the Sāeed; and its position, with several gardens in the vicinity, is greatly in its favour. It may contain about 20,000 inhabitants, of whom about 1000 are Christians. The palace of the governor is a neat building, situated on a canal, and surrounded by a wall. It was erected by Ibrahim Pasha while governor of Upper Egypt; and I regret to say the ruined temple of Gow el Kebeer furnished materials for its construction. In the town are a few good houses belonging to the *ebni-beled*, or towns-people, but the generality are mere hovels. The streets are narrow and unpaved, as is the case in all the towns of Egypt, not excepting Cairo; where one small alley and part of a bazaar alone have any pavement.

Some of the bazaars are little inferior to those of the metropolis, and are well supplied; and the town is divided into quarters, each closed by a gate, as at Cairo. On Sunday a market is held, which is frequented by the people of the neighbouring villages; and in the bazaars a great supply of stuffs and various commodities are always kept for sale, brought from Cairo and other parts of Egypt, as well as from Arabia and the upper country. The best kind of pipe bowls are manufactured here, which are highly prized, and sent in great numbers to Cairo: some are also made at Keneh and Asouan, which are only inferior to those of Osioot. A large canal conducts the water from the river during the inundation, and the communication with the town by land is always kept open, by means of a large dyke, which extends thence to the mountains and the modern cemetery.

Osioot is the resort of the caravans from Dar-Foor (Darfur), which come through the Great Oasis.

Osioot has succeeded to the ancient Lycopolis, "the city of the wolves," so called from the worship of that animal, or of the deity to whom it was sacred. The wolf is still common in Egypt (contrary to the opinion of Sonnini), and is found embalmed in the ancient tombs of Lycopolis.

The Coptic name of the city, Siôout, is the same it bore in ancient times, as is shown by the hieroglyphics in the catacombs, where it is written Ssout, the initial *S* being doubled, as in Sʜa, the Egyptian name of Saïs. The jackal-headed god is said to be lord of the place, but instead of the name of Anubis (Anepo) he has the legend with horns, which I have ascribed to Macedo; and it remains for us to decide whether Macedo was the deity to whom the wolf was sacred, or another character of Anubis.

Little now remains of the old town, except extensive mounds, and a few stone substructions, which are found in digging for the foundations of houses, or in cutting trenches on its site. It was under the mounds on the south side that the head of a statue was found in 1822, and the basement of a large stone building, both probably of Roman time; and here and there are seen the fragments of granite blocks.

The Libyan chain advances considerably towards the east, in this part; and in the projecting corner of the mountain above Osioot are several grottoes cut in the limestone rock,

the burial-places of the inhabitants of Lycopolis. Though not containing a great profusion of sculpture, they are of considerable interest from their antiquity, and some have the names of very old kings. The view over the town, and the green plain, in the spring is very beautiful from these tombs; particularly from the large one, called by the modern Egyptians *Stabl Antar*.

The ceiling of this catacomb has been ornamented with very elegant devices, which I suppose to be what Denon alludes to, in speaking of "Greek scrolls." It has an entrance chamber, or porch, open to the air, cut like the rest in the limestone rock, and its roof is in the form of a vault. In an inner room are sculptures representing men bringing an ibex and various offerings; and at the end a large figure of a man, and others of women rather smaller, smelling the lotus flower, as was usual at the festive meetings of the Egyptians. It has several chambers, which once served as dwelling-places for the peasants, who have not improved their appearance by blackening them with smoke. In the smaller caves and excavated recesses of the rock in various parts of this mountain, the remains of wolf mummies are frequently met with; which is perfectly consistent with the fact of the wolf having been the sacred animal of the place, and with the name given to the town by the Greeks. The coins of the Lycopolite nome have also the wolf on their reverse, with the word "Lyco."

The tombs are arranged in successive tiers at different elevations. They may be visited according to their position, and a road about four paces broad leads up the hill. They are very numerous, but many are without sculpture, and some containing burnt bones appear to have been occupied by the Romans at a late period. Near the middle of the ascent is some crude brick building; and I observed a square pit lined with burnt brick, very unusual in ancient times, with a tablet or stela above on the rock, much defaced. Some of the small pits are very narrow, scarcely broad enough for a man, and they slope gradually, as if to allow the coffins to slide down into them. Sometimes a tomb consists of a large chamber with small niches or repositories for the dead, and in the floor are the usual mummy pits.

In a tomb, about half way up the hill is the name of a very old king, and some soldiers carrying shields of enormous size, differing both in this respect, and a little in their shape, from the common shield, but remarkable as being similar to those mentioned by Xenophon in speaking of the Egyptian troops in the army of Crœsus. He says they amounted to 120,000 men, "carrying bucklers, which covered them from head to foot, very long spears, and swords called κοπίδες," (*shopsh*) and each phalanx was "formed of 10,000 men, 100 each way." It was from the protection given them by these large shields, supported as they were by a thong over the shoulder, and from their compact order of battle, that the Persians were unable to break them, when they had routed the rest of the Lydian army. They therefore obtained honourable terms from Cyrus, and an abode in the cities of Larissa and Cyllene, in the neighbourhood of Cuma near the sea, which were still called the Egyptian cities, and inhabited by their descendants, in the time of Xenophon.

On the lower part of the hill are 5 standing statues, in high relief. Many of the burnt bones I observed were of wolves; and it is probable that most of the smaller caves were intended for depositing the mummies of those sacred animals of Lycopolis, which have since been purposely or accidentally burnt.

The tombs on this mountain, like most others in Egypt, were once the abode of the Christians, who retired thither either from persecution, or for

the sake of that solitude which suited their austere habits; and it was perhaps from one of them that John of Lycopolis gave his oracular answer to the embassy of Theodosius. The story is thus related by Gibbon: "Before he performed any decisive resolution, the pious emperor was anxious to discover the will of Heaven; and as the progress of Christianity had silenced the oracles of Delphi and Dodona, he consulted an Egyptian monk who possessed, in the opinion of the age, the gift of miracles and the knowledge of futurity. Eutropius, one of the favourite eunuchs of the palace of Constantinople, embarked for Alexandria, from whence he sailed up the Nile as far as the city of Lycopolis, or of Wolves, in the remote province of Thebaïs. In the neighbourhood of the city, and on the summit (side?) of a lofty mountain, the holy John had constructed with his own hand a humble cell, in which he had dwelt above 50 years, without opening his door, without seeing the face of a woman, and without tasting any food that had been prepared by fire or any human art. Five days of the week he spent in prayer and meditation; but on Saturdays and Sundays he regularly opened a small window, and gave audience to the crowd of suppliants who successively flowed from every part of the Christian world. The eunuch of Theodosius approached the window with respectful steps, proposed his questions concerning the event of the civil war, and soon returned with a favourable oracle, which animated the courage of the emperor by the assurance of a bloody but infallible victory."

On the north side of the projecting corner of the mountain are some limestone quarries, and a few uninteresting grottoes.

Below is the modern cemetery. The tombs are arranged with considerable taste, and have a neat and pleasing appearance. On going to them from the town, you pass along a raised dyke, with a bridge over a canal that skirts the cultivated land. The latter answers the same purpose as the Bahr Yoosef in central Egypt, in carrying the water of the inundation to the portion of the plain most distant from the river; and in one of the ponds between the river and the town, fed by a lateral canal, the "very convenient" spring mentioned by Michaelis is to be looked for, the credit of which newly-married brides may often be greatly interested in maintaining. On the southern corner of the mountain, immediately above the village of Dronka, is a large bed of alabaster lying upon the limestone rock, but not sufficiently compact to admit of its being quarried for use.

There are also some grottoes behind the village of Reefa, about a mile to the south of Dronka, but I do not know if they contain sculpture.

Aboolfeda, on the authority of Ebn-Saïd, relates a story concerning the mountain of Osioot, which has always been applied to the Gebel e' Tayr, that the birds of Egypt perform an annual pilgrimage to it, and having left one of their number fixed there till the ensuing year, return to relieve it, and substitute another, which is detained in a similar manner by the same talisman.

Pliny seems to think that these hills formed the northern boundary of the Thebaïd, since he says, "in Libyco Lycon, ubi montes finiunt Thebaïdem." But this could not be so, as it extended much farther north, to the Thebaïca Phylace.

ROUTE 23.

OSIOOT TO GIRGEH.

	Miles.
Osioot to Abooteëg (W.)	12
Gow el Kebeer (E.)	14½
Ekhmim (E.)	39½
Menshéëh (W.)	9
Girgeh (W.)	13
	88

At Shodb are the mounds and crude-brick remains of Hypsele, in Coptic Shôtp, which gave its name to one of the nomes of Egypt.

Near to Lycopolis was a fort called in Coptic Tgeli, and the village of Paphor, in the district of Shôtp, the sites of which are now unknown. El Wasta, on the east bank, is probably the successor of Contra Lycopolis, but it has no remains. At El Motmár are the mounds of an old town, by some supposed to be Mouthis, a small place to the north of Antæopolis. But the distance of Motmár from Gow is too much, and the position of Mouthis given in the Itinerary requires it to have been near Raáineh, opposite Baroot. Much *sont*, or Acacia Nilotica, grows near Motmár, which, like that on the road to Abydus, may be the remnant of one of the old groves of Acanthus. At the north of the projecting corner of the mountain, behind Motmár, is a road called Deib Imow, which crosses this part of the eastern chain of hills, and rejoins the valley of the Nile by a ravine near the grottoes of Gow; and another, called Nukb el Hossayn, leads from a little above Dayr Tassa, and descends at the corner of the same mountain a short way to the west of the same grottoes.

A little beyond Motmár is Sherg Selin. It has no ruins, but, from its name, it seems to lay claim to the site of Selinon, though the Itinerary places Selinon half way between Antæopolis and Panopolis. Perhaps, in this place, we should read Passalon for Selinon.

I have heard that in a grotto here is the name of one of the *foreign* kings, who were cotemporaries of the 18th dynasty.

At El Khowábid are some mounds, but no ruins; and in the hills to the north-east are some limestone quarries. About a mile further to the south-east are some grottoes, at the projecting corner of the hills, and others behind the Dayr Tassa.

Abooteég stands on the site of an ancient town, and Wansleb mentions Sidfeh or Sitfeh as the successor of another, about five miles to the south of it. Abooteég is the Abutis of Latin writers, the Apothykê or Tapothykê of the Copts; which, as M. Champollion suggests, is very probably a Greek word, signifying "granary," adopted by the Copts. Abolfeda says, that in his time the poppy was much cultivated in the vicinity; and it still continues to be grown there. From Abooteég the course of the river northwards formerly lay more inland to the west. This is consistent with the position of Selinon, on the opposite bank, to which a canal is said to have led from the Nile.

Koos-kam, or Kos-kam, (in Coptic Kos-kam,) stands on the west bank, between Abooteég and Gow el Gharbéëh. It was called Apollinis Minor Civitas, to distinguish it from Apollinopolis Magna and Parva, now Edfoo and Koos. On the east bank, a little below Gow el Kebeér, are several *grottoes* at the projecting corner of the mountain, which there curves inward to the east. Many of them are the work of the Romans, or have been occupied and painted by them, being ornamented with arabesques and devices of a late time. Near them are some crude brick remains.

Gow, or *Kow*, *El Kebeér*, in Coptic Tkôou, the ancient *Antæopolis*, stands on the east bank. The remains of the temple of Antæus are now confined to a confused mass of stones near the water's edge, one of which bears the hieroglyphic names of Ptolemy Philopator and his queen Arsinoë. The last remaining column of the temple, mentioned by Dr. Richardson, was carried away by the river in 1821, which Mr. Legh says, as early as 1813, threatened "to wash the whole away." At the time he visited it, the portico was still standing, and much in the same state as when seen by Norden and Pococke in 1737. Mr. Hamilton found the Greek inscription on the

frieze of the portico in a very imperfect state, the stones having been broken into six separate pieces; but sufficient remained to show that "King Ptolemy, the son of Ptolemy and Cleopatra, gods Epiphanes, Eucharistes, and Queen Cleopatra, the sister of the king, gods Philometores, erected the (Pro)naos to Antæus and the contemplar gods;" and that "the emperors, the Cæsars, Aurelii, Antoninus (and Verus), repaired the roof."

The columns had palm-tree capitals, like the building that contained the tomb of Amasis, in the sacred enclosure of Saïs, mentioned by Herodotus. They seem to have been more common in temples of the Delta than in those of Upper Egypt.

The river has now completed the destruction of the temple; but I believe that more is attributable to the removal of the stones to build the palace of Osioot; and this is another on the list of monuments destroyed by the ignorance or indolence of the Turks.

Nothing remains at Gow in its original position, excepting some small stones; and of the columns little can be traced but broken fragments, with mutilated hieroglyphics.

Here and there some Ptolemaïc names may be seen, but no vestige of the Greek dedication. The monolith still remains near the centre of the ruins. There are also some very large blocks lying about, and on a long architrave half covered by the Nile, I observed a globe and asps, having hieroglyphics on each side, with the name of Ptolemy Philopator, and a winged globe above. The ovals of this king also occur on many other fragments of the ruined temple.

Gow el Gharbéeh, on the opposite bank, has no ruins.

Near Antæopolis the fabulous battle between Horus and Typho was reputed to have taken place, which ended in the defeat of the latter, who had assumed the form of a crocodile; and here Antæus is said to have been killed by Hercules, in the time of Osiris. Of these two fables, we may in vain endeavour to discover the origin or the meaning; but it is probable that the story of Antæus is a Greek perversion of some legend, as his name is corrupted from that of one of the ancient gods of the Egyptian Pantheon. Antæopolis was in later times a bishop's see.

At Mishte, Shabeka, and E' Shekh Shenedeen, on the W. bank, are the mounds of old towns; and inland, opposite Gebel Shekh Hereédee, is *Tahta*, distinguished from afar by its extensive mounds, which probably mark the site of the ancient Hesopis. Tahta is a large town with several mosks, and its landing-place, or *Sahel*, is at the bend of the river, opposite Shekh Hereédee. The land hereabouts produces abundant crops of corn, owing to the lowness of the level, and the consequent length of time that the water of the inundation remains upon its surface; though Norden seems to think this lowness of the land rather a source of injury than an advantage.

Gebel Shekh Hereédee is a projecting part of the eastern chain of hills, well known for the superstitious belief attached to a serpent, reputed to have lived there for ages, and to have the power of removing every kind of complaint; and many miraculous cures, that might have offended Jupiter, are attributed to this worthy successor of the emblem of Æsculapius. It is, perhaps, to the asp, the symbol of Kneph, or of the good genius, that this serpent has succeeded. Though the belief in its power still continues, it has lost much of the consequence it enjoyed a century ago, when Norden and Pococke visited the spot, or even since the time of Savary.

On the W. side of the mountain are some grottoes, and crude brick ruins: and at its base is a mutilated

name of a man cited in the Ramesseïd.

Pamnion or Pamnion is supposed to have stood here. It is placed by Ptolemy in the zone of Antinopolis, and the boundary of the provinces of Gow and Ekhmim, which is still at Raïneh, may mark that of the old Antinopolite and Panopolite names.

Raïneh (E' Raïneh) is remarkable for its lofty pigeon-houses, which have the appearance, as well as the name, of "towers" here, a style of building commonly met with in Upper Egypt.

During the inundation, the Nile rises to the narrow path at the base of the mountain, so as to render it scarcely passable for camels, near the southern extremity. Round this projecting point to the eastward, are a few grottoes, without sculpture.

At Fow, in Coptic Pubóou-Tgeli, are the mounds of an ancient town. It was distinguished from another Fow, beyond Chénoboscion, which the Greeks called Bopos, by the adjunct Tgeli, signifying "a fort." It was by its position, on the narrow strip of land between the mountain and the Nile, that it commanded the road from Antæopolis to Chemmis.

In the mountains behind Ketkátee are several small grottoes, and others again behind Fow, and at the corner of the mountain to the N. of Ekhmim.

Itfoo lies inland, on the W. bank. It was the ancient Aphroditopolis, in Coptic Atbó, or Thbô. A little distance to the S. are the Red and White Monasteries, the latter being better known by the name of Amba Shenóodeh, or St. Senóde, and the other by that of Amba Bishoi. The founder of the latter, according to Wansleb, was a penitent robber, whose club was kept by the monks as a memorial of his wicked course of life, and of his subsequent reformation. The best road to them is from Soohág, which stands near the end of the reach of the river below Ekhmim.

Soohág is better built than the generality of fellah villages, with some good houses and marks. Its mounds show it to have succeeded to an old town, but I could find no stone remains.

It has given its name to a large canal called "Toora," "Khaleg," or "Moie-t-Soohág," that takes the water of the Nile into the interior during the inundation, and is similar in size and purport to the Bahr Yoosef. It is this canal that irrigates the plain about Osioot, and the lands to the south of Dareot e' Shereef, assisted here and there by lateral canals from the river. Its entrance is well constructed, being lined with hewn stone, and shows more skill in its arrangement, and in the style of its masonry, than the generality of public buildings in modern Egypt. A *gisr*, or raised dyke, forms the usual communication, during the high Nile, with the villages in the interior; and here and there, on the way to Itfoo and the two monasteries, you pass other smaller canals, all which, as well as the Moie-t-Soohág, are without water in summer. Several small ponds, also dry at this season, are passed on the way; and at the edge of the cultivated land the peasants sink wells for artificial irrigation; the water of the Nile filtering through the soil to any distance from the banks, and affording a constant supply at the then level of the river.

The *White Monastery* stands on the edge of the desert, and its inmates cultivate a small portion of land about it, in the capacity of *fellâhs*. The monastery is in fact only a Christian village, being inhabited by women as well as men, with their families. In former times the monks probably lodged in rooms over the colonnade, as the holes for rafters in the walls appear to show; but these people now live in the lower part, which once formed the aisles of the church. I visited it in 1825, but found the inmates as much or even more prejudiced against the inquiries of travellers, than their Moslem com-

patriots; for the few notes I made in a pocket-book at the time excited their unconcealed displeasure, and they even refused to mention the name of the convent, until they found it was already known to me. They have adopted the same precaution as their brethren at Bibbeh, in order to secure the building in turbulent times against the assaults of the Moslems; and their Christian patron, like St. George of Bibbeh, is converted into a Moslem shekh, who commands the respect of the credulous under the mysterious name of Shekh Aboo Shenóodeh. The monastery is built of hewn stones, measuring about 3 ft. 3 in. by 1 ft. 3 in., with a cornice like that of the Egyptian temples, all round the top, though without the torus, which in Egyptian architecture separates the cornice from the architrave, or from the face of the wall. On the exterior are square niches, once stuccoed, as was all the building. They are placed at intervals along all the walls, except on that side nearest the mountain, which has been added at a later time. At a distance they have the appearance of windows.

Six doors formerly led into the interior, five of which have been closed up, leaving that alone on the south side, which is now the only entrance. Over all the doors a projecting wall of brickwork has been built in order to strengthen them; doubtless at a time when they were threatened by an attack from the Arabs or the Memlooks, on which occasion even the solitary door now open was closed, and protected in the same manner. In one place, where the brickwork had fallen, I observed on a jamb of the door a stone with a few hieroglyphics, proving the blocks to have been taken from some old building, probably in the neighbouring city of Athribis. Near this door are the fragments of red granite columns and statues. From the walls project blocks not unlike the gurgoyles or water-spouts of Egyptian temples, as at Dendera and other places, though there is no reason to suppose this was ever a temple, even of late time. It may, however, have derived its exterior form from those edifices, which the builders had been accustomed to see in the country, while the architectural details are Greek; and judging from the number of columns and the style of the interior, it seems to have been erected at a time when Christianity was under the special protection of the imperial government. Pococke supposes it to be of the time of the Empress Helena. Over the door on the desert side is a cornice ornamented with Corinthian foliage, above which is a stone with square dentils, both of red granite; and over the door, at the end of the entrance passage, is another block of red granite with Doric triglyphs and guttæ. The area within, which answers to the nave of our churches, and of the old basilicas, had on either side about 14 columns, mostly of red granite, with various capitals of a late time. One of the Corinthian, and another of the Ionic order, appear to be of a better age.

At the east end is the choir, consisting of two separate parts, surmounted by domes, the innermost being divided into three compartments, before the central one of which is a screen with some miserable representations of St. George. Here are several Coptic inscriptions, in one of which I read "Athanasius the Patriarch," the rest being much defaced.

On three sides of this building, and at a short distance from it, I observed the remains of brickwork, which lead me to suppose it was once surrounded by an outer wall: and perhaps the present building was only the church of a monastery formerly attached to it, which seems also to be the opinion of Denon.

Tradition reports that this convent stands on the site of an Egyptian city

called Medeenet Atreeb, and the ruins in its vicinity may be the remains of an old town; but the real Atreeb or Athribis stood about half an hour's ride to the southward, where a ruined temple and extensive mounds still mark its site. I had perceived them on going to the White Monastery; and it was with great satisfaction I found, on examination, that they presented the unquestionable evidence of being the ruins of *Athribis* or *Crocodilopolis*.

In the midst of mounds of pottery lie large blocks of limestone, 14 to 15 feet long by 3, and 5 feet thick, the remains of a temple 200 feet by 175, facing the south, and dedicated to the lion-headed goddess Thriphis. One block alone, the lintel of a doorway, remains in its original place: the rest are all thrown down, and I could only discover the traces of one column. Over this door is a king offering to Leontocephale, Khem, and other deities, over whom is the name of Ptolemy the Elder, son of Auletes; and it is probable that the foundation of the building is even of a still earlier date. I also observed the name of "Kaisaros" (Cæsar), probably Augustus; and on a stone, at the southern extremity of the ruins, which covered the centre doorway or entrance of the portico, are names arranged on either side of a head of Athor, surmounted by a globe containing the mysterious eye, with two asps wearing the crowns of Upper and Lower Egypt, the whole group being completed by two sitting deities. Such are the ornamental devices of cornices and architraves on temples of the time of the empire, as at Dendera and other places. On the soffit of the same were the ovals of Tiberius Claudius Kaisaros (Cæsar) Germanicus (?); and on the other side a Greek inscription accompanied by the ovals of Claudius Cæsar Germanicus. The lower end of the block was unfortunately too much ruined to enable me to copy the whole inscription; and after excavating all I could of it, I read the following:—

. . . ΚΑΙΣΑΡΟΣΣΕΒΑΣΤΟΥΘΕΟΥΥΙΟΥ-
ΑΥΤΟΚΡΑΤΟΡΟΣΚΑΙΥΠΕΡΙΟΥ-
ΛΙΑΣΣΕΒΑΣΤΗΣ
. . . ΚΑΙΤΟΥΟΙΚΟΥΑΥΤΩΝΘΡΙΦΙΑΒΕΚ-
ΑΜΕΓΙΣΤΗΙΕΠΙΗΓΕΜΟΝΟΣΓΑ-
ΙΟΥΓΑΑΕΡ . . .
ΑΠΟΛΛΩΝΙΟΥΠΡΟΣΤΑΤΗΣΘΡΙΦΙ-
ΔΟΣΙ.Θ ΤΙΒΕΡΙΟΥΚΑΙΣΑΡΟΣΣΕ-
ΒΑΣΤΟΥΦΑΜΕΝ . . .

This inscription shows that the goddess mentioned with Pan in the dedication at Ekhmim, was Thriphis, the deity of the neighbouring city Athribis. The Julia Augusta here mentioned was not the widow of Agrippa and daughter of Augustus, the first wife of Tiberius, but Livia, the mother of Tiberius, who, after the death of Augustus, took that name. She lived to the year 29 A. D., the 17th and 18th years of the reign of Tiberius.

M. Letronne restores the inscription in the following manner: —

[ὑπὲρ Τιβέριου] Καίσαρος Σεβαστοῦ, θεοῦ υἱοῦ, αὐτοκράτορος, καὶ ὑπὲρ Ἰουλίας Σεβα[στῆς, τῆς] Ἰσιδος]
[αὐτοῦ μητρὸς] καὶ τοῦ οἴκου αὐτῶν, Θριφίδι, θεᾷ μεγίστῃ, ἐπὶ ἡγεμόνος Γαΐου Γαλε[ρίου τοῦ τρί]
[αου, δ' διτα] Ἀπολλωνίου, προστάτου Θριφίδος.
L. ἓ Τιβέριον Καίσαρος Σεβαστοῦ, Φαμε[νὼθ..]

"(For the welfare of Tiberius) Cæsar Augustus, Son of the God, the Emperor, and for that of Julia Sebaste (new Isis, his mother), and all their family, to Thriphis, the very great Goddess, Caius Galerius . . . being Præfect, ... the Son of Apollonius, Director [of the temple] of Triphis, [erected or dedicated the pronaos] in the year ix. of Tiberius Cæsar Augustus, the . . . of Phamenoth."

These ruins have also the name of Medeenet Ashaŷsh.

On the eastern face of the mountains, about half a mile beyond Athribis, are the quarries from which the stone of the temple was taken; and below are several small grottoes that have served for tombs, and were once furnished with doors, secured, as usual, by a bolt or lock. On the lintel of one of them is a Greek inscription, saying that it was the "sepulchre of Ermius, the son of Archibius." It has the Egyptian cornice

and torus. In the interior are cells, and it contains the scattered residue of burnt bones. Through one of its side walls an entrance has been forced into the adjoining tomb. The *mountain* appears to have had the name in Coptic of *Ptoou-ñ-atiêpe*, from the neighbouring city.

Here, as at Arsinoë, the reason assigned by De Pauw for the worship of the crocodile seems fully borne out, by the position of Athribis; for it is certain that unless the canal from the Nile were carefully kept up, the sacred animals could not have had access to the town that worshipped them.

Akhmim, or *Ekhmim*, on the east bank, is the site of Chemmis or Panopolis, in Coptic Chmim or Shmin, formerly one of the most considerable cities of the Thebaïd. The modern Ekhmim is about a quarter of a mile from the Nile. It has the size of an ordinary Egyptian *bender*, with a bazaar, and a market day every Wednesday.

On the side of the town furthest from the river, beyond the present walls, are the remains of some of its ancient buildings.

A long inscription, bearing the date of the 12th year of the Emperor Trajanus Germanicus Dacicus, points out the site of the temple of Pan; who, as we learn from the dedication, shared with Thriphis the honours of the sanctuary. We also ascertain another very important fact from this inscription, that the deity, who has been called Priapus and Mendes, is in reality the Pan of Egypt, his figure being represented on the same face of the stone with the dedication; which accords very well with the description of the deity of Panopolis, given by Stephanus of Byzantium. On the soffit is a circle divided into twelve compartments, probably astronomical; but these, as well as the figures on the neighbouring block, are nearly all defaced.

These are, doubtless, the remains of the fine temple mentioned by Aboolfeda, which he reckons among the most remarkable in Egypt, as well for the size of the stones used in its construction, as for the profusion of subjects sculptured upon them.

Vestiges of other ruins are met with some distance beyond, which may probably have belonged to the temple of Perseus; but a few imperfect sculptures are all that now remain, and it is with difficulty we can trace on its scattered fragments the name of Ptolemy, the son of Auletes, and that of the Emperor Domitian. There are also the names of Thothmes III., and of the queen of one of the old Pharaohs', probably Amunmai-Pouee, of the twenty-first dynasty.

The inscription of Trajan is imperfectly preserved, but sufficient remains to enable us to restore nearly the whole. That which remains is as follows: —

. . . ρος Καισ . . αινου Σεβαστου Γερμανικου
Δακικου
και του παντος . . . Παν Θεῳ μεγιστῳ
Τιβεριος Κλαυδιος Τιβερου Κ . . . ονος υιος
Κουειρινα Απολλιναρις
του πτολιαρχησαντων . . . ις Τριφιδος και
Πανος Θεου μεγιστου
ετι . . . ιν . . . α . . . ταρχων Αιγυπτου
αξιοντος το ιερον
συνοικοδομον δε
ΙΒ Αυτοκρατορος . . . ου Σεβαστου Γερμανικου
Δακικου Παχων ιδ

M. Letronne has restored the inscription in the following manner:—

[υπερ αυτοκρατο]ρος Και[σαρος Νερουα Τρα]
ανου Σεβαστου Γερμανικου Δακικου
και του παντος [αυτου οικου] Παν Θεῳ
μεγιστῳ
Τιβεριος Κλαυδιος Τιβερου Κ[λαυδιου . .] ονος
υιος Κουειρινα Απολλιναρις
[Αιγυ]του πτολιαρχησαντων α[ις ιερατευ]ις
Τριφιδος και Πανος Θεου μεγιστου το
[Περσικον] ετι [Αιγυ]πτου [Σουλπικιανου Σαμου
ετ]αρχων Αιγυπτου αξιοντος το ιερον [ποιειν]
[απο των δημοσιων δαπανηματων] συνοικο-
δομον δε [απο των ιδιων]
ΙΓΒ Αυτοκρατορος [Καισαρος Νερουα Τρα]
ανου Σεβαστου Γερμανικου Δακικου Παχων ιδ

"[For the welfare of the Empe]ror Cæsar [Nerva Traj]anus Augustus Germanicus Dacicus, and all his [family] to the very great God Pan, Tiberius Claudius Apollinaris, of the tribe of Quirina, son of Tiberius C[laudius Nero ?] of the ex-military tri-

bunes, [director (of the temple) of] Thriphis and of Pan, the very great Deities [*raised this propylon*] under [Lucius Sulpicius Simius] præfect of Egypt. He began the work (*at the expense of the state*) and finished it (*at his own*) in the year 12 of the Emperor Cæsar Nerva Trajanus Augustus Germanicus Dacicus, the 19th of Pachon."

His suggestion of the word προστατης in the fourth line is fully confirmed by the inscription I found at Athribis; and he is doubtless correct in his restoration of the name of the præfect Lucius Sulpicius Simius; who appears from an inscription I copied near the quarries of Gebel Fateéreh, in the eastern desert, to have been governor of Egypt about the time this monument was erected. There are, however, some points in which I differ from the learned *savant*, and which I mention in order that those who visit the spot, and are interested in the subject, may decide respecting them.

It is important to ascertain — 1. In the first line, how many letters should come before the ρος Καισ; and how many between these last and ιανου Σεβαστου. 2. In the third line how many letters should come between Τιβεριου Κ . . . and ωνος, and if it is Κουριναι or Κουιρινα. 3. In the fourth line are there any letters wanting before των at the beginning? 4. In the fifth line, to look if the word προπυλον can come before επι; if the name is Lucius Sulpicius Simius, and if ποιειν comes after εργον. 5. In the sixth line, if Συνετελεσεν δε stood alone, and was or was not preceded and followed by other letters (for I think it was alone); and if it is συνετελεσον δε or συνετελεσεν δε. 6. How many letters should come between ροσ and ου Σεβαστου, and if the date after Παχων is ιθ or ιε in line 7.

It is with great deference that I offer any opinion differing in the least from such an authority as M. Letronne, but it appears to me that the words he supplies at the beginning and end of the fifth line, as well as the το προπυλον, are not authorised by the appearance of the block itself, and that this part points out the *time* when Tiberius Claudius "began the work," which he "finished in the 12th year of the Emperor."

The superstitions of the natives have ascribed the same properties to this stone, and to another in the tomb of a female shekh, called Bir el Abbad, which the statues of the god of generation, the patron deity of Panopolis, were formerly believed to have possessed; and the modern women of Ekhmim, with similar hopes and equal credulity, offer their vows to these relics, for a numerous offspring. Many blocks and fragments of statues in other parts of Egypt are supposed to be endowed with the same property; but the population of the country is still on the decline.

To the N. E. of the temple of Pan, I observed a fragment of red granite, which, from the two winged globes, one over the other, was evidently part of a monolithic temple or cage, similar to that at Antæopolis; but I could find no traces of the triumphal arch of Nero mentioned by Bruce.

According to Strabo, Panopolis was a very ancient city, and the inhabitants were famous as linen manufacturers and workers in stone; nor were they, if we may believe Herodotus, so much prejudiced against the manners of the Greeks, as the rest of the Egyptians. The people of Chemmis, says the historian of Halicarnassus, are the only Egyptians, who are not remarkable "for their abhorrence of Greek customs. Chemmis is a large city of the Thebaïd, near Neapolis, where there is a temple of Perseus, the son of Danaë. This temple is of a square form, and surrounded by palm trees. It has stone propyla of considerable size, upon which are two large statues; and within the sacred circuit stands the sanctuary, having in it an image of Perseus. For the Chemmites say that Perseus has often appeared in their country, and even within the temple, and his sandal was once found

there, 2 cubits in length. They also state that his appearance was always looked upon as a great blessing, being followed by the prosperous condition of the whole of Egypt. They celebrate gymnastic games in his honour, in the manner of the Greeks, at which they contend for prizes, consisting of cattle, cloaks, and skins.

"On inquiring why Perseus was in the habit of appearing to them alone, and why they differed from the rest of the Egyptians in having gymnastic games, they replied that Perseus was a native of their city, and that Danaus and Lynceus, being Chemmites, emigrated into Greece. They then showed me the genealogy of those 2 persons, bringing it down to Perseus; and stated that the latter having come to Egypt for the same reason given by the Greeks, to carry off the head of the Gorgon from Libya, visited their country and recognised all his relations. They added that when he came to Egypt he knew the name of Chemmis from his mother; and the games were celebrated in compliance with his wishes."

This tale doubtless originated in the credulity of the Greeks, and in their endeavour to trace resemblances in other religions with the deities or personages of their own mythology; or, if a similar story were really told to the historian by the Egyptians themselves, it could only have been fabricated by that crafty people, to flatter the vanity of Greek strangers, whose inquiries alone would suffice to show the readiest mode of practising such a deception. Perseus was no more an Egyptian deity than Macedo; and it is still a matter of doubt to what deities in the Egyptian Pantheon these two names are to be referred.

The notion of the great antiquity of Panopolis seems to have been traditionally maintained even to the times of the Moslems; and Leo Africanus considers it "the oldest city of all Egypt," having, as he supposes, "been founded by Ekhmim, the son of Misraim, the offspring of Cush, the son of Ham." It seems to have suffered much at the period of the Arab conquest; and to such an extent was the fury of the invaders carried against this devoted city, that "nothing was left of its buildings but their foundations and ruined walls, and all the columns and stones of any size were carried to the other side of the river, and used in the embellishment of Menshéëh.

In Pococke's time Ekhmim was the residence of a powerful chief, who took from it the title of emèer or prince of Ekhmim. His family, which was originally from Barbary, established itself here three or four generations before, and obtained from the Sultan the government of this part of the country, upon condition of paying an annual tribute. But their name and influence have now ceased, and, like the Hawára Arabs, once so well known in these districts, the princes of Ekhmim are only known from the accounts of old travellers, and the traditions of the people. They show their tombs, with those of their slaves; and in the cemetery, near the ruins, is the tomb of the patron of the town, Shekh Abou'l Kásim. Boats, ostrich eggs, and inscriptions are hung up within it as exvotos to the saint; and a tree within the holy precincts is studded with nails, driven into it by persons suffering from illness, in the hopes of a cure. Near this is the tomb of Bir el Abbad, above mentioned. It was at Ekhmim that Nestorius, after 16 years' exile, ended his days, and was buried in the middle of the 5th century.

Pococke speaks of some convents near Ekhmim, one called "of the Martyrs," mentioned by the Arab historian Macrizi, and another about two miles further in a wild valley, which is composed of grottoes in the rock, and a brick chapel covered with Coptic inscriptions. Near this is a

rude beaten path, leading to what appears to have been the abode of a hermit. Pococke calls the spot Ain-elaham, and supposes the well or spring there to be the only one whose water does not come from the Nile. He also mentions several grottoes to the west of the village of El Gourney, some of which, in his time, retained traces of ancient paintings. The valley he alludes to is doubtless the Wadee el Ain ("valley of the spring"), between three and four miles to the N. E. of Ekhmim, in which are a spring of water and grottoes, and on the south of its mouth an old road leading over the mountains. Close to this is a modern pass called Nukb el Kólee, which crosses the mountains, and descends again into the valley, in the district of Sherg Weled Yáhia, nearly opposite Bardées.

Behind the village of Howaweesh are other grottoes; and three miles above Ekhmim, are the vestiges of an ancient town, probably Thomu. The remains there consist of mounds and crude-brick.

Thomu should be the place called in Coptic Thmoui m̄ Panehêou; but M. Champollion endeavours to show from a Copt MS. that it was an island on the western side of the Nile, opposite Ekhmim; and its name, "the island of the place of cattle," argues that it was not on the main land, if even it could be to the east of Panopolis. Thomu, however, is placed by the Itinerary on the east bank, four miles above Panopolis, and therefore agrees with the position of these mounds.

Some other places are mentioned in the Coptic MSS. as having existed in the vicinity of Ekhmim; but of their exact position nothing is satisfactorily known. These are Pleuît, Shenalolêt, and Tsmine, the first of which appears to have been an ancient town of some consequence; the second, from its name, a village with many vineyards in its neighbourhood; and in the last was a monastery founded by St. Pachomius.

Menshéëh has extensive mounds, but the only vestiges of masonry consist in a stone quay, on the east side of the town. It stands on a small branch of the Nile, which was probably once the main stream. By the Copts it is called Psoi, and sometimes in Arabic MSS. El Monshat, as well as Menshéëh. It is supposed to occupy the site of Ptolemaïs Hermii; which, according to Strabo, was the largest town in the Thebaïd, and not inferior to Memphis. But neither its original extent, nor that of any city in Upper Egypt, except Thebes itself, can justify this assertion of the geographer. He even gives it a political system, on the Greek model; which, if true, may refer to some change in its government, after it had been rebuilt, and had received the name of Ptolemaïs; for it doubtless succeeded to a more ancient city, and Ptolemy calls it the capital of the Thinite nome. Leo Africanus says it was "badly built, with narrow streets, and so dusty in summer, that no one could walk out on a windy day. The neighbourhood, however, was famous for abundance of corn and cattle. It was once possessed by a certain African prince from the Barbary coast, called Howára, whose predecessors obtained the principality of that name, of which they were deprived within our recollection by Soliman, the ninth Sultan of the Turks."

On the east bank, at the northern extremity of the mountain, opposite Girgeh, called by some Gebel Tookh, are the ruins of an old town, about a mile above Laháiwa.

Geergeh, or *Girgeh*, in Pococke's time the capital of Upper Egypt, still claims, from its extent and population, the second rank, after Osioot; but it has not succeeded to any ancient town of note, and from its name it is easy to perceive that it is of Christian origin. When visited by

Pococke and Norden, it was a quarter of a mile from the river; but it is now on the bank, and part of it has already been washed away by the stream. This is one of many proofs of the great changes that have taken place in the course of the Nile within a few years, and fully accounts for certain towns, now on the river, being laid down by ancient geographers in an inland position.

At Girgeh there is a Latin convent or monastery, the superior of which is an Italian. It is the oldest Roman Catholic establishment now in Egypt, those of Ekhmim, Farshoot, and Tahta, being the next in order of antiquity. That of Negádeh was the most ancient. It was not from a Latin but from a Copt convent that Girgeh received its name, and Girgis, or George, as is well known, is the patron saint of the Egyptian Christians. Leo Africanus tells us that "Girgeh was formerly the largest and most opulent monastery of Christians, called after St. George, and inhabited by upwards of 200 monks, who possessed much land in the neighbourhood. They supplied food to all travellers; and so great was the amount of their revenues, that they annually sent a large sum to the patriarch of Cairo, to be distributed among the poor of their own persuasion. About a hundred years ago, a dreadful plague afflicted Egypt, and carried off all the monks of this convent, wherefore the prince of Menshéëh surrounded the building with a strong wall, and erected houses within, for the abode of various workmen and shopkeepers. In process of time, however, the patriarch of the Jacobites (or Copts) having made a representation to the Sultan, he gave orders that another monastery should be built on the spot, where an ancient city formerly stood, and assigned to it only a sufficient revenue to enable it to maintain thirty monks.

EXCURSION FROM GIRGEH TO ABYDUS.

If the traveller intends to visit *Abydus*, in going up the Nile, he will do well to hire asses at Girgeh, and ride over to the ruins, which will occupy three hours. To save time, his boat may be sent on to Bellianeh, or to Samata, with orders to wait there until he joins it in the evening. From Abydus to Bellianeh is a ride of two hours. For the same reason, if he visits the ruins on his return, he may start from Samata, or from Bellianeh, and rejoin his boat at Girgeh; and if he intends to use his pencil, or make notes of the sculptures there, he had better start early in the morning, and have the day before him. The distance from the river to Abydus is reckoned by Pliny at 7½ Roman miles, which is the same as from Abydus to the modern village of Samata. Near this spot was probably the mouth of the canal, mentioned by Strabo, which led from the river to that ancient city, passing, as does the road at the present day, through a grove of acanthus or acacia trees.

In the plain between Girgeh and Abydus is the town of *Bardées*, well known in the time of the Memlooks, and which gave the title El Bardéesee to one of the principal beys, hence called Osman Bey el Bardéesee. Farther to the S. W. is a town with old mounds, called *El Beerbeh* — a name taken from the Coptic Perpe, "the temple," and commonly applied to ancient buildings. Some suppose it marks the site of This, which the geographer says was in the vicinity of Abydus.

The modern name of *Abydus* is *Arábat el Matfoón* (i. e. "the buried"), in Coptic Ebôt. Its ruins are on a grand scale, and of considerable antiquity, dating in the time of Osirei I., and his son, the Great Remeses. They consist of two grand edifices; and these, with the extent of the ruins of the city, evince the importance of Abydus, and show

that it yielded to few cities of Upper Egypt in size and magnificence. Strabo indeed says, that though in his time reduced to the state of a small village, it had formerly held the first rank next to Thebes: but this remark of the geographer applies more particularly to the consequence it enjoyed from being considered the burying-place of Osiris. "There are many places," says Plutarch, "where his corpse is said to have been deposited; but Abydus and Memphis are mentioned in particular, as having the true body; and for this reason the rich and powerful of the Egyptians are desirous of being buried in the former of these cities, in order to lie, as it were, in the same grave as Osiris himself." And of the other places, which were "reputed to be the real sepulchres, Busiris, Philæ, and Taposiris" had, according to the same author, the principal claims. Indeed, the fact mentioned by Plutarch is fully confirmed by modern discoveries at Abydus, where inscriptions purporting that the deceased were brought from some distant part of the country to be buried there, are frequently found within its extensive cemetery; and the bodies are said to be ticketed with the name of the king in whose reign they lived. The tombs are of various dates, many of the early time of the 16th, 17th, and 18th dynasties; and several curious stelæ have been found in them, of excellent workmanship, and of great interest.

Of the two large edifices above alluded to, one, according to Strabo, was called the "palace of Memnon," but it was in reality commenced by Osirei, and completed by his son, Remeses the Great. From its peculiar construction and plan, it is particularly interesting, and in the style of its roof it is singular among Egyptian monuments. This last is formed of large blocks of stone, extending from one architrave to the other; not, as usual in Egyptian buildings, on their faces, but on their sides; so that considerable thickness having been given to the roof, a vault was afterwards cut into it without endangering its solidity. The whole has been covered with hieroglyphics and sculptures, beautifully coloured; and on the ceiling are the ovals of the king, with stars, and transverse bands containing hieroglyphics. The capitals are in the form of the lotus, or rather of the papyrus, bud; and the roof is of sandstone, probably from the quarries of Silsilis. This building is now nearly buried in the sand; but the part formerly seen consisted of two halls supported by columns, communicating with each other by a door at one end of each of its avenues or colonnades.

The other building to the north of this is the famous temple of Osiris, who was worshipped at Abydus in his most sacred character, and received from it one of his most usual titles, "Lord of Ebôt,"—the Egyptian name of that city. It was completed by Remeses the Great, who enriched it with a splendid sanctuary, rendered unusually conspicuous from the materials of its walls, which were lined throughout with oriental alabaster. He also added to the numerous chambers and courts many elegant and highly finished sculptures; and on the wall of one of the lateral apartments the famous *tablet*, a list of kings, was sculptured by his order.

This important record contains a series of kings' names, the predecessors of Remeses the Great; but, unfortunately, the commencement has been broken away, so that the order of succession of the earliest Pharaohs is still a desideratum—the more to be regretted, as few monuments remain of that remote period. It is, however, satisfactory to find this list fully accords with the date and order of the names on the existing monuments, and with those given at the Memnonium of Thebes. It was first discovered by Mr. Bankes in 1818; and having been carried away

by M. Mimaut, the French consul general, and sold in Paris, is now deposited in the British Museum.

Strabo pretends that no singer, flute-player, or minstrel, was allowed to be present at the rites performed in the temple of Osiris at Abydus, though customary at those of other deities; but it is probable that the prohibition was confined to some particular occasions, without extending to all the ceremonies practised there in his honour. The reservoir mentioned by the geographer, which was cased with large stones, may perhaps be traced on the east of the ancient town; and it was to this that a canal brought the water from the Nile, passing, as does the present canal, through the grove of Acanthus, which was sacred to Apollo.

From Abydus, also (as in Strabo's time), a road leads to the Great Oasis, ascending the Libyan chain of mountains nearly due west of the town. Another road runs to the same Oasis from El Kalaat, a village further to the south of Samhood, which is the one taken by those who go from and to Farshoot, and other places in this part of the valley; the ascent and descent being so much more easy than by the mountain road, or path, to the west of Abydus. *See Route* 18. *Sect. II.*

The cemetery is to the northward, where several stelæ have been found of the time of Osirtasen, and other early Pharaohs; and some blocks present the ovals of the Great Remeses, and others that of the Ethiopian Sabaco.

At the projecting corner of the mountain, to the north-west, are limestone quarries, and an inclined road leading to a shaft or narrow grotto, some way up, in the face of the rock, which is in an unfinished state, and without sculpture.

ROUTE 24.

GIRGEH TO KENEH.

	Miles.
Girgeh to How (E.) - -	35
Keneh (E.) (on opposite bank Dendera) - - -	29
	64

Bellianeh has succeeded to an old town, whose mounds mark its site. Its Coptic name is Tpouranê. On the opposite, or eastern, bank, stood *Lepidotum*, so called from the worship of the fish *Lepidotus*; but its exact position is unknown, though a place of some size and importance, and mentioned by Ptolemy as one of the large cities of Egypt.

Samhood, inland on the west bank, occupies the site of an ancient town, called in Coptic Semhôout, or Psenhôout; for though placed more to the north in the Coptic MSS., it is evident this name can only apply to the modern town of Samhood, whose mounds sufficiently indicate its antiquity. About the district of Sherg el Khayám, the Nile makes a considerable bend, but resumes its general course, about north and south, near El Hamra.

Farshoot, inland to the west from the district of El Kilh, is a large town, called in Coptic Bershoout. It is the residence of a *mamoor*, or provincial governor, and was formerly a town of consequence, but has greatly fallen off within the last few years, as well in size as in the number of its inhabitants. Many of the houses are in a ruinous state, and quite deserted; and of late it has only been remarkable as the head-quarters of the *Nizám*, or new troops of Mohammed Ali, the native portion of the army having been first drilled here in 1821 and 1822.

In Pococke's time, Farshoot was the residence of the great shekh, who governed nearly the whole country

on the west bank; but he had already lost much of his authority, and had great difficulty in collecting his revenues.

"The present inhabitants of this district," says Mr. Hamilton, "are descendants of the Howára tribe of Arabs. This warlike race had for several years been in the undisturbed possession of the soil, and enjoyed, under the government of their own shekhs, the independent tributaries of the pasha of Cairo, as much happiness and security as has for many centuries fallen to the lot of any of the provinces of the Turkish empire. They lost their independence under their last shekh, Hammam, who with an army, said to have consisted of 36,000 horsemen, was entirely defeated by Mohammed Bey." The family still remain, but they are now like the other peasants.

The Howára were always famed for their skill in breeding and managing horses; the name Howáree, like Fárés, signifies a "horseman," and is still applied to the native riding-masters and horsebreakers of Egypt. The Howára breed of dogs was not less noted in Upper Egypt than that of the horses; some of which are still found about Erment, Bairát, and other places, mostly used for guarding sheep; and their rough, black, wire-haired coats, their fierce eye, their size, and their courage, in which they so widely differ from the cowardly fox-dog of Egypt, sufficiently distinguish them from all other breeds of the country. Nor have the people the same prejudice against dogs as in Lower Egypt; and indeed the inhabitants of the Sāeed have generally much fewer scruples on this point than other Moslems, being mostly of the sect of Málekee, who view the dog with more indulgent feelings.

Some of the fancies of the Moslems respecting what is clean and unclean are amusingly ridiculous, and not the least those respecting dogs. Three of the sects consider its contact defiles; the other, the Málekee, fears only to touch its nose, or its hair if wet; and tales about the testimony of dogs and cats, against man in a future state, are related with a gravity proportionate to their absurdity. It is, however, not surprising that the dogs of Egypt, living as they do in the dirty streets, and feeding upon any offal they find, should be considered unclean; and even the rigid Hánefee overlooks his scruples in favour of a Kelb Roomee, a "Greek" or "European dog," when assured that it differs in its habits from those of his own country.

The next town or village of any size, after Farshoot, is *Bajoóra*, and beyond, at the southern extremity of the bend of the river, is *How*, the ancient Diospolis Parva. Here the river takes a very long curve; and as it runs from Keneh to How, its course is south-west, so that the former stands about 9′ of latitude more to the north than How, though higher up the stream. A similar deviation from its course does not occur again, except in the vicinity of Dayr in Nubia, and at the great bend of the river above Dongola, which was formerly called the *αγκωνες* or elbows of the Nile.

At *How*, in Coptic Hô, Hou, or Ano, are the ruins of *Diospolis Parva*. Behind the modern town appear the vestiges of a sandstone temple of late date, either Ptolemaïc or Roman; probably the former, as I observed on a stone amidst the mounds the name of Ptolemy Epiphanes. Near it appears to have been a reservoir or lake of water, now only marked by a depression in the ground; and little remains of the city but the usual mounds and heaps of broken bricks. About a mile to the south, at the edge of the desert, are other mounds and the remains of buildings, of which the most remarkable is the tomb of one Dionysius, the son of a certain Ptolemy, and the scribe of king Ptolemy. It is built of hewn

stone, and consists of a set of upper and underground chambers, whose walls are covered with sculptures. They principally represent judgment scenes and other funeral subjects. At the centre of the inner wall of the upper chamber is a niche, within which stands Osiris, with a hawk's head and the title of Sokari; and on either side is the goddess Isis protecting him with outspread wings, and holding in each hand the feather of Truth. At one side of this niche is a judgment scene, in which Osiris, seated on his throne (with the four genii of Amenti standing on a lotus flower before him, and the female Cerberus at the door), listens to the account of the actions of the deceased recorded by Thoth, who as usual reports to the judge the result of his trial. Anubis and Horus are also present, with the scales of Truth. On the other side of the niche, Horus and Anubis introduce the individual to Osiris, Thoth being also present.

Many other subjects occur in the same chamber, among which are several inferior deities, whose offices relate to Amenti, or "the lower region;" and in an underground room is a curious representation of a tomb, having its folding-doors fastened by two bolts. The tree that overshadows it appears to be the sacred tamarisk of Osiris.

At *Kasr e' Syád*, or "the sportsman's mansion," on the opposite bank, are the mounds of the ancient *Chénoboscion*, in Coptic, *Sénesêt*. The only remains of masonry consist of a dilapidated quay, amidst whose ruins is a stone bearing a Greek inscription, apparently of the time of Antoninus Pius; from which we learn that the individual, by whose order it was sculptured, had executed some work "at his own expense;" perhaps the quay itself, to which there is every appearance of its having once belonged. Another block has part of the head-dress and hieroglyphics of the goddess Isis.

Chênoboscion was famous for its geese, which were fed there in great numbers; and it was from this circumstance that it borrowed a name which was probably a translation of the original Egyptian.

About a mile beyond the eastern mouth of the canal of Kasr e' Syád are some interesting catacombs of a very ancient date, near the high road. Within them the agricultural and other scenes common to the tombs of Egypt may still be traced on the walls, and some indeed in a very good state of preservation. But they are particularly remarkable for their antiquity, which may vie with that of any other catacomb or monument in Egypt, if we except the pyramids and the tombs in their vicinity. The names, three of which are placed in chronological order, are not preceded by royal titles, but simply by the word "priest." I have, however, found instances of the same elsewhere with the prefix "king."

The isle of *Tabenna* was on the west bank, between Diospolis Parva (How) and Tentyris. In Coptic it was called Tabennêci, or Tabnnêse, the last part of which recalls the Greek word νησος, "island." Champollion supposes the name to signify "abounding in palm trees," or "the place of flocks;" and the termination *ési* to refer to the goddess Isis. In Arabic he says it is called Gezeeret el Gharb, "the isle of the West." It was here that, about A. D. 356, St. Pachôm (Pachomius) built a monastery, occupying "the vacant island of Tabenne," as Gibbon says, with "1400 of his brethren."

Fow, inland, on the east bank, marks the site of Bopos, in Coptic Phboou; and the ruins of Tentyris lie about half a mile from the river on the other side, to the north of the modern village of *Dendera*. The only thing for which it is now famous is a large breed of fowls, which, as they differ so much from others on the Nile, may claim descent from

some Indian strangers brought there by accident.

Dendera. — The name of *Tentyris*, or *Tentyra*, in Coptic Tentoré, or Nikentore, seems to have originated in that of the goddess Athor, or Aphrodite, who was particularly worshipped there. And that the principal temple was dedicated to that goddess we learn from the hieroglyphics, as well as from a Greek inscription on the front, of the time of Tiberius, in whose reign its magnificent portico was added to the original building. Tentyra is probably taken from Téi-ñ-Athor, the abode of Athor, or Athyr. The name Athor is also a compound word, "Tei (or Thy), Hor," signifying "the abode of Horus;" which agrees with what Plutarch says, when he calls Athor "Horus' mundane habitation." The hieroglyphics, too, represent the name of the goddess by a hawk (the emblem of *Horus*) placed within a *house*.

Egyptian sculpture had long been on the decline before the erection of the temple of Dendera; and the Egyptian antiquary looks with little satisfaction on the graceless style of the figures, and the crowded profusion of ill-adjusted hieroglyphics, that cover the walls of this and other Ptolemaïc or Roman monuments. But architecture still retained the grandeur of an earlier period, and though the capitals of the columns were frequently overcharged with ornament, the general effect of the porticoes erected under the Ptolemies and Cæsars is grand and imposing, and frequently not destitute of elegance and taste.

These remarks apply very particularly to the temple of Dendera; and from its superior state of preservation it deserves a distinguished rank among the most interesting monuments of Egypt. For though its columns, considered singly, may be said to have a heavy, perhaps a barbarous, appearance, the portico is doubtless a noble specimen of architecture: nor is the succeeding hall devoid of beauty and symmetry of proportion. The preservation of its roof also adds greatly to the beauty, as well as the interest, of the portico, and many of those in the Egyptian temples lose their effect by being destitute of roofs. Generally speaking, Egyptian temples are more picturesque when in ruins than when entire; being, if seen from without, merely a large dead wall, scarcely relieved by a slight increase in the height of the portico: but not so the portico itself; nor did a temple present the same monotonous appearance when the painted sculptures were in their original state; and it was the necessity of relieving the large expanse of flat wall that led to this rich mode of decoration.

On the ceiling of the *pronaos*, or portico of Dendera, is the zodiac, which has led to much learned controversy. At length, through the assistance of the Greek inscription, which was strangely overlooked, and the hieroglyphical names of the Cæsars, on its exterior and interior walls, which were then unknown, its date has been satisfactorily ascertained; and instead of being of early Pharaonic time, or of an antediluvian age, it is now confined to the more modest and probable antiquity of 1800 years. In justice, however, to the celebrated Visconti, it should be said, that he made a very accurate estimate of its antiquity; and it will be found that the only three known in Egypt, at Dendera, Esné, and its neighbour E' Dayr, are of Ptolemaïc or of Roman date. The astronomical subjects on the ceiling of the tombs of the kings, and other ancient Egyptian monuments, even if they may be considered zodiacal, are represented in a totally different manner; and we may be certain that the zodiac, as we know it, is not Egyptian. But it is remarkable, that in those of Dendera and Esné the sign Cancer is represented by a scarabæus,

not a crab; though other signs, as Sagittarius under the form of a Centaur, evidently of Greek invention, are admitted.

The details of the cornice of the portico offer a very satisfactory specimen of the use of a triglyphic ornament. It is common in many of the oldest Pharaonic temples, though arranged in a somewhat different manner, and without so remarkable a metope as in the present instance.

On the frieze, or rather architrave, is a procession to Athor; and among the figures that compose it are two playing the harp, and another the tambourine.

The inscription is on the projecting fillet of the cornice, and commences with the name of the Emperor Tiberius. Those of Aulus Avillius Flaccus, the military governor, or præfect, and Aulus Fulmius (or *Fulvius*) Crispus, commander of the forces (or commander-in-chief), though purposely erased, may still be traced, when the sun strikes obliquely on the surface of the stone. The date of the Emperor's reign (restored by M. Letronne) is the 21st of Tiberius, (the 21st of the Egyptian month Athor); and the whole inscription is as follows:—

υπερ αυτοκρατορος Τιβεριου Καισαρος, υιου Σεβαστου, θεου Σεβαστου υιου, του Αυλου Αουιλλιου Φλακκου
ηγεμονος, Αυλου Φουλμιου (or Φουλουιου) Κρισπου ιππαρχουντος, Σαραπιωνος Τρυχαμβου
στρατηγουντος, οι απο της μητρ
οπολεως και του νομου το προναον Αφροδιτη θεα μεγιστη και τοις συναοις θεοις
(L. K) Τιβεριου Καισαρος (Αθυρ KA)

"For the welfare of Tiberius Cæsar, the new Augustus, son of the god Augustus; Aulus Avillius Flaccus being præfect, Aulus Fulmius (or Fulvius) Crispus, commander-in-chief, and Sarapion Trychambus, commandant of the district; those of the Metropolis and of the Nome [erected] this pronaos (portico) to the very great goddess Aphrodite, and to the contemplar gods. [In the year 20] of Tiberius Cæsar [the 21st of Athyr.]

The small planisphere, which was on the ceiling of one of the lateral chambers, on the right-hand (S.) side of the temple, and behind the *pronaos*, has been removed to France; and from its position it probably dated a few years before the zodiac.

Numerous are the names of Cæsars in this temple. In the portico may be distinguished those of Tiberius, Caligula, Claudius, and Nero. On the former front of the temple, now the back of the *pronaos*, or portico, are those of Augustus and Caligula. This was, in fact, the original extent of the building, and it was previous to the addition of the portico that it was seen by Strabo. The oldest names are of Ptolemy Cæsarion, or Neo-Cæsar, son of the celebrated Cleopatra by Julius Cæsar, and of his mother; who are represented on the back wall of the exterior. Neither her features (which may still be traced) nor her figure correspond with her renowned beauty. But the portrait is interesting, from being the contemporary representation of so celebrated a person; and however badly executed, probably bears some sort of general resemblance to the original; allowance being made for the Egyptian mode of drawing, and the want of skill of the artist, who probably never saw the queen, and copied her portrait from some other imperfect picture. It appears that the whole *naos* was the work of the Ptolemies, though the sculptures remained unfinished till the reign of Tiberius, who, having erected the portico, added many of the hieroglyphics on the exterior walls. Indeed, some of the royal ovals in the interior continue black to this day.

The portico is supported by 24 columns, and is open at the front, above the screens that unite its 6 columns; and in each of the side walls is a small doorway. To the portico succeeds a hall of 6 columns, with 3 rooms on either side; then a central chamber, communicating on one side with 2 small rooms, and on the other with a staircase. This is followed by another similar chamber (with two

rooms on the west, and one on the east side), immediately before the isolated sanctuary, which has a passage leading round it, and communicating with three rooms on either side. The total length of the temple is 93 paces (or about 220 feet) by 41, or across the portico, 50. In front of the temple was the *dromos*, extending for the distance of 110 paces to an isolated stone *pylon*, bearing the names of Domitian and Trajan.

The attributes of Athor at Tentyris very much resemble those of Isis; and she is in like manner represented nursing a young child, who is said, in the hieroglyphics, to be her son. His name was Ehôou, and he is the third member of the triad of the place, and the child of Athor, as Harpocrates was of Isis.

"Behind the temple of Venus," says Strabo, "is the chapel of Isis;" and this observation agrees remarkably well with the size and position of the small temple of that goddess; consisting, as it does, merely of one central and two lateral *adyta*, and a transverse chamber or corridor in front; and it stands immediately behind the south-west angle of that of Athor. It is in this temple that the cow is figured, before which the Sepoys are said to have prostrated themselves, when our Indian army landed in Egypt. Much has been thought of this; but the accidental worship of the same animal in Egypt and India is not sufficient to prove any direct connection between the two religions.

To the temple of Isis belonged the other *pylon*, which lies 170 paces to the eastward, and which, as we learn from a Greek inscription on either face of its cornice, was dedicated to that goddess, in the thirty-first year of Cæsar (Augustus); Publius Octavius being military governor, or præfect, and Marcus Claudius Postumus commander-in-chief. On the west side is: —

Υπερ αυτοκρατορος Καισαρος θεου υιου Δι[ος] Ελευθεριου Σεβαστου επι Ποπλιου Οκτα[βιου] ηγεμονος και
Μαρκου Κλαυδιου Ποστουμου επιστρατηγου Τρ[υφωνος] στρατηγουντος α[π]ο της Μητροπολεως [Και] του νομου το προπυλον Ισιδι θεᾳ μεγιστη[ι] και τοις συναοις θεοις. Ετους ΛΑ Καισαρος Θωθ Σεβαστ[ου]

"For the welfare of the Emperor Cæsar, son of the god (Divi filius, i. e. of Cæsar) Jupiter the Liberator, Augustus, Publius Octavius being præfect, Marcus Clodius Postumus commander-in-chief, and Trypho, commandant of the district, the inhabitants of the metropolis [and] of the nome [erected] this Propylon to Isis, the very great goddess, and to the contemplar gods, in the year 31 of Cæsar, [in the month] Thoth [on the birthday of] Augustus."

The same is repeated on the east side of the same gateway.

In the hieroglyphics, besides the name of Augustus, are those of Claudius and Nero.

Ninety paces to the north of the great temple of Athor is another building, consisting of two outer passage-chambers, with two small rooms on either side of the outermost one, and a central and two lateral *adyta*; the whole surrounded, except the front, by a peristyle of 22 columns. The capitals ornamented, or disfigured, by the representations of a Typhonian monster, have led to the supposition that it was dedicated to the Evil Genius; but as the whole of its sculptures refer to the birth of the young child of Athor, it is evident that it appertains to the great temple of that goddess, who is here styled his mother. It is one of those buildings which Champollion has styled the *mammeisi*, or "lying-in places," set apart for the *accouchement* of the goddess, and where the third member of the triad, worshipped in the adjoining temple, was born. The Typhonian monster is not, therefore, the deity to whom it was dedicated, but is only introduced in a subordinate character, connected with the young child. The names are of Trajan, Adrian, and Antoninus Pius.

Around the above-mentioned buildings extends a spacious enclosure of crude brick, about 240 paces square,

having two entrances, one at the *pylon* of Isis, the other at that before the great temple.

About 230 paces in front of the *pylon* of Athor is an isolated hypæthral building, consisting of 14 columns, united by intercolumnar screens, with a door-way at either end; and a short distance to the south are indications of an ancient reservoir. A little to the N. E. of it are other remains of masonry; but the rest of the extensive mounds of Tentyris present merely the ruins of crude brick houses, many of which are of Arab date.

Five hundred paces east of the *pylon* of Isis is another crude-brick enclosure, with an entrance of stone, similar to the other pylons, bearing the name of Antoninus Pius. Over the face of the gateway is a singular representation of the Sun, with its sacred emblem the hawk, supported by Isis and Nephthys. These two "sister goddesses" represented "the beginning and the end," and were commonly introduced on funereal monuments, Isis on one side, Nephthys on the other of the deceased, which might lead us to suppose this enclosure to have been used for sepulchral purposes. The area within it measures about 155 paces by 265; and at the S. E. corner is a well of stagnant water.

The town stood between this and the enclosure that surrounded the temples, extending on either side, as well as within the circuit of the latter; and on the N. W. side appear to be the remains of tombs. They were, probably, of a time when Tentyris ceased to be a populous city, and when a deserted part of it was set apart for the burial of the dead; a custom not uncommon in Egypt, instances of which I have already noticed at Bubastis and other places.

In the limestone mountains S. S. E. of Dendera are some old quarries, and a few rude grottoes without sculpture; and in the vicinity is a hill, about a mile to the N. W. of them, in which are sunk numerous tombs of the inhabitants of Tentyris. I do not know if they have ever been opened by any Europeans.

It was in going over the *Héger*, or plain of the desert, in this direction, that I observed numerous primitive stones, evidently rounded by rolling, and which, from their number and the extent of the space they are scattered over, could not have been brought by the hand of man; though many have been arranged in lines for some purpose. They are of granite, porphyry, and other primitive substances, which are only found in the interior of the opposite eastern desert; and if not brought by man, they must have been carried *across* the present bed of the river, and *up* the slope of the western desert, by a rush of water coming from the valley which opens upon Keneh, and which, rising in the primitive ranges, has cut its way through secondary hills, that border the valley of the Nile. They are therefore worthy the attention of the geologist.

Between the town and the edge of the sandy plain to the south is a low channel, which may once have been a canal; and it is not improbable that it was to this that the Tentyrites owed their *insular* situation mentioned by Pliny.

The Tentyrites were professed enemies of the crocodile; and Pliny relates some extraordinary stories of their command over that animal. The truth, indeed, of their courage, in attacking so formidable an enemy, appears to have been satisfactorily ascertained; and Strabo affirms that they amused and astonished the Romans by their dexterity and boldness, in dragging the crocodile from an artificial lake, made at Rome for this purpose, to the dry land, and back again into the water, with the same facility. Other writers mention the remarkable command they had over the crocodile; and Seneca accounts

for it by the contempt and consciousness of superiority they felt, in attacking their enemy; those who were deficient in presence of mind being frequently killed.

Crocodiles. — The crocodile is, in fact, a timid animal, flying on the approach of man, and, generally speaking, only venturing to attack its prey on a sudden; for which reason we seldom or never hear of persons having been devoured by it, unless incautiously standing at the brink of the river, where its approach is concealed by the water, and where, by the immense power of its tail, it is enabled to throw down and overcome the strongest man; who being carried immediately to the bottom of the river, has neither the time nor the means to resist. Pliny, like other authors, has been led into a common error, that the sight of the crocodile is defective under water, which a moment's consideration (without the necessity of *personal* experience) should have corrected; for it is at least reasonable to suppose that an animal living chiefly on fish should, in order to secure its prey, be gifted with an equal power of sight; and that of fish cannot be said to be defective. But Herodotus, "the *father*" of these errors, affirms that it is totally "blind under water." Its small eye is defended by the nictitating membrane, which it passes over it when under water. It has no tongue, and moves the *lower* jaw like other animals; though from its frequently throwing up its head, at the same time that it opens its mouth, it has obtained the credit of moving the *upper* jaw. Another error respecting it is its supposed inability to turn; but after finding that it can strike its head with its tail, I recommend no one to trust to this received notion. It is however a heavy and unwieldy animal; it cannot run very fast, and is usually more inclined to run from, than at, any man who has the courage to face it. In Egypt I never heard of a person being carried away by a crocodile while in the water; but in Ethiopia it is much more dangerous; and I should not advise any one to go into the river from a sand-bank where crocodiles abound, as at Ombos, and some other places. There is little or no danger in bathing under steep banks, where the stream is rapid, or in the vicinity of the cataracts.

The hatred of the Tentyrites for the crocodile was the cause of serious disputes with the inhabitants of Ombos, where it was particularly worshipped; and the unpardonable affront of killing and eating the godlike animal was resented by the Ombites with all the rage of a sectarian feud. No religious war was ever urged with more energetic zeal; and the conflict of the Ombites and Tentyrites terminated in the disgraceful ceremony of a cannibal feast, to which (if we can believe the rather doubtful authority of Juvenal) the body of one, who was killed in the affray, was doomed by his triumphant adversaries.

Keneh. — Opposite the ruins of Tentyris is the town of *Keneh*, the residence of a provincial governor. It stands on the site of *Cænopolis*, or Neapolis, "the new city" (the *Newtown* of those days), but boasts no remains of antiquity. Keneh has succeeded Coptos and Koos, as the emporium of trade with the Arabian coast, which it supplies with corn, carried by way of Kossayr to Emba (Yambo) and Judda. It is noted for its manufacture of porous water-jars and bottles, the former called in Arabic *Zeer*, the latter *goolléh* (*Koolléh*) and *dórak*, which are in great request throughout Egypt. The clay used for making them is found to the northward of the town, in the bed of a valley, whose torrents have for ages past contributed to the accumulation, or rather deposit, of this useful earth; which, with the sifted ashes of *halfeh* grass in proper proportions, is the principal composition. Keneh has

the advantages of baths like other large towns. It has a market, held every Thursday; and here many of the *Almeh* women reside, who have been forbidden to dance at Cairo.

One road to Kossayr, on the Red Sea, goes from Keneh. (See *Routes* 26, 27.

ROUTE 25.

KENEH TO THEBES.

	Miles.
Keneh to Koos, (E.) - -	18
Thebes (E. and W.) - -	30½
	48½

The ancient village of Pampanis, the next mentioned by Ptolemy after Tentyris, stood inland, on the west bank. Some suppose it to have been at E' Dayr, opposite *Benoot*, whose name also shows it to be the successor of an ancient town. But E' Dayr cannot occupy the site of Pampanis, if Ptolemy be correct, as he places it 5′ more to the south than Apollinopolis Parva (Koos), and nearly at two thirds of the distance from Tentyris to Thebes. The latitude he gives of that village, as well as his position of Apollinopolis, require Pampanis to be much further south; and taking the proportion of the distances he gives, it should have stood at Menshéēh or Negádeh.

Ballás, on the west bank, is well known for its manufacture of earthen jars, which from this town have received the name of *Ballásee*, and are universally used in Egypt for the purpose of carrying water. When full they are of great weight; and one is surprised to find the women able to bear them on their heads, while admiring their graceful gait as they walk with them from the river. The same kind of jars are used, like some amphoræ of the ancients, for preserving rice, butter, treacle, and oil, and for other domestic purposes; and large rafts made of *ballásee* jars are frequently floated down the Nile, to be disposed of in the markets of the metropolis.

Near Ballás should be the site of Contra Coptos.

Kobt, or *Koft*, the ancient Coptos, is a short distance from the river, on the east bank. The proper orthography, according to Aboolfeda, is Kobt, though the natives now call it Koft. In Coptic it was styled Keft, and in the hieroglyphics Kobto.

The remains of its old wall are still visible, and even the towers of the gateway, that stood on the east side. The ruins are mostly of a late epoch; the names on the fallen fragments of masonry that lie scattered within its precincts, or on those employed in building the Christian church, being of different Cæsars; among which I observed Tiberius, Caligula, and Titus. Caligula is written, as usual, "Caius" only. A granite pillar, however, bearing the oval of Thothmes III., shows that some monument existed at Coptos of a very remote date, to which the Roman emperors afterwards made additions. But owing to the depredations of the early Christians, little can be traced of its ancient buildings, their materials having been used to construct the church, part of which too only now remains.

The principal cause of the ruinous condition of this city may be attributed to the fury of Diocletian; and Gibbon states that it was "utterly destroyed by the arms and severe order" of that emperor. It had played a conspicuous part in the rebellion against his authority, and the severity that he exercised at the same time upon the Alexandrians fell with still greater weight on the inhabitants of Coptos. At the village of el Kála, "the citadel," is a small temple, of Roman date, bearing the royal ovals of Tiberius Claudius.

But besides the ruins of temples and other buildings, the vestiges of its canals still attest the opulence of this city; which continued to be the

mart of Indian commerce, from the foundation of Berenice, till its destruction in the reign of Diocletian; and though, as in Strabo's time, the Myos Hormos was found to be a more convenient port than Berenice, and was frequented by almost all the Indian and Arabian fleets, Coptos still continued to be the seat of commerce. Myos Hormos was afterwards succeeded by Philoteras portus, which had formerly played a part in the time of the Pharaohs under the name of Ænnum, and this again gave place, at a later period, to the modern town of Kossayr. Coptos, too, was supplanted by Koos, which continued to be the depôt of all merchandise from the Red Sea, during the reign of the Egyptian sultans, until in its turn it gave place to Keneh.

It was to Coptos that many of the stones quarried in the porphyry and other mountains of the eastern desert, were transported; for which purpose large roads were constructed, at considerable labour and expense, over sandy plains, and through the sinuosities of valleys. But that of the emerald mines took the direction of Contra Apollinopolis; nor does it appear that any other communication was established with them from Coptos, than by the Berenice road.

Ælian tell us that the Coptites worshipped Isis, and relates a story of the respect paid by scorpions to her temple. He also states, that the female *dorcas* was sacred in this city. It was here that Isis was supposed to have received the first account of her husband's death, — a circumstance which, according to Plutarch, gave rise to the name of Coptos, signifying, as he supposes, "mourning," or, as others say, "deprivation." But it is needless to make any remark on the absurdity of deriving an Egyptian name from Greek, which he, like so many others, were in the habit of doing; or to observe that the mourning of Isis and the death of Osiris are a pure allegory. And the traveller will look in vain in the alluvial plain for the "precipice," whence the ass was annually thrown down by the Coptites, in token of their hatred of Typhon, unless it proves to have been an artificial eminence made for that allegorical ceremony.

The town of E' Shúrafa, to the north of Coptos, is so called from having been founded and inhabited by some Shereefs, or descendants of Mohammed; who are distinguished from other Moslems by the peculiar right of wearing a green turban; a custom first introduced by one of the Baharite Memlook sultans of Egypt, El Ashraf Shabán, who reigned from A. D. 1363 to 1377.

Aboolfeda states that the town of Kobt was a wakf, "entail," of the Shereefs, though it appears rather to have belonged to the *Haramáyn* of Mecca and Medeeneh. How the inhabitants of Coptos came to be Shiites (Shecáh) شيعة, as he says they were, he does not explain; and it would be curious to make inquiries at Coptos if this was really the case in former times.

Contra Coptos was probably at Dowáide.

At *Koos* (or *Goos*), in Coptic Kos-Birbir, is the site of *Apollinopolis Parva*. In the time of Aboolfeda, about A. D. 1344, it was the next city in size and consequence to Fostát, the capital, and the emporium of the Arabian trade; but it is now reduced to the rank of a small town, and the residence of a *názer*. Till lately a gateway or *pylon* stood there, of the time of Cleopatra and Ptolemy Alexander I., "the gods Philometores Soteres," whose names were in the Greek dedication to Aroeris, on the cornice, as well as in sculptures of the lower part.

At a *sibéel*, or "fountain built for a charitable purpose," is a monolith, now converted into a tank, with a hieroglyphic inscription on the jambs, containing the name of Ptolemy Phi-

ladelphus; and a short distance to the west of the town, near a shekh's tomb, are some fragments of sandstone, and a few small granite columns. On the former are the ovals of the king, Atinre Bakhan, who is found in the grottoes of Tel el Amarna.

Opposite Koos is *Negâdeh*, noted for its Coptic and Catholic convents, and, in Aboolfeda's time, for its gardens and sugar-cane. It has no ruins; but *Shenhoor*, on the east bank, a few miles south of Koos, presents the extensive mounds of an ancient town, where M. Prisse found a temple of Roman time, dedicated to *Horus*, with the name of the town in hieroglyphics, Sen-*hor*.

Between Shenhoor and Thebes the river makes a considerable curve to the east; and a little above this bend, just below Thebes, on the west bank, is Gamóla (Kamóla). It was noted in Aboolfeda's time for its numerous gardens and sugar-cane plantations, which are mentioned also by Norden. At the time of the rebellion of Shekh Ahmed, the *soi-disant* wizéer, in 1823, it was the residence of the well-known Ali Kashef Aboo-Tarboósh, who defended the military post there against the insurgents with great gallantry.

Medamôt stands inland on the east. It is supposed to mark the site of Maximianopolis, a Greek bishop's see under the Lower Empire; but neither the extent of its mounds, nor the remains of its temple, justify the name that some have applied to it of Karnak e' Sherkéeh, or "the eastern Karnak." It is generally visited from Thebes.

Some write the name Med'-amood, as though it were called from amood, "a column;" and place Maximinianopolis on the other bank, at Negâdeh; while others fix it at Medeenet Haboo, in Thebes, where the Christians had a very large church until the period of the Arab invasion. Negâdeh, however, is still a place of great consequence among the Copts of Egypt, whose convent and church are the resort of all the priests of the vicinity.

The ruins of *Medamôt* consist of crude brick houses of a small town, about 464 paces square, in the centre of which is a sandstone temple; but of this little remains, except part of the portico, apparently, from the style of its architecture, of Ptolmaïc date. On the columns may be traced the ovals of Ptolemy Euergetes II., of Lathyrus, and of Auletes, as well as those of the Emperor Antoninus Pius; but a block of granite assigns a much higher antiquity to the temple itself, and proves from the name of Amunoph II., that its foundation is at least coëval with the middle of the 15th century before our era. The pylon before the portico bears the name of Tiberius, but the blocks used in its construction were taken from some older edifice, erected or repaired during the reign of Remeses II.

This pylon formed one of several doorways of a crude brick enclosure, which surrounded the temple; and a short distance before it is a raised platform, with a flight of steps on the inner side, similar to that before the temple at El Khárgeh (in the Great Oasis), at Karnak, and many other places. To the southward of the portico appears to be the site of a reservoir, beyond which a gateway leads through the side of the crude brick wall to a small ruin, bearing the name of Ptolemy Euergetes I. Besides the enclosure of the temple, is a wall of similar materials, that surrounded the whole town, which was of an irregular shape.

SECTION IV.

THEBES.

Preliminary Information.

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a. Arrival at Thebes.

On arriving at *Thebes* by water, it is customary to stop under the *gimmaýz*, or "sycamore tree," on the west bank, if that side is to be first visited, which I strongly recommend. In going to Karnak you may land on the bank opposite the *gimmaýz*, if the channel to the east of the island is dry; though it is perhaps as well to go to Luxor, because it is a better landing-place, is more convenient for marketing purposes, and may be seen at the same time. Asses are also more easily obtained there for riding over to Karnak, which is distant only 1½ mile.

Travellers coming from India by the Kossayr road to Thebes generally see Karnak first, as it lies in their way, and as they either put up their tent there, or live (not very comfortably) in the low rooms in the northernmost of the western front towers. I should, however, recommend them not to stop there, but defer their visit of its ruins until they have seen Koorneh* on the opposite bank; otherwise they will lose much of the interest felt at the latter, by seeing it after Karnak.

In coming down the Nile, you may see Luxor, and then go on to the sycamore tree of Koorneh; and after seeing that bank cross over and visit Karnak; if, as I before ob-

* In describing Thebes I am obliged to refer to my Survey. From its size it could not be made to accompany this work; but those who wish for it may find it at Mr. Arrowsmith's, in Soho Square.

served, there is no water in the channel to the east, between that island and the ruins. This is supposing you have not seen Koorneh in going up the Nile: if you have, then stop at Luxor and finish your visit to Karnak; and the only thing to bear in mind is, to see the ruins on the west bank before those of Karnak.

b. QUICKEST MODE OF SEEING THEBES.

Some persons will, no doubt, feel disposed to take a more cursory view of the ruins of Thebes than others, being pressed for time, or feeling no very great interest in antiquities; and as they may perhaps be in a hurry to know what is to be done to get through the task they have undertaken, and *kill their lion* with the greatest dispatch, I shall begin with instructions for the quickest mode of seeing the objects most worthy of notice, and the order in which they may be visited. Taking Koorneh (Goorna) as the commencement, and Karnak as the end of these excursions, you may begin by visiting the tombs of the kings, for which, of course, as for the other tombs, candles are indispensable, as well as a small supply of eatables, and, above all, of water in *goolehs*. Each of these porous water-bottles may be slung with string (as on board a ship), to prevent the boatmen, or whoever carry them, from holding them by the neck with their dirty hands. Moreover, they should not be allowed to touch the water, and should be made to bring their own supply if they want it.

1*st Day.* — *West Bank.* By setting off early in the morning, and following the course of the valley, after a ride of about an hour, you reach the tombs of the kings; and after visiting the six principal ones (marked 17. 11. 9. 6. 1. and 14.), ascend to the S. W., and cross the hills to Medeénet Háboo; after which, if sufficient time remains, you may see the two colossi of the plain (the vocal statue and its companion), and the palace of the great Remeses (the Remeseum, generally called the Memnonium), on your return to the river.

2*nd Day.* Next morning, after looking over the small temple of old Koorneh, called Kasr e' Rubáyk, a little less than half a mile from the landing place at the sycamore tree, you may visit the three principal tombs of the Assaseef (marked a, Q, and R, on my Survey of Thebes), and the temple called Dayr el Bahree, below the cliffs at the N. W. extremity of this part of the valley, from which a path will lead you to the hill of Shekh Abd el Koorneh, where, at all events, you must not fail to see the tomb, No. 35, and as many of those mentioned in my description of the private tombs as your time and inclination will permit. Hence a short ride, one-third of a mile, will take you to the Ptolemaic temple of Dayr el Medeéneh, from which you may return (if you have not satisfied your curiosity the day before), by the colossi, the palace of Remeses the Great, and the scattered remains in their vicinity. This is the most superficial view a traveller should allow himself to take of the west side of Thebes. Crossing the river to Luxor in his boat the same evening, he will be enabled to walk up early the next morning to the temple, while asses are preparing for his ride to Karnak.

3*rd Day.* Luxor will occupy a very short time; and he will then go to Karnak, partly by what was once a long avenue of sphinxes, remains of which he will see just before he reaches the outskirts of those ruins. He had better look over the whole of Karnak the first day, and reserve a closer investigation for a second visit, two days being certainly not too much for the mere examination of this immense ruin. It is however possible to do it in one, and the traveller who merely wishes to *say he*

has seen Thebes, may *get through it all in three days.*

THEBES.

The name Thebes is corrupted from the Tápé of the ancient Egyptian language, the Tápé of the Copts, which, in the Memphitic dialect of Coptic, is pronounced Thaba, easily converted into Θηβαι or Thebes. Some writers have confined themselves to a closer imitation of the Egyptian word; and Pliny and Juvenal have both adopted Thebe, in the singular number, as the name of this city.

In hieroglyphics it is written Ap, Ape, or with the feminine article Tápé, the meaning of which appears to be "*the head,*" Thebes being the *capital* of the country.

Thebes was also called Diospolis (Magna), which answers to Amunei, "the abode of Amun," the Egyptian Jupiter. The city stood partly on the east, partly on the west of the Nile, though the name Tápé (Thebes) was applied to the whole city on either bank. The western division had the distinctive appellation of Pathyris, or, as Ptolemy writes it, Tathyris, being under the peculiar protection of Athor, who is called "the President of the West." For though Amun was the chief deity worshipped there, as well as in other quarters of Diospolis, Athor had a peculiar claim over the Necropolis beneath the western mountain, where she was fabulously reported to receive the setting sun into her arms.

In the time of the Ptolemies, the western division of the city, or, "the Libyan suburb," was divided into different quarters, as the Memnonia, or (Memnoneia); and even the tombs were portioned off into districts, attached to the quarters of the town. Thus we find that Thynabunum, where the priests of Osiris were buried, belonged to and stood within the limits of the Memnonia. It is probable that in late times, when the city and its territory were divided into 2 separate nomes, the portion on the western bank, being under the protection of Athor, received the name "Pathyritic;" and Thebes being afterwards broken up into small villages, which was the case even in Strabo's time, Pathyris became a distinct town.

The period of its foundation still remains, like that of Memphis, the capital of Lower Egypt, enveloped in that obscurity which is the fate of all the most ancient cities: but probability favours the conjecture, that though Menes, the first king of Egypt, found it in the humble condition of an infant capital, its foundation dated several generations before the accession of that monarch to the throne of his native country.

Ancient authors do not agree as to the extent of this city, which, according to Strabo, was 80 stadia in length, while Diodorus allows the circuit to have been only 140,—a disparity which may be partially reconciled, by admitting that it was greatly enlarged after the time of Menes, to whose reign the historian alludes. The epithet Hecatompylos, applied to it by Homer, has generally been supposed to refer to the 100 gates of its wall of circuit; but this difficulty is happily solved by an observation of Diodorus, that many suppose them "to have been the propylæa of the temples," and that this metaphorical expression rather implies a plurality than a definite number. Were it not so, the reader might be surprised to learn that this 100-gated city was never enclosed by a wall,—a fact fully proved by the non-existence of the least vestige of it; for, even allowing it to have been of crude-brick, it would, from its great thickness, have survived the ravages of time, equally with those of similar materials of the early epoch of the third Thothmes. Or, supposing it to have been destroyed by the waters of the inunda-

tion, and buried by the alluvial deposit, in those parts which stood on the cultivated land, the rocky and uninundated acclivity of the *kâger* would at least have retained some traces of its former existence, even were it razed to the ground.

It is not alone from the authority of ancient writers that the splendour and power of this city, which could furnish 20,000 armed chariots from its vicinity, are to be estimated; but the extent of the Egyptian conquests adding continually to the riches of the metropolis, the magnificence of the edifices which adorned it, the *luxe* of the individuals who inhabited it, the spoil taken thence by the Persians, and the gold and silver collected after the burning of the city, amply testify the immense wealth of Egyptian Thebes.

Diodorus seems to say, that the above force was not all raised in the vicinity of Thebes. But he commits a great error in the number when he computes the chariots at 20,000, and reckons only 100 stables and 200 horses in each; which, allowing 2 to each car, will only supply half the number; and these stables he places between Thebes and Memphis.

The first step towards the decline and fall of this city was, as we learn from Diodorus, the preference given to Memphis; and the removal of the seat of government thither, and subsequently to Saïs and Alexandria, proved as disastrous to the welfare, as the Persian invasion to the splendour, of the capital of Upper Egypt. Commercial wealth, on the accession of the Ptolemies, began to flow through other channels; Coptos and Apollinopolis succeeded to the lucrative trade of Arabia, and Ethiopia no longer contributed to the revenues of Thebes. And its subsequent destruction, after a 3 years' siege, by Ptolemy Lathyrus, struck a death-blow to the welfare and existence of this capital, which was thenceforth scarcely deemed an Egyptian city. Some few repairs were, however, made to its dilapidated temples, by Euergetes II., and some of the later Ptolemies; but it remained depopulated, and at the time of Strabo's visit it was already divided into small detached villages.

The principal part of the city, properly so called, lay on the east bank; that on the opposite side, which contained the quarter of the Memnonia and the whole of its extensive Necropolis, bore the name of the Libyan suburb. It is not certain, whether or no cultivated spots of land were in early times admitted amidst the houses; but it appears from the sculptures of the tombs, that the principal inhabitants had extensive gardens attached to their mansions, independent of their villas and farms outside the city; and in the reigns of the Ptolemies, several parcels of land were sold and let within the interior of the Libyan suburb.

The most ancient remains now existing at Thebes are unquestionably in the great temple of Karnak, the largest and most splendid ruin of which perhaps either ancient or modern times can boast, being the work of a number of successive monarchs, each anxious to surpass his predecessor by increasing the dimensions and proportions of the part he added. It is this fact which enables us to account for the diminutive size of the older parts of this extensive building. And to their comparatively limited scale, offering greater facility, as their vicinity to the sanctuary greater temptation, to an invading enemy to destroy them, added to their remote antiquity, are to be attributed their dilapidated state, and the total disappearance of the sculptures executed during the reigns of the Pharaohs, who preceded Osirtasen I., the contemporary of Joseph, and the earliest monarch whose name exists on the monuments of Thebes.

I cannot too often repeat that, in order to enjoy a visit to the ruins of this city, Karnak, from being the

most splendid, should be the last visited by the stranger, who will then be able to appreciate the smaller monuments of the western bank, the "Libyan suburb of Thebes," which included the extensive quarter of the Memnonia, and reached to the small temple of Adrian on the west, and, in the opposite direction, as far as the eastern tombs of its immense cemetery.

1. TEMPLE-PALACE AT OLD KOÓRNEH.

To commence with the ruins nearest the river; the first object worthy of notice is the small temple-palace at Old Koóineh (Goorna), dedicated to Amun, the Theban Jupiter, by Osirei, and completed by his son Remeses II., the supposed Sesostris of the Greeks. It is sometimes called Kasr e' Rubayk.

Its plan evinces the usual symmetrophobia of Egyptian monuments, but it presents a marked deviation from the ordinary distribution of the parts. The entrance leads through a pylônê, or pylon, bearing, in addition to the name of the founder, that of Remeses III., beyond which is a dromos of 128 feet, whose mutilated sphinxes are scarcely traceable amidst the mounds and ruins of Arab hovels. A second pylon terminates this, and commences a second dromos of nearly similar length, extending to the colonnade, or corridor, in front of the temple, whose columns, of one of the oldest Egyptian orders, are crowned by an abacus, which appears to unite the stalks of water-plants that compose the shaft and capital.

Of the intercolumniations of these ten columns three only agree in breadth, and a similar discrepancy is observed in the doorways which form the three entrances to the building. The temple itself presents a central hall, about 57 feet in length, supported by six columns, having on either side three small chambers, one of which leads to a lateral hall, and the opposite one to a passage and open court on the east side. Upon the upper end of the hall open five other chambers, the centre one of which leads to a large room, supported by four square pillars, beyond which was the sanctuary itself: but the north end of this temple is in too dilapidated a state to enable us to make an accurate restoration of its innermost chambers. The lateral hall on the west, which belonged to the palace of the king, is supported by two columns, and leads to three other rooms, behind which are the vestiges of other apartments; and on the east side, besides a large hypæthral court, were several similar chambers, extending also to the northern extremity of its precincts. On the architrave, over the corridor, is the dedication of Remeses II., to whom, in his character of Phrah (Pharaoh), or the Sun, under the symbolic form of a hawk, Amunre is presenting the emblem of life. Therein, after the usual titles of the king, we are told that "Remeses, the beloved of Amun, has dedicated this work to his father Amunre, king of the gods, having made additions for him to the temple of his father, the king (fostered by Ra and Truth), the Son of the Sun (Osirei)." The whole of this part of the building bears the name of Remeses II., though his father is represented in some of the sculptures as taking part in the religious ceremonies, and assisting in making offerings to the deities of the temple he had founded.

On the north-west side of the inner wall of this corridor, the arks, or shrines of Queen Ames-Nofriare, (or T-Nofriare), and of Osirei, are borne each by twelve priests, in the "procession of shrines," attended by a fan-bearer and high-priest, to the god of the temple; and in a small tablet added at a later period, the king Pthah-se-pthah is represented in presence of Amunre, Ames-No-

friare, Osirei, and Remeses II., receiving the emblems of royal power from the hands of the deity.

The most interesting part of this temple is the lateral hall on the west side, which, with the three chambers behind it, king Osirei dedicated to his father Remeses I.; but dying before the completion of the hall, his son Remeses II. added the sculptures that cover the interior and corridor in front of it. Those within the front wall, on the right hand entering the door, represent, in the lower compartment, king Remeses II. introduced by Mandoo to Amunre, behind whom stands his grandfather Remeses I., bearing the emblems of Osiris. Over him we read: "The good God, Lord of the world; son of the Sun, lord of the powerful, Remeses deceased, esteemed by the great God, Lord of Abydus (*i. e.* Osiris)." Thoth, the god of letters, notes off the years of the panegyries of the king on a palm branch, the symbol of a year. In the compartment above this he is introduced to the deity by Atmoo, and by Mandoo, who, presenting him with the emblem of life, says, "I have accompanied you in order that you may dedicate the temple to your father Amunre." In the compartment over the door, two figures of Remeses I., seated in sacred shrines, receive the offerings or liturgies of his grandson, one wearing the crown of the upper, the other that of the lower country. A perpendicular line, which divides the two shrines, contains this formula: "(This) additional work (or sculpture) made he the king Remeses (II.) for his father's father, the good God Remeses (I.), in place of the dedication of his father Osirei." On the other side of the door, the king is offering to Amunre, Khonso, and Remeses I., and on the side walls, Osirei also partakes of similar honours.

In the centre chamber, Osirei officiates before the statue of his father placed in a shrine, like that before mentioned; from which it is evident that Remeses II. continued the dedications to the first Remeses, which had been commenced by his father, as the hieroglyphics themselves state. All the lateral chambers, and the hypæthral court are of Remeses II., and on the jambs of the side doors in the great hall, the name of his son Pthahmen was added in the succeeding reign. Queen Ames Nofriare occurs again in the court; and on the outside of the north-east corner, and on the fragment of a wall on the other (south-west) side, is an Ethiopian ox and Capricorn, which are brought by some of the minor priests for the service of the temple. Little else is deserving of notice in this ruin, if we except the statue and shrine of Amunre; whose door the king has just opened, previous to his performing "the prescribed ceremonies" in honour of the deity. In the hieroglyphics, though much defaced, we read, "Behold, I open . . . my father Amunre."

Following the edge of the cultivated land, and about 180 yards to the west of this building, are *two mutilated statues of Remeses II.*, of black granite, with a few substructions to the north of them; and 770 yards farther to the west, lies in the cultivated soil, a *sandstone block* of Remeses III., presenting in high relief the figure of that king between Osiris and Pthah. Fourteen hundred feet beyond this, in the same direction, is a *crude-brick enclosure*, with large towers, which once contained within it a sandstone temple, dating probably in the reign of the third Thothmes, whose name is stamped on the bricks, and who appears to have been the contemporary of Moses.

Various fragments, and remains of crude-brick walls, proclaim the existence of other ruins in its vicinity; and about 1000 feet farther to the south-west is the *Remeseum*, or *palace-temple*, (*temple of Remeses II.*,) erro-

neously called the *Memnonium*. There is, however, reason to suppose that it was the Memnonium of Strabo, and that the title of Miamun, attached to the name of Remeses II., being corrupted by the Greeks into Memnon, became the origin of the word Memnonium or Memnonia, since we find it again applied to the buildings at Abydus, which were finished by the same monarch. Strabo, who says that if Ismandes is the same as Memnon, these monuments at Thebes should have the same title of Memnonian as those at Abydus, appears to have had in view the palace-temple of Remeses Miamun; and it was not till after Strabo's time that the name of Memnon was applied to the vocal statue of the plain. In short, I feel persuaded, 1st, that the word Miamun led them to imagine him the Memnon mentioned by Homer, and thence to apply the word Memnonian to the buildings erected by Remeses II.; 2dly, that later visitors to Thebes, struck with the miraculous powers of the vocal statue, transferred the name of the only monarch with whom they *supposed* themselves acquainted, to the object they admired; and 3dly, that they ascribed to Memnon the tomb of Remeses V. in like manner from his having the title of Amunmai or Miamun.

Another curious circumstance connected with the name Memnonium is the belief that this, and other monuments so called, had been built or finished by the Ethiopians, and this may be used as an additional argument in favour of the opinion that the name Ethiopia was sometimes applied to the Thebaïd.

2. MEMNONIUM OR REMESEUM.

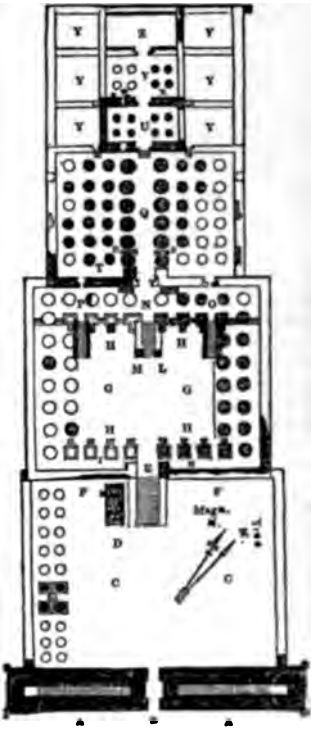
For symmetry of architecture and elegance of sculpture, there is no doubt that the Memnonium may vie with any other monument of Egyptian art. No traces are visible of the dromos that probably existed before the pyramidal towers, which form the façade of its first area, — a court whose breadth of 180 feet, exceeding the length by nearly thirteen yards, was reduced to a more just proportion by the introduction of a double avenue of columns on either side, extending from the towers to the north wall. In this area, on the right of a flight of steps leading to the next court, was a stupendous Syenite statue of the king, seated on a throne, in the usual attitude of Egyptian figures, the hands resting on his knees, indicative of that tranquillity which he had returned to enjoy in Egypt after the fatigues of victory. But the fury of an invader has levelled this monument of Egyptian grandeur, whose colossal fragments lie scattered round the pedestal; and its shivered throne evinces the force used for its destruction.

If it is a matter of surprise how the Egyptians could transport and erect a mass of such dimensions, the means employed for its ruin are scarcely less wonderful; nor should we hesitate to account for the shattered appearance of the lower part by attributing it to the explosive force of powder, had that composition been known at the period of its destruction. The throne and legs are completely destroyed, and reduced to comparatively small fragments, while the upper part, broken at the waist, is merely thrown back upon the ground, and lies in that position which was the consequence of its fall; nor are there any marks of the wedge or other instrument, which should have been employed for reducing those fragments to the state in which they now appear. The fissures seen across the head and in the pedestal, are the work of a later period, when some of the pieces were cut for millstones by the Arabs, but its previous overthrow is probably coëval with the Persian invasion. To say that this is the largest statue in Egypt will convey no idea of the gigantic size or enormous weight of a mass, which, from an approximate calculation, exceeded,

when entire, nearly three times the solid contents of the great obelisk of Karnak, and weighed about 887 tons 5½ hundred weight.

No building in Thebes corresponds with the description given of the tomb of Osymandyas by Hecatæus. Diodorus, who quotes his work, gives the dimensions of the first or outer court, two plethra, (181 feet 8 inches English,) agreeing very nearly with the breadth, but not the length of that now before us; but the succeeding court, of four plethra, neither agrees with this, nor can agree with that of any other Egyptian edifice, since the plan of an Egyptian building invariably requires a diminution, but no increase of dimensions, from the entrance to the inner chambers; and while the body of the temple, behind the portico, retained one uniform breadth, the areas in front, and frequently the portico itself, exceeded the inner portion of it by their projecting sides. The peristyle and "columns in the form of living beings," roofed colonnade, sitting statues, and triple entrance to a chamber supported by columns, agree well with the approach to the great hall of this temple: and the largest statue in Egypt can only be in the building before us. Yet the sculptures to which he alludes remind us rather of those of Medeénet Háboo; and it is possible that either Hecatæus or Diodorus may have united or confounded the details of the two edifices. I have therefore introduced the accompanying plan of the Memnonium.

The second area is about 140 feet by 170, having on the south and north sides a row of Osiride pillars, connected with each other by two lateral corridors of circular columns. Three flights of steps lead to the northern corridor (which may be called the portico), behind the Osiride pillars, the centre one having on each side a black granite statue of Remeses II., the base of whose throne is cut to fit the talus of the ascent.



Plan of the Memnonium, showing its great resemblance to the description of the Tomb of Osymandyas, given by Diodorus:—

A, A, Towers of the Propylon, "πυλωνες . . τε μεν μακρος διεκλεβον, το δ' υψος τετρακοσιων και τριων πηχων." B, the entrance, "τον τοιχον." C, C, the area, "διελθοντι δε αυτον ιδειν λιθινον περιστυλον τετραγωνον, εκατερωθεν πλινθινας εχοντα τετταρων πλεθρων." . . "εστι τον πλινθον, ζωδια . . μεγαλοδη," as at B, B, in the next court; the area was open in the centre, and covered at the sides, "τον αερα . . τοις πλαγιοις δυο οιγομενον." . . "εξης δε τον περιστυλον τουτον πυλων ετερος τοιχον και πυλωνα" . . "εκαρα δε τον τοιχον (E) εκδεχεται τρεις εξ ιδιας λιθου . . τουτων ιδια μεν καθημενων (D) ενεστηκεν μεγιστον παντων των παρ' Αιγυπτιοις." D is the large sitting Colossus of Remeses the Great, close to the second entrance E. "μετα δε τον πυλωνα (F, F) περιστυλον τον εφεξης αβελισκοι τετρα (G, G) το φ υψει . . διαλειποντες τον πυλωνα,"

The battle scenes occur on these walls, and at I are traces of sculptures relating to the war; but that part as well as J, is now in ruins. At K, the *first* wall on the right entering, the king is besieging a city surrounded by a river, "*κατα τον πρωτον τον τοιχον* (K) *τον βασιλεα . . πολιορκουντα τοιχος υπο ποταμον περιρρυτον.*" On the second wall were the captives led by the king "*τα τε αιδοια και τας χειρας ουκ εχοντας,*" as at Medeénet Hâboo; and in the centre of the area was an altar in the open air "*υπαιθριον,*" showing this court was also hypæthral in the centre. "*Κατα δε τον τελευταιον τοιχον υπαρχειν ανδριαντας παθημενους δυο,*" L and M,—the head of the latter of which is now in the British Museum; "*παρ' οις εισοδους τρεις* (N, O, P) *εκ του περιστυλου, καθ' ας οικον υπαρχειν υποστυλον* (Q) *ωδιον τρεφον κατεσκευασμενον, εκαστην πλευραν εχοντα διπλεθρον.*" R and S are pedestals, perhaps belonging to some of the statues he mentions. "*εξης δ' υπαρχειν περιπατον οικον πανοδικον πλαρη,*" perhaps referring to the whole space containing the chambers U, V, Y, Z. "*εξης δ' υπαρχειν την ιερον βιβλιοθηκην*" (U or V) "*συνεχης δε ταυτη τον ξυλον αστεον υψοις, του βασιλεως, ομοιως δεκαφορεοντος α περιηκον εν εκαστοις,*" which is referred to in the sculptures of W and X. Whether his description of the parts beyond this is correct we cannot decide, as the chambers are entirely destroyed, and the general plan is scarcely to be traced; and, as it is probable Hecatæus, who is his authority, was not admitted beyond the great hall Q, the information obtained of this part must have rested solely on report. Indeed, in this portion, he appears to have united or confounded two buildings, the temple of Remeses the Great, and that of Remeses III. at Medeénet Hâboo; though, with the exception of the measurement of the areas (four plethra square), his description of the first part of the Tomb of Osymandyas agrees very closely with the edifice before us; but we may be allowed to question its having been a tomb, or having been erected by that monarch.

T, Battle scene, where the testudo occurs.

Behind the columns of the northern corridor, and on either side of the central door of the great hall, is a limestone pedestal, which, to judge from the space left in the sculptures, must have once supported the sitting figure of a lion, or, perhaps, a statue of the king. Three entrances open into the grand hall, each with a sculptured doorway of black granite; and between the two first columns of the central avenue, two pedestals supported (one on either side) two other statues of the king. Twelve massive columns, 32 feet 6, without the abacus, and 21 feet 3 in circumference, form a double line along the centre of this hall, and 18 of smaller dimensions (17 feet 8 in circumference), to the right and left, complete the total of the forty-eight, which supported its solid roof studded with stars on an azure ground. To the hall, which measures 100 feet by 133, succeeded three central and six lateral chambers, indicating, by a small flight of steps, the gradual ascent of the rock, on which this edifice is constructed. Of nine, two only of the central apartments now remain, each supported by four columns, and each measuring about 30 feet by 55; but the vestiges of their walls, and the appearance of the rock, which has been levelled to form an area around the exterior of the building, point out their original extent. The sculptures, much more interesting than the architectural details, have suffered still more from the hand of the destroyer; and of the many curious battle-scenes which adorned its walls, four only now remain; though the traces of another may be perceived behind the granite Colossus on the north face of the wall.

On the north face of the eastern pyramidal tower, or propylon, is represented the capture of several towns from an Asiatic enemy, whose chiefs are led in bonds by the victorious Egyptians towards the camp of their army. Several of these towns are introduced into the picture, each bearing its name in hieroglyphic characters, which state them to have been taken in the fourth year of King Remeses II. This important fact satisfactorily shows that the early part of the reigns of their most illustrious monarchs was employed in extending their conquests abroad, which they returned to commemorate on the temples and palaces their captives assisted in constructing. And claiming the enjoyment of that tranquillity their arms had secured, they employed the remainder of their reigns in embellishing their capital, and in promoting the internal prosperity of the country.

Cruelty has ever been, throughout the East, the criterion of courage; and the power of a monarch or the valour of a nation have always been estimated by the inexorability of their character. Nor were the Egyptians behind their Asiatic neighbours in the appreciation of these qualities, and the studied introduction of unusual barbarity proves that their sculptors intended to convey this idea to the spectator; confirming a remark of Gibbon, that "conquerors and poets of every age have felt the truth of a system which derives the sublime from the principle of terror." In the scene before us, an insolent soldier pulls the beard of his helpless captive, while others wantonly beat the suppliant, or satiate their fury with the sword. Beyond these is a corps of infantry in close array, flanked by a strong body of chariots; and a camp, indicated by a rampart of Egyptian shields, with a wicker gateway, guarded by four companies of sentries, who are on duty on the inner side, forms the most interesting object in this picture. Here the booty taken from the enemy is collected; oxen, chariots, plaustra, horses, asses, sacks of gold, represent the confusion incident after a battle; and the richness of the spoil is expressed by the weight of a bag of gold, under which an ass is about to fall. One chief is receiving the salutation of a foot-soldier; another, seated amidst the spoil, strings his bow; and a sutler suspends a water-skin on a pole he has fixed in the ground. Below this a body of infantry marches homewards; and beyond them the king, attended by his fan-bearers, holds forth his hand to receive the homage of the priests and principal persons, who approach his throne to congratulate his return. His charioteer is also in attendance, and the high-spirited horses of his car are with difficulty restrained by three grooms who hold them. Two captives below this are doomed to be beaten by four Egyptian soldiers; while they in vain, with outstretched hands, implore the clemency of their heedless conqueror.

The sculptures on the gateway refer to the panegyries, or assemblies, of the king, to whom different divinities are said to "give life and power" (or "pure life"). Over this gate passes a staircase, leading to the top of the building, whose entrance lies on the exterior of the east side.

Upon the west tower is represented a battle, in which the king discharges his arrows on the broken lines and flying chariots of the enemy; and his figure and car are again introduced, on the upper part, over the smaller sculptures. In a small compartment beyond these, which is formed by the end of the corridor of the area, he stands armed with a battle-axe, about to slay the captives he holds beneath him, and who, in the hieroglyphics above, are called "the chiefs of the foreign countries." In the next compartment, attended by his fan-bearers, and still wearing his helmet, he approaches the temple; and to this the hieroglyphics before him appear to allude.

On the north face of the south-east wall of the next area, is another historical subject, representing Remeses II. pursuing an enemy, whose numerous chariots, flying over the plain, endeavour to regain the river, and seek shelter under the fortified walls of their city. And so forcibly do the details of this picture call to mind the battles of the Iliad, that some of them might serve as illustrations to that poem.

In order to check the approach of the Egyptians, the enemy has crossed the river, whose stream, divided into a double fosse, surrounded the towered walls of their fortified city, and opposed their advance by a considerable body of chariots; while a large reserve of infantry, having crossed the *bridges*, is posted on the other bank, to cover the retreat or second their

advance; but, routed by the Egyptian invaders, they are forced to throw themselves back upon the town, and many, in recrossing the river, are either carried away by the stream, or fall under the arrows of the advancing conqueror. Those who have succeeded in reaching the opposite bank are rescued by their friends, who, drawn up in three phalanxes (described in the hieroglyphics as 8000 strong), witness the defeat of their comrades, and the flight of the remainder of their chariots. Some carry to the rear the lifeless corpse of their chief, who has been drowned in the river, and in vain endeavour to restore life, by holding the head downwards to expel the water; and others implore the clemency of the victor, and acknowledge him their conqueror and lord.

Above this battle-scene is a procession of priests, bearing the figures of the *Theban* ancestors of Remeses II. The first of these is Menes; then Manmoph another Diospolitan king; and after him those of the eighteenth dynasty. The intermediate monarchs after Menes and Manmoph are omitted, from not being of a Theban family. The remaining subjects are similar to those in the coronation of the king at Medeénet Háboo, where the flight of the four carrier pigeons; the king cutting ears of corn, afterwards offered to the god of generation; the queen; the sacred bull; and the figures of his ancestors, placed before the god, are more easily traced from the greater preservation of that building.

Beyond the west staircase of the north corridor, the king kneels before Amunre, Maut, and Khonso; Thoth notes on his palm-branch the years of the panegyries, and Mandoo, with Atmoo, introduce Remeses into the presence of those deities.

On the other side, forming the south wall of the great hall, is a small but interesting battle, where the use of the ladder and of the testudo throw considerable light on the mode of warfare at that early period. The town, situated on a lofty rock, is obstinately defended, and many are hurled headlong from its walls by the spears, arrows, and stones of the besieged; they, however, on the nearer approach of the Egyptian king, are obliged to sue for peace, and send heralds with presents to deprecate his fury, while his infantry, commanded by his sons, are putting to the sword the routed enemy they have overtaken beneath the walls, where they had in vain looked for refuge, the gates being already beset by the Egyptian troops.

I do not pretend to decide against what nation this war was waged; but it is sufficiently evident that a people of Asia are here represented; and though some may think these hostilities were carried on in the Delta, I cannot allow myself to be misled by so unfounded an hypothesis. I believe that the seat of the long war, waged by the Egyptians against these northern nations, was in the neighbourhood of Assyria and the Euphrates: and there is every probability that, were we acquainted with the earlier geography of the intermediate provinces and towns from Egypt to that country, we should find they agreed with the names attached to the captives in the temples and tombs of Thebes. If it be deemed too much for the power and extent of Egypt that their armies should have been able to reach the distant borders of Assyria, every one will admit the fact, that "Necho, king of Egypt, came up to fight against Carchemish, by Euphrates," in the reign of Josiah, whose imprudent interference cost him his kingdom and his life. Still stronger, indeed, is the following express statement of the former extent of the Egyptian dominions, that "the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt, *unto the river Euphrates*, all that *pertained* to the king of

Egypt." And even if the authority of Herodotus, who makes the Colchians an Egyptian colony, and of Diodorus, who speaks of their Bactrian subjects, were called in question, yet the circumstantial and preponderating evidence of the Scriptures leaves no room to doubt, that the arms of the early and more potent Egyptian monarchs had extended at least as far as Assyria and the neighbouring countries. Nor does Egyptian sculpture fail to prove this interesting historical fact, which, independent of the colour of those people, of much lighter hue than the inhabitants of the Nile, is confirmed by the dress and features of the prisoners of Tirhaka, — the Assyrians of Sennacherib, — who are similar to some of those captured by the earlier Pharaohs.

To return to the great hall. One of the architraves presents a long inscription, purporting that Amunmai Remeses has made the sculptures (or the work) for his father Amunre, king of the gods, and that he has erected the hall . . . . . of hewn stone, good and hard blocks, supported by fine columns (alluding, from their form, to those of the central colonnade) in addition to (the side) columns (being similar to those of the lateral colonnades). At the upper end of this hall, on the north-west wall, the king receives the falchion and sceptres from Amunre, who is attended by the Goddess Maut; and in the hieroglyphics mention is made of this palace of Remeses, of which the deity is said to be the guardian. We also learn from them that the king is to smite the heads of his foreign enemies with the former, and with the latter to defend or rule his country, Egypt. On the corresponding wall he receives the emblems of life and power from Amunre, attended by Khonso, in the presence of the lion-headed goddess. Below these compartments, on either wall, is a procession of the twenty-three sons of the king; and on the west corner are three of his daughters, but without their names. His thirteenth son is here called Pthahmen, and it is highly probable that he was his successor; for, in addition to his having the same name, a kingly prenomen is here prefixed to the line of hieroglyphics in which he is mentioned. This prefix was perhaps added on his becoming heir apparent by the demise of his elder brothers, though it was altered again on his assumption of the crown.

On the ceiling of the next chamber is an astronomical subject. On the upper side of it are the twelve Egyptian months, and at the end of Mesore allusion is made to the five days of the epact and the rising of the dog-star, under the figure of Isis-Sothis. In the hieroglyphics of the border of this picture, mention is made of the columns and of the building of this chamber with "hard stone," where apparently were deposited the "books of Thoth." On the walls are sculptured sacred arks, borne in procession by the priests; and at the base of the door leading to the next apartment is an inscription, purporting that the king had dedicated it to Amun, and mention seems to be made of its being beautified with gold and precious ornaments. The door itself was of two folds, turning on bronze pins, which moved in circular grooves of the same metal, since removed from the stones in which they were fixed. On the north wall of the next and last room that now remains, the king is making offerings and burning incense, on one side, to Pthah and the lion-headed goddess; on the other, to Re (the sun), whose figure is gone. Large tablets before him mention the offerings he has made to different deities.

Other ruins. — In the immediate vicinity of this temple-palace are the vestiges of *another sandstone building*, the bases of whose columns scarcely appear above the ground; and between these two ruins are several pits,

of a later epoch, used for tombs by persons of an inferior class.

On the west of the Memnonium are also some remains of masonry, and that edifice is surrounded on three sides by crude-brick vaults, which appear to have been used for habitations; but they offer no traces of inscriptions to lead us to ascertain their date, which at all events is far from being modern, as some travellers have supposed. Other vestiges of sandstone remains are traced on both sides of these brick galleries; and a short distance to the west are crude-brick towers and walls, inclosing the shattered remains of a sandstone edifice, which, to judge from the stamp on the bricks themselves, was erected during the reign of Thothmes III. The total ruin of these buildings may be accounted for from the smallness of their size, the larger ones being merely defaced or partially demolished, owing to the great labour and time required for their entire destruction.

Below the squared scarp of the rock to the west of this, are other traces of sandstone; and at the south, lie *two broken statues of Amunoph III.*, which once faced towards the palace of Remeses II. They stood in the usual attitude of Egyptian statues, one leg placed forward, and the arms fixed to the side. Their total height was about 35 feet. They either belonged to an avenue leading to the temple at Kom el Hettán, or to the *edifice* at a short distance beyond them, which was erected by the same Amunoph, as we learn from the sculptures on its fallen walls. These consisted partly of limestone and partly of sandstone; and, to judge from the execution of the sculptures and the elegance of the statues once standing within its precincts, it was a building of no mean pretensions. Two of its sitting colossi represented Amunoph III.; the others, Pthahmen, the son and successor of Remeses II. These last were apparently standing statues in pairs, two formed of one block, the hand of one resting on the shoulder of the other; but their mutilated condition prevents our ascertaining their exact form, or the other persons represented in these groups. But an idea may be given of their colossal size by the breadth across the shoulders, which is five feet three inches; and though the sitting statues of Amunoph were much smaller, their total height could not have been less than ten feet.

About 700 feet to the south of these ruins is the *Kom el Hettán*, or the "mound of sandstone," which marks the site of another palace-temple of Amunoph III.; and, to judge from the little that remains, it must have held a conspicuous rank among the finest monuments of Thebes. All that now exists of the interior are the bases of its columns, some broken statues, and Syenite sphinxes of the king, with several lion-headed figures of black granite. About 200 feet from the north corner of these ruins are granite statues of the asp-headed goddess, and another deity, formed of one block, in very high relief. In front of the door are two large tablets (stelæ) of gritstone, with the usual circular summits, in the form of Egyptian shields, on which are sculptured long inscriptions, and the figures of the king and queen, to whom Amunre and Sokari present the emblems of life. Beyond these, a long dromos of 1100 feet extends to the two sitting colossi, which, seated majestically above the plain, seem to assert the grandeur of ancient Thebes.

Other colossi, of nearly similar dimensions, once stood between these and the tablets before mentioned; and the fragments of two of them, fallen prostrate in the dromos, are now alone visible above the heightened level of the alluvial soil.

3. THE TWO COLOSSI; THE VOCAL MEMNON.

The easternmost of the two sitting colossi was once the wonder of

the ancients. It has also been a subject of controversy among modern writers; some of whom, notwithstanding the numerous inscriptions, which decide it to have been the vocal Memnon of the Romans, have thought fit to doubt its being the very statue said by ancient authors to utter a sound at the rising of the sun.

Strabo, who visited it with Ælius Gallus, the governor of Egypt, confesses that he heard the sound, but could "not affirm whether it proceeded from the pedestal or from the statue itself, or even from some of those who stood near its base;" and it appears, from his not mentioning the name of Memnon, that it was not yet supposed to be the statue of that doubtful personage. But the ignorance of the Roman visiters, shortly after, ascribed it to the "Son of Tithonus," and a multitude of inscriptions testified his miraculous powers, and the credulity of the writers.

Previous to Strabo's time, the "upper part of this statue, above the throne, had been broken and hurled down," as he was told, "by the shock of an earthquake;" nor do the repairs afterwards made to it appear to date prior to the time of Juvenal, since the poet thus refers to its fractured condition: —

Dimidio magicæ resonant ubi Memnone chordæ.

But from the account in the Apollonius Thyaneus of Philostratus, we might conclude that the statue had been already repaired as early as the age of Juvenal, who was also a cotemporary of the emperor Domitian; since Damis, the companion of the philosopher, asserts that the "sound was uttered when the sun touched its *lips*." But the license of poetry and the fictions of Damis render both authorities of little weight in deciding this point.

The foot was also broken, and repaired; but if at the same time as the upper part, the epoch of its restoration must date after the time of Adrian, or at the close of his reign, as the inscription on the left foot has been cut through to admit the cramp which united the restored part.

Pliny, following the opinion then in vogue, calls it the statue of Memnon, and adds that it was erected before the temple of Sarapis; — a strange mistake, since the temple of that deity was never admitted within the precincts of an Egyptian city, and the worship of Sarapis was unknown in Egypt at the epoch of its foundation.

The nature of the stone, which was also supposed to offer some difficulty, is a coarse hard gritstone, "spotted," according to Tzetzes' expression, with numerous chalcedonies, and here and there covered with black and red oxide of iron. The height of either Colossus is 47 feet, or 53 above the plain, with the pedestal, which, now buried from 6 feet 10 inches to 7 feet below the surface, completes, to its base, a total of 60. The repairs of the vocal statue are of blocks of sandstone, placed horizontally, in five layers, and forming the body, head, and upper part of the arms; but the line of hieroglyphics at the back has not been completed, nor is there any inscription to announce the era or name of its restorer. The accuracy of Pausanias, who states that "the Thebans deny this is the statue of Memnon, but of Phamenoph, their countryman," instead of clearing the point in question, was supposed to offer an additional difficulty: but the researches of Pococke and Hamilton have long since satisfactorily proved this to be the Memnon of the ancients; who, we learn by an inscription on the left foot, was supposed also to bear the name of Phamenoth. The hieroglyphic labours of M. Champollion have thrown still further light on the question, and Amunoph once more asserts his claims to the statues he erected.

The destruction of the upper part has been attributed to Cambyses, by the writers of some of the inscriptions,

and by some ancient authors, which seems more probable than the cause assigned by Strabo, since the temple to which it belonged, and the other colossi in the dromos, have evidently been levelled and mutilated by the hand of man.

The sound it uttered was said to resemble the breaking of a harp-string, or, according to the preferable authority of a witness, a metallic ring, and the memory of its daily performance, about the first or second hour after sunrise, is still retained in the traditional appellation of Salamat, "salutations," by the modern inhabitants of Thebes. The priests, who, no doubt, contrived the sound of the statue, were artful enough to allow the supposed deity to fail occasionally in his accustomed habit, and some were consequently disappointed on their first visit, and obliged to return another morning to satisfy their curiosity. This fact is also recorded on its feet with the precision of the credulous.

In the lap of the statue is a stone, which, on being struck, emits a metallic sound, that might still be made use of to deceive a visitor, who was predisposed to believe its powers; and from its position, and the squared space cut in the block behind, as if to admit a person who might thus lie concealed from the most scrutinous observer in the plain below, it seems to have been used after the restoration of the statue. Another similar recess also exists beneath the present site of this stone, and this may have been intended for the same purpose when the statue was in its mutilated state. Having remarked the peculiar sound of this stone, and subsequently finding, in one of the inscriptions, that a certain Ballilla had compared it to the "striking of brass," I posted some peasants below, and ascended myself to the lap of the statue, with a view of hearing from them the impression made by the sound. Having struck the sonorous block with a small hammer, I inquired what they heard, and their answer, "*Ente betidrob e'nahás*," "You are striking brass," convinced me that the sound was the same that deceived the Romans, and led Strabo to observe that it appeared to him as the effect of a slight *blow*. That it was a deception there can be little doubt; the fact of the Emperor Hadrian hearing it *thrice* looks very suspicious; and a natural phenomenon would not have been so complimentary to the emperor when it sounded only once for ordinary mortals. "*Χαιρων και τριτον αχον ιη*," "rejoicing (at the presence of the Emperor), it uttered a sound a third time."

The form of these colossi resembles that mentioned by Diodorus, in the tomb of Osymandyas, in which the figures of the daughter and mother of the king stood on either side of the legs of the larger central statue, the length of whose foot exceeded seven cubits, or three and a half yards. Such, indeed, is the size of their feet; and on either side stand attached to the throne the wife and mother of Amunoph, in height about six yards. The traces of a smaller figure of his queen are also seen between his feet.

The proportions of the colossi are about the same as of the granite statue of Remeses II.; but they are inferior in the weight and hardness of their materials. They measure about 18 feet 3 across the shoulders; 16 feet 6 from the top of the shoulder to the elbow; 10 feet 6 from the top of the head to the shoulder; 17 feet 9 from the elbow to the finger's end; and 19 feet 8 from the knee to the plant of the foot. The thrones are ornamented with figures of the god Nilus, who, holding the stalks of two plants peculiar to the river, is engaged in binding up a pedestal or table, surmounted by the name of the Egyptian monarch — a symbolic group, indicating his dominion over the upper and lower countries. A line of hieroglyphics extends perpen-

dicularly down the back, from the shoulder to the pedestal, containing the name of the Pharaoh they represent.

Three hundred feet behind these are the remains of *another colossus* of similar form and dimensions, which, fallen prostrate, is partly buried by the alluvial deposits of the Nile.

Corresponding to this are *four smaller statues* formed of one block, and representing male and female figures, probably of Amunoph and his queen. They are seated on a throne, now concealed beneath the soil, and two of them are quite defaced. Their total height, without the head, which has been broken off, is 8 feet 3 inches, including the pedestal, and they were originally only about 9 feet 10 inches. They are therefore a strange pendant for a colossus of 60 feet, and even making every allowance for Egyptian symmetrophobia, it is difficult to account for their position. But the accumulation of the soil, their position on sandy ground, and their general direction satisfactorily prove that they occupy their original site.

Eighty-three yards behind these are the fragments of *another colossus*, which, like the last, has been thrown across the dromos it once adorned; and if the nature of its materials did not positively increase its beauty, their novelty, at least, called on the spectator to admire a statue of an enormous mass of crystallized carbonate of lime. From this point you readily perceive that the ground has sunk beneath the vocal statue, which may probably be partly owing to the numerous excavations that have been made at different times about its base.

I believe that this *dromos*, or paved approach to the temple, was part of the "*Royal Street*" mentioned in some papyri found at Thebes; which, crossing the western portion of the city from the temple, communicated, by means of a ferry, with that of Luxor, founded by the same Amunoph, on the other side of the river; as the great dromos of sphinxes, connecting the temples of Luxor and Karnak, formed the main street in the eastern district of Thebes.

4. RISE OF THE LAND.

It may not be amiss to observe, with regard to the original position of the two colossi, and the rise of the alluvial soil at their base:—1st. That the dromos descended by a gradual talus of about 2 inches in 33 feet, following the precise slope which the land *then* took, from the present *hâger*, or edge of the desert, to the colossi. This is, according to the level of the surrounding plain; for at the statues themselves a shallow watercourse makes a slight difference, which, however, is not to be estimated in order to obtain the actual surface of the alluvial deposit:—2d. That their pedestals stand upon built substructions of sandstone, lying 3 feet 10 inches below the *then* surface of the soil, or, which was the same, the level of the paved dromos:—3d. That the pedestal was buried 3 feet 10 inches below the dromos, owing to the irregular form of its lower side:—4th. That the pavement and the bases of the colossi rested not on alluvial but on a sandy soil, over which the mud of the inundation has since been deposited, and that, consequently, the Nile, during its rise, did not, at that epoch, even reach the level of the dromos:—5th. That the alluvial deposit has since risen to the height of 6 feet 10 inches *above* the surface of the dromos' pavement; that the highest water-mark is now 7 feet 8 inches above the same pavement; and that, consequently, the Nile must overflow a very great portion of land throughout Egypt which was formerly *above* the reach of its inundation. This is contrary to the theories of several persons, who, calculating only the elevation of the

land, without observing that the bed of the river continues to rise in a similar ratio, foretell the future desert which this hitherto fertile valley is to present to its starving inhabitants.

Continuing to the westward, along the edge of the *hâgar*, you arrive at the extensive mounds and walls of Christian hovels, which encumber and nearly conceal the ruins of Medeénet Hâboo, having passed several remains of other ancient buildings which once covered the intermediate space. Among these, the most remarkable are near the N. N. E. corner of the mounds; where, besides innumerable fragments of sandstone, are the vestiges of two *large Colossi*.

5. MEDEÉNET HÂBOO.

The ruins at Medeénet Hâboo are undoubtedly of one of the four temples mentioned by Diodorus; the other three being those of Karnak, Luxor, and the Memnonium or first Remeseum. Strabo, whose own observation, added to the testimony of several ruins still traced on the west bank, is far more authentic, affirms that Thebes "had many temples, the greater part of which Cambyses defaced."

During the empire, the village of Medeénet Hâboo was still inhabited, and the early Christians converted one of the deserted courts of the great temple into a more orthodox place of worship, by constructing an altar at the east end, and concealing with a coat of mud the idolatrous sculptures of their Pagan ancestors. The small apartments at the back part of this building were appropriated by the priests of the new religion, and houses of crude-brick were erected on the ruins of the ancient village, and within the precincts of the temple. The size of the church, and extent of the village, prove its Christian population to have been considerable, and show that Thebes ranked among the principal dioceses of the Coptic church. But the invasion of the Arabs put a period to its existence, and its timid inmates, on their approach, fled to the neighbourhood of Es'ná; from which time Medeénet Hâboo ceased to hold a place among the villages of Thebes.

It was probably on this occasion that the granite doorway was entered by violence; though it is difficult to ascertain whether it took place then, or during the siege of the Persians, or Ptolemies. But it is curious to observe that the granite jambs have been cut through, exactly at the part where the bar was placed across the door.

Beginning at the southern extremity of these ruins, the first object is an open court, about 80 feet by 125, whose front gate bears, on either jamb, the figure and name of Autocrator, Cæsar, Titus, Ælius, Adrianus, Antoninus, Eusebes. Besides this court, Antoninus Pius added a row of eight columns, united (four on either side) by intercolumnar screens, which form its north end; and his name again appears on the inner faces of the doorway, the remaining part being unsculptured. On the north of the transverse area, behind this colonnade, are two pyramidal towers, apparently of Roman date, and a pylon uniting them, which last bears the names and sculptures of Ptolemy Lathyrus on the south, and of Dionysus on the north face. To this succeeds a small hypæthral court and pyramidal towers of the vanquisher of Sennacherib, which, previous to the Ptolemaïc additions, completed the extent of the elegant and well-proportioned vestibules of the original temple. This court was formed by a row of four columns on either side, the upper part of which rose considerably above the screens that united them to each other and to the towers at its northern extremity. Here Nectanebo has effaced the name of Tirhaka and introduced his own; and the hieroglyphics of Ptolemy

Lathyrus have usurped a place among the sculptures of the Ethiopian monarch.

Passing these towers, you enter another court, 60 feet long, on either side of which stood a row of nine columns, with a lateral entrance to the right and left. The jambs of one of these gateways still remain. They are of red granite, and bear the name of Petamunap, who, if he be the same whose extensive tomb lies in the Assaseef, probably lived under the twenty-sixth dynasty, and was a person of great consequence and unusual affluence, of the priestly order, and president of the scribes. He was deceased at the time of its erection.

The corresponding door is, like the rest of the edifice, of sandstone, from the quarries of Silsilis. This court may be called the inner vestibule, and to it succeeds the original edifice, composed of an isolated sanctuary, surrounded on three sides by a corridor of pillars, and on the fourth by six smaller chambers.

The original founder of this part of the building was the monarch who raised the great obelisk of Karnak; Thothmes II. continued or altered the sculptures; and Thothmes III. completed the architectural details of the sanctuary and peristyle. To these were afterwards added the hieroglyphics of Remeses III. on the outside of the building, to connect, by similarity of external appearance, the palace-temple of his predecessors with that he erected in its vicinity. Some restorations were afterwards made by Ptolemy Physcon; and in addition to the sculptures of the two front doorways, he repaired the columns which support the roof of the peristyle. Hakóris, second king of the twenty-ninth dynasty, had previously erected the wings on either side, and with the above-mentioned monarchs he completes the number of eleven, who have added repairs or sculptures to this building.

About 95 feet from the east side of the inner court is a basin, cased with hewn stone, whose original dimensions may have been about 50 feet square; beyond which, to the south, are the remains of a large crude-brick wall, with another of stone, crowned by battlements in the form of Egyptian shields, and bearing the name of Remeses V., by whom it was probably erected. This wall turns to the north along the east face of the mounds, and appears to have enclosed the whole of the *temenos* surrounding the temples, and to have united to the east side of the front tower of the great temple. Close to the tank is a broken statue, bearing the ovals of Remeses II., and of Taia, the wife of Amunoph III., his ancestor; and several stones, inscribed with the name of this Remeses, have been used in the construction of the gateway of Lathyrus and the adjoining towers.

Great Temple at Medeénet Hábou.—I next proceed to notice the great temple-palace of Remeses III. The south part consists of a building once isolated, but since united by a wall with the towers of the last-mentioned temple, before which two lodges form the sides of its spacious entrance. In front of this stood a raised platform, strengthened by masonry, bearing the name of the founder of the edifice, similar to those met with before the dromos of several Egyptian monuments. After passing the lodges you arrive at a lofty building, resembling a pyramidal tower on either hand, between which runs an oblong court, terminated by a gateway, which passes beneath the chambers of the inner or north side. The whole of this edifice constituted the pavilion of the king; and in addition to several chambers, that still remain, several others stood at the wings, and in the upper part, which have been destroyed. The sculptures on the walls of these private apartments are the more interesting, as they are a singular in-

stance of the internal decorations of an Egyptian palace. Here the king is attended by his *harêem*, some of whom present him with flowers, or wave before him fans and flabella; and a favourite is caressed, or invited to divert his leisure hours with a game of draughts; but they are all obliged to stand in his presence, and the king alone is seated on an elegant *fauteuil*, amidst his female attendants, —a custom still prevalent throughout the East. The queen is not among them; and her oval is always blank, wherever it occurs, throughout the building.

The same game of draughts is represented in the grottoes of Beni Hassan, which are of a much more early period than the era of the third Remeses, and date about 1700 B. C. in the time of Osirtasen, the cotemporary of Joseph. That it is not chess, is evident from the men being all of similar size and form, varying only in colour on opposite sides of the board. I have sometimes seen them with human heads; and some have been found of a small size, with other larger pieces, as if there was a distinction, like our kings and common men in draughts.

On the front walls the conqueror smites his suppliant captives in the presence of Amunre, who, on the north-east side, appears under the form of Re, the physical Sun, with the head of a hawk. An ornamental border, representing "the chiefs" of the vanquished nations, extends along the base of the whole front; and on either side of the oblong court, or passage of the centre, Remeses offers similar prisoners to the deity of the temple, who says,—"Go, my cherished and chosen, make war on foreign nations, besiege their forts, and carry off their people to live as captives."

Here ornamented balustrades, supported each by four figures of African and Northern barbarians, remind us of Gothic taste; and the summit of the whole pavilion was crowned with a row of shields, the battlements of Egyptian architecture. Hence a dromos of 265 feet led to the main edifice on the N.W., whose front is formed of two lofty pyramidal towers, or *propyla*, with a *pylon* or doorway between them, the entrance to the first area or *propylæum*.

The sculptures over this door refer to the *panegyries* of the king, whose name, as at the palace of Remeses II., appears in the centre. Those on the west tower represent the monarch about to slay two prisoners in the presence of Pthah-Sokari, others being bound below and behind the figure of the god. In the lower part is a tablet, commencing with the twelfth year of Remeses; and on the east tower, the same conqueror smites similar captives before Amunre. Beneath are other names of the conquered cities, or districts, of this northern enemy; and at the upper part of the propylon, a figure of colossal proportion grasps a group of suppliant captives his uplifted arm is about to sacrifice. Amunre, under the form of Re, holds forth the sword of vengeance, and addresses the king in a long speech (contained in nineteen lines), announcing that the Gentiles, or foreigners of Libya, are beaten down beneath his mighty feet; that the god has come to give him the chiefs of the Gentiles of the South, to carry away them and their children, . . . the goods of their country, . . . and smite them with his sword, . . . that he gives the North countries. . . . and to reduce the land of . . . under his powerful sandals; . . . that the god gives him the nations . . . to bring to the land of Egypt . . . the gold and silver to serve for the decoration of the temple (he erected) . . . that he gives him dominion over the East . . . and the land of Pount, . . . that he gives him dominion over the West . . . and other countries, whose names I have not been able to ascertain. Such, however, is the form of

this inscription, of which I have given merely a general outline.

Passing through the pylon, you enter a large hypæthral court, about 110 feet by 135, having *on one side* a row of seven Osiride pillars, and *on the other* eight circular columns, with bell-formed capitals, generally, though erroneously, supposed to represent the full-blown lotus.

Columns of this form are usually met with in the great halls of these temples, and are undoubtedly the most elegant of the Egyptian orders. The plant from which their capital is borrowed is the papyrus, which is frequently seen in the sculptures of the tombs.

The singular effect of the above-mentioned strange symmetrophobia cannot now be well seen, owing to the mounds and crude-brick walls, which encumber and nearly conceal these two corridors; but it can never be considered a proof of good taste, though the Egyptians are sometimes right in avoiding the monotony of formal repetition. On the north face of the front towers is a long tablet of hieroglyphics, beginning with the eleventh year of Remeses III., the founder of this temple, on one side; and on the other, besides similar tablets, is the discomfiture of an Asiatic enemy, whose infantry, armed with long straight swords, fly before the victorious monarch. The name of the Mashaosha occurs in the hieroglyphics, though they are of the Rebo nation, whom I shall have occasion to mention hereafter.

On the western pyramidal tower, at the inner end of the first court, Remeses III. leads the prisoners he has taken of the Tochari to Amunre, who presents the falchion of vengeance, which the king holds forth his hand to receive, saying, "Go, my cherished and chosen; make war on (or vanquish for yourself) . . . . whom you smite with your sword and trample upon;" and in the third line, he bids him "slay the chiefs of the foreigners, both men and women." On the corresponding propylon is a large tablet, beginning with the "eighth year of his beloved Majesty" Remeses III., relating to his conquests in the North. The doorway, or pylon, between these towers, is of red granite, the hieroglyphics on whose jambs are cut to the depth of two or three inches. Those on the outer face contain offerings to different deities, among which we find a representation of the gateway itself; and at the base of the jambs are four lines, stating that "Remeses made this work for his father Amunre, (and) erected for him (this) fine gateway of good blocks of granite stone, the door itself of wood strengthened with plates of precious metals; gracious is his name (Remeses)," &c.

The summit of this pylon is crowned by a, row of sitting cynocephali (or apes), the emblems of Thoth.

The next area is far more splendid, and may be looked upon as one of the finest which adorn the various temples of Egypt. Its dimensions are about 123 feet by 133, and its height from the pavement to the cornice, 39 feet 4. It is surrounded by an interior peristyle, whose east and west sides are supported by five massive columns, the south by a row of eight Osiride pillars, and the north by a similar number, behind which is an elegant corridor of circular columns, whose effect is unequalled by any other in Thebes. Nor do the colours, many of which are still preserved, tend a little to add to the beauty of its columns, of whose massive style some idea may be formed, from their circumference of nearly 23 feet, to a height of 24, or about 3 diameters.

In contemplating the grandeur of this court, one cannot but be struck with the paltry appearance of the Christian colonnade that encumbers the centre; or fail to regret the demolition of the interior of the temple, whose architraves were levelled to

form the remains that now exist to announce either of the size and the total destruction of the human figures, once attached to its pillars. But if the rapid ruin of the monuments, of the early Christians destroyed much of the innumerous remains of this great building, we are partly repaid by the interesting scribblings they monumentally preserve, beneath the cap of sisters with which they consecrated them.

The sculptures present the dedication of the 'palace of Remeses at Thebes,' which is said to have been built of great hewn blocks of sandstone, and the asylum to have been beautified with precious stones and silver. Mention is also made of a doorway of hewn stone, ornamented in a manner similar to the one before us.

On the east, or rather north-east wall, Remeses is borne in his shrine, or canopy, seated on a throne ornamented by the figures of a lion and a sphinx which is preceded by a hawk. Behind him stand two figures of Truth and Justice, with outspread wings. Twelve Egyptian princes, sons of the king, bear the shrine; officers wave fabella around the monarch; and others, of the sacerdotal order, attend on either side, carrying his arms and insignia. Four others follow; then six of the sons of the king, behind whom are two scribes and eight attendants of the military class, bearing stools and the steps of the throne. In another line are members of the sacerdotal order, four other of the king's sons, fan-bearers, and military scribes; a guard of soldiers bringing up the rear of the procession. Before the shrine, in one line, march six officers, bearing sceptres and other insignia; in another, a scribe reads aloud the contents of a scroll he holds unfolded in his hand, preceded by two of the king's sons and two distinguished persons of the military and priestly orders.

The rear of both these lines is closed by a pontiff, who, turning round towards the shrine, burns incense before the monarch; and a band of music, composed of the trumpet, drum, double pipe, and a sort of sistrum or clapper, with cymbals, forms the rear of the procession. The king, alighted from his throne, officiates as priest before the statue of Amun-Kneph, or Amunre Generator, and, still wearing his helmet, in presents libations and incense before the altar, which is loaded with flowers and other suitable offerings. The statue of the god, attended by officers bearing fabella, is carried in a palanquin, covered with rich drapery, by twenty-two priests; and behind it follow sceptres, bringing the table and the altar of the deity. Before the statue is the sacred bull, followed by the king on foot, wearing the cap of the "lower country." Apart from the procession itself stands the queen, as a spectator of the ceremony; and before her, a scribe reads a scroll he has unfolded. A priest turns round to offer incense to the white bull, and another, clapping his hands, brings up the rear of a long procession of hierophori, carrying standards, images, and other sacred emblems; and the foremost bear the statues of the king's ancestors.

This part of the picture refers to the coronation of the king, who, in the hieroglyphics, is said to have "put on the crown of the upper and lower countries;" which the carrier pigeons, flying to the 4 sides of the world, are to announce to the gods of the south, north, east, and west. In the next compartment, the president of the assembly reads a long invocation, the contents of which are contained in the hieroglyphic inscription above; and the 6 ears of corn, which the king, once more wearing his helmet, has cut with a golden sickle, are held out by a priest towards the deity. The white bull, and the images of the king's ancestors are deposited in his temple, in the presence of Amun-

Khem, the queen still witnessing the ceremony, which is concluded by an offering of incense and libation, made by Remeses to the statue of the god.

In the lower compartments, on this side of the temple, is a procession of the arks of Amunre, Maut, and Khonso, which the king, whose ark is also carried before him, comes to meet. In another part, the gods Ombte and Hor-Hat pour alternate emblems of life and power (or purity) over the king; and on the south wall he is introduced by several divinities into the presence of the patron deities of the temple. In the upper part of the west wall, Remeses makes offerings to Pthah-Sokari and to Kneph; in another compartment he burns incense to the ark of Sokari; and near this is a tablet relating to the offerings made to the same deity. The ark is then borne by 16 priests, with a pontiff and another of the sacerdotal order in attendance. The king then joins in another procession formed by eight of his sons and four chiefs, behind whom two priests turn round to offer incense to the monarch. The hawk, the emblem of the king, or of Horus, precedes them, and 18 priests carry the sacred emblem of the god Nofri-Atmoo, which usually accompanies the ark of Sokari.

On the south wall marches a long procession, composed of hieraphori, bearing different standards, thrones, arks, and insignia, with musicians, who precede the king and his attendants. The figure of the deity is not introduced, perhaps intimating that this forms part of the religious pomp of the corresponding wall; and from the circumstance of the king here wearing the *pshent*, it is not improbable it may also allude to his coronation.

Battle Scenes. — The commencement of the interesting historical subjects of Medeénet Haboo is at the south-west corner of this court, on the inner face of the tower. Here Remeses standing in his car, which his horses at full speed carry into the midst of the enemy's ranks, discharges his arrows on their flying infantry. The Egyptian chariots join in the pursuit, and a body of their allies assist in slaughtering those who oppose them, or bind them as captives. The right hands of the slain are then cut off as trophies of victory.

The sculptures on the west wall are a continuation of the scene. The Egyptian princes and generals conduct "captive chiefs" into the presence of the king. He is seated at the back of his car, and the spirited horses are held by his attendants on foot. Besides other trophies, large heaps of hands are placed before him, which an officer counts one by one, as the other notes down their number on a scroll, each heap containing 9000, and the total indicating the returns of the enemy's slain. The number of captives, reckoned 1000 in each line, is also mentioned in the hieroglyphics above, where the name of the Rebo points out the nation against whom this war was carried on. Their flowing dresses, striped horizontally with blue or green bands on a white ground, and their long hair and aquiline nose give them the character of some eastern nation, probably in the vicinity of Assyria, as their name reminds us of the Rhibii of Ptolemy. But it is not my intention to enter into a dissertation on this subject; and future discoveries may throw more light on the scenes of these interesting wars. A long hieroglyphic inscription is placed over the king, and a still longer tablet, occupying a great part of this wall, refers to the exploits of the Egyptian conqueror, and bears the date of his fifth year.

The suite of this historical subject continues on the south wall. The king, returning victorious to Egypt, proceeds slowly in his car, conducting in triumph the prisoners he has made, who walk beside and before it, three others being bound to the axle. Two of his sons attend as fan-bearers, and

the several *regiments* of Egyptian infantry, with a corps of their allies, under the command of three other of these princes, marching in regular step and in the close array of disciplined troops, accompany their king. He arrives at Thebes, and presents his captives to Amunre and Maut, the deities of the city, who *compliment* him, as usual, on the victory he has gained, and the overthrow of the enemy he has "trampled beneath his feet."

On the north wall the king presents offerings to different gods, and below is an ornamental kind of border, composed of a procession of the king's sons and daughters. Four of the former, his immediate successors, bear the asp or basilisk, the emblem of majesty, and have their kingly ovals added to their names.

Passing through the centre door, on the inner or north side of this corridor, you arrive at the site of the hall. On either side of the entrance the king is attended by his consort, who, as usual, holds the sistrum, but her name is not introduced. Some of the chambers at the back part of the building remain, and may be visited by descending amidst the masses of crude-brick walls which encumber them; but the greater part are entirely buried and concealed.

If the sculptures of the area arrest the attention of the antiquary, or excite the admiration of the traveller, those of the exterior of the building are no less curious in an historical point of view, and the north and east walls are covered with a profusion of the most varied and interesting subjects.

At the north-east extremity of the end wall a trumpeter assembles the troops, who salute the king as he passes in his car. In the first compartment on the east side, Remeses advances at a slow pace in his chariot, attended by fan-bearers, and preceded by his troops; and a lion running at the side of the horses, reminds us of the account given of Osymandyas, who was said to have been accompanied in war by that animal. Another instance of it is met with at e' Dayr, in Nubia, among the sculptures of the second Remeses. Second compartment: — He continues his march, his troops leading the van, and a trumpeter summons them to form for the attack. Third compartment: — The Rebo await the Egyptian invaders in the open field; the king presses forwards in his car, and bends his bow against the enemy. Several regiments of Egyptian archers in close array advance on different points, and harass them with showers of arrows. The chariots rush to the charge, and a body of Asiatic allies maintains the combat, hand to hand, with the Rebo, who are *at length* routed, and fly before their victorious aggressors. Some thousands are left dead on the field, whose tongues and hands being cut off, are brought by the Egyptian soldiers as proofs of their success. Three thousand five hundred and thirty-five hands and tongues form part of the registered returns; and two other heaps and a third of tongues, containing each a somewhat larger number, are deposited under the superintendence of the chief officers, as trophies of victory. The monarch then alights from his chariot and distributes rewards to his troops. In the next compartment the king's military secretaries draw up an account of the number of spears, bows, swords, and other arms taken from the enemy, which are laid before them; and mention seems to be made in the hieroglyphics of the horses that have been captured.

Remeses then proceeds in his car, having his bow and sword in one hand and his whip in the other, indicating that his march still lies through an enemy's country. The van of his army is composed of a body of chariots; the infantry in close order, preceding the royal car, constitute

the centre, and other similar corps form the wings and rear. They are again summoned by sound of trumpet to the attack of another Asiatic enemy, and in the next compartment the Egyptian monarch gives orders for the charge of the hostile army drawn up in the open plain. Assisted by their allies, the Shairetana, a maritime people armed with round bucklers and spears, they fall upon the undisciplined troops of the enemy, who, after a short conflict, are routed, and retreat in great disorder. The women endeavour to escape with their children on the first approach of the Egyptians, and retire in plaustra drawn by oxen. The flying chariots denote the greatness of the general panic, and the conquerors pursue them to the interior of the country. Here, while passing a large morass, the king is attacked by several lions, one of which, transfixed with darts and arrows, he lays breathless beneath his horse's feet; another attempts to fly towards the jungle, but, receiving a last and fatal wound, writhes in the agony of approaching death. A third springs up from behind his car, and the hero prepares to receive and check its fury with his spear. Below this group is represented the march of the Egyptian army, with their allies, the Shairetana, the Sha***, and a third corps, armed with clubs, whose form and character are very imperfectly preserved.

The enemy, having continued their rapid retreat, take refuge in the ships of a maritime nation, to whose country they have retired for shelter. The Egyptians attack them with a fleet of galleys, which in their shape differ essentially from those used on the Nile. The general form of the vessels of both combatants is very similar: a raised gunwale, protecting the rowers from the missiles of the foe, extends from the head to the stern, and a lofty poop and forecastle contain each a body of archers; but the head of a lion, which ornaments the prows of the Egyptian galleys, serves to distinguish them from those of the enemy. The former bear down their opponents, and succeed in boarding them and taking several prisoners. One of the hostile galleys is upset, and the *slingers* in the shrouds, with the archers and spearmen on the prows, spread dismay among the few who resist. The king, trampling on the prostrate bodies of the enemy, and aided by a corps of bowmen, discharges from the shore a continued shower of arrows; and his attendants stand at a short distance with his chariot and horses, awaiting his return. Below this scene the conquering army leads in triumph the prisoners of the two nations they have captured in the naval fight, and the amputated hands of the slain are laid in heaps before the military chiefs. Though this custom savours of barbarism, the humanity of the Egyptians is very apparent in the above conflict; where the soldiers on the shore and in the ships do their utmost to rescue their enemies from a watery grave.

The lake here represented is probably one of the inland seas or lakes in Asia. And it is highly probable that the war against such distant nations was the occasion of the revolt of the Tochari, part of whom had served with the Egyptians against the Rebo. But the complete success of Remeses over his enemies necessarily led to the punishment of the Tochari, whose defection at such a crisis justly excited the vengeance of the Egyptians; and their immediate defeat and subsequent flight to a neighbouring tribe prove (and very satisfactorily has the artist conveyed an idea of this fact to the spectator) that they had not the same power of resisting the yoke of their masters, as the maritime nation, on whose successful opposition to the Egyptians they had founded the hopes of their own safety. Thus may we account for their being, in one instance, the allies of the Egyptians

against the Rebo, and for the march of Remeses to their country *after* the defeat of that people; which might at first sight appear to present some difficulty.

In the next compartment, the king distributes rewards to his victorious troops; and then proceeding to Egypt, he conducts in triumph the captive Rebo and Tochari (Tokkari?) whom he offers to the Theban Triad, Amun, Maut, and Khonso.

In the compartments above these historical scenes, the king makes suitable offerings to the gods of Egypt; and on the remaining part of the east wall, to the south of the second propylon, another war is represented.

In the first picture, the king alighted from his chariot, armed with his spear and shield, and trampling on the prostrate bodies of the slain, besieges the fort of an Asiatic enemy, whom he forces to sue for peace. In the next he attacks a larger town surrounded by water. The Egyptians fell the trees in the woody country which surounds it, probably to form testudos and ladders for the assault. Some are already applied by their comrades to the walls, and while they reach their summit, the gates are broken open, and the enemy are driven from the ramparts, or precipitated over the parapet by the victorious assailants, who announce by *sound of trumpet* the capture of the place. In the third compartment, on the north face of the first propylon, Remeses attacks two large towns, the upper one of which is taken with little resistance, the Egyptian troops having entered it and gained possession of the citadel. In the lower one the terrified inhabitants are engaged in rescuing their children from the approaching danger, by raising them from the plain beneath to the ramparts of the outer wall. The last picture occupies the upper or north end of the east side, where the king presents his prisoners to the gods of the temple.

The western wall is entirely covered by a large hieroglyphical tablet, recording various offerings made in the different months of the year by Remeses III. The head and forepart of several lions project, at intervals, from below the cornice of the exterior of the building, whose perforated mouths, communicating by a tube with the summit of the roof, served as conduits for the rain water which occasionally fell at Thebes. Nor were they neglectful of any precaution that might secure the paintings of the interior from the effects of rain, and the joints of the stones which formed the ceiling being protected by a long piece of stone, let in immediately over the line of their junction, were rendered impervious to the heaviest storm. For showers fall *annually* at Thebes; perhaps on an average, four or five in the year; and every eight or ten years heavy rains fill the torrent beds of the mountains, which run to the banks of the Nile. A storm of this kind did much damage to Belzoni's tomb some years ago.

Square apertures were also cut at intervals in the roofs, the larger ones intended for the admission of light, the smaller probably for suspending the chains that supported lamps for the illumination of the interior.

6. OTHER RUINS.

Six hundred and fifty feet southwest of the pavilion of Medeénet Háboo is a *small Ptolemaïc temple*, in whose adytum are some curious hieroglyphical subjects, which have thrown great light upon the names and succession of the Ptolemies who preceded Physcon, or Euergetes II. This monarch is here represented making offerings to four of his predecessors, Soter, Philadelphus, Philopator, and Epiphanes, each name being accompanied by that of their respective queens. It is here, in particular, that the position of the

Ptolemaic cognomen, as Soter, Philadelphus, and others, satisfactorily proves that it is *after*, and not *in* the name, that we must look for the title which distinguished each of these kings; nor will any one conversant with hieroglyphics fail to remark the adoption of these cognomens in each prenomen of a succeeding Ptolemy; a circumstance analogous to the more ancient mode of borrowing, or *quartering*, from the prenomens of an earlier Pharaoh some of the characters that composed that of a later king.

This *small sandstone building*, whose total length does not exceed 48 feet, consists of a transverse outer court, and three smaller successive chambers, communicating with each other. Near it, to the west, was an artificial basin, now forming a pond of irregular shape during the inundation, and surrounded on three sides by mimosas; beyond which, to the north-west and west, are the traces of some ruins, the remains of Egyptian and Copt tombs, and the limited enclosure of a modern church.

A low plain extends from the south-west of this temple to the distance of 7300 feet, by a breadth of 3000, whose limits are marked by high mounds of sand and alluvial soil; on one series of which stands the modern village of *Kom* el Byrat, the two southernmost presenting the vestiges of tombs and the relics of human skeletons.

Lake. — Whatever may be the opinions of others respecting the original purport of this extensive area, the fact of its being still much lower than the level of the adjacent country, and the appearance of the mounds of alluvial soil raised from its excavated bed, leave no doubt in my mind of this *traditional Birket* Háboo having been *really a lake*, similar to that of Memphis, and intended for the same purpose. And it is not impossible that the tombs on its southern shores may have been of those offenders who were doomed to be excluded from a participation in the funeral honours, which the pious enjoyed in the consecrated mansions of the dead on the north side of this Acherusian lake. For I believe that the procession of boats, so often represented in the tombs of Thebes, accompanying the deceased, took place on this lake; and the bodies being then removed from the boat, and placed on a sledge, were drawn with great solemnity to the tomb destined to receive them.

Another Small Temple. — Three thousand feet south-west of its western angle is a *small temple of Roman date*, bearing the name of Adrian, and of Antoninus Pius, who completed it, and added the pylon in front. Its total length is 45 feet, and breadth 53; with an isolated sanctuary in the centre, two small chambers on the north-east, and three on the south-west side; the first of which contains a staircase leading to the roof. In front stand two pylons, the outermost one being distant from the door of the temple about 200 feet.

Eight thousand feet north-north-west of Medeénet Háboo is the *Gabbánet el Kerood*, or "*Apes' burial-ground*," so called from the mummies found in the ravines of the torrents in its vicinity.

Among other unusual figures carefully interred here are small idols in form of mummies, with the emblem of the god of generation. Their total length does not exceed two feet, and an exterior coat of coarse composition which forms the body, surmounted by a human head and mitred bonnet of wax, conceals their singular but simple contents of barley.

7. TOMBS OF THE QUEENS.

Three thousand feet immediately behind, and to the north-west of Medeénet Háboo, is the *valley of the queens' tombs*. But they have few

attractions for those who are not interested in hieroglyphics; and who will be probably satisfied with the tombs of the kings, of Abd el Koorneh, and the Assaseéf. Among the most distinguished names in the sepulchres of the Queens are those of Amunmeit, or Amun-tmei, the daughter of Amunoph I.; of Taia, wife of the third Amunoph; of the favourite daughter of Remeses II.; and of the consort of Remeses V. In another appears the name of the third Remeses, but that of his queen is not met with. They have all suffered from the effects of fire, and little can be satisfactorily traced of their sculptures, except in that of Queen Taia.

It is not improbable, from the hieroglyphics on the jamb of the inner door of this tomb, that these are the burying-places of the Pallacides, or Pellices Jovis, mentioned by Strabo and Diodorus; and the distance of ten stadia from these "first" or westernmost tombs to the sepulchre of Osymandyas, agrees with that from the supposed Memnonium to this valley. The mummies of their original possessors must have suffered in the general conflagration, which reduced to ashes the contents of most of the tombs in this and the adjacent valley of Dayr el Medeeneh; and the bodies of inferior persons and of Greeks, less carefully embalmed, have occupied at a subsequent period the vacant burial-places of their royal predecessors. (For the Pallacides, *See* my *Ancient Egyptians, Vol.* iv. p. 203.)

8. OTHER TOMBS.

At the opposite or eastern extremity of this valley, are several *tablets of the first Amunoph*, and other monarchs of the 18th and and 19th dynasties; and from hence a short path leads over the hills to the secluded valley of Dayr el Medeeneh, behind the Koornet-Murraee. Here several *tombs* of the early date of the same Amunoph, which claim the attention of the chronologer rather than the admiration of the traveller, who seeks elegant designs or interesting sculptures, extend along the brow of the north-west hill; and a series of pits and crude-brick chambers occupy the space between these, and the brick enclosure of a Ptolemaïc temple to the east. Among the most remarkable of these tombs is one containing the members of Amunoph's family, and some of his predecessors; and another, whose crude-brick roof and niche, bearing the name of the same Pharaoh, prove the existence of *the arch at the remote period of* B. C. 1540. I may also mention a *crude brick pyramid* of an early epoch; and a tomb, under the western rock, which offers to the curiosity of chronologers the names of three successive kings, and their predecessor Amunoph I., seated with his *black* queen.

The deity who presided over this valley, and the mountain behind it, was Athor, "the guardian of the *west*;" and many of the tombs have a statue of the cow, which was sacred to her, whose head and breast project in high relief from their innermost wall.

9. DAYR EL MEDEENEH.

The *small temple* to the east, called *Dayr el Medeeneh*, from having been the abode of the early Christians, was erected by Ptolemy Philopator. It measures 60 feet by 33. Being left unfinished, it was completed by Physcon, or Euergetes II., who added the sculptures to the walls of the interior, and part of the architectural details of the portico; the pylon in front bearing the name of Dionysus. The vestibule is ornamented with two columns, supporting the roof, but it is unsculptured. The corridor is separated from this last by intercolumnar screens, uniting, on either side of its entrance, one column to a pilaster surmounted by the head of Athor. On the east wall of this corridor or pronaos, Ptolemy Philometor, followed by "his brother, the god," Physcon, and

the queen Cleopatra, makes offerings to Amunre; but the rest of the sculptures appear to present the names of Physcon alone, who adopted, on his brother's death, the name and oval of Philometor, with the additional title of "god Soter."

A staircase, lighted by a window of peculiar form, once led to the roof; and the back part of the *naos* consists of three parallel chambers. The centre one, or adytum, presents the sculptures of Philopator on the back and half the side walls, which last were completed by the second Euergetes, as a line of hieroglyphics, at the junction of the first and subsequent compartments, announces in the following terms: — "This additional work of good stone (?) made he, the king of men, Euergetes, son of the sun, Ptolemy the ever-living, beloved of Pthah, (and) the royal sister, the queen, mistress of the (upper and lower) regions, Cleopatra, (and) the royal consort, the queen, mistress of the regions, Cleopatra, gods Euergetes, beloved of Amunre (who is), the defender of the sanctuary." Amunre, with Maut and Khonso, Athor and Justice, share the honours of the adytum; but the dedication of Philopator decides that the temple was consecrated to the Egyptian Aphrodite, "the president of the west." In the eastern chamber Philopator again appears in the sculptures of the end wall, where Athor and Justice hold the chief place; while Amunre and Osiris, the principal deities in the lateral compartments, receive the offerings of Euergetes II.

In the western chamber the subjects are totally different from any found in the *temples* of Thebes; and appear to have a sepulchral character. Here Philopator pays his devotions to Osiris and Isis; on the east side Physcon offers incense to the statue of Khem, preceded by Anubis, and followed by the ark of Sokari; and on the opposite wall is the judgment scene, frequently found on the papyri of the Egyptians. Osiris, seated on his throne, awaits the arrival of those souls which are ushered into Amenti; the four genii stand before him on a lotus blossom; and the *female* Cerberus is there, with Harpocrates seated on the crook of Osiris. Thoth, the god of letters, arrives in the presence of the king of Hades, bearing in his hand a tablet, on which the actions of the deceased are noted down; while Horus and Aroeris are employed in weighing the good deeds of the judged against the ostrich feather, the symbol of Justice or Truth. A cynocephalus, the emblem of Thoth, is seated on the top of the balance. At length comes the deceased; who advances between two figures of the goddess, and bears in his hand the symbol of Truth, indicating his meritorious actions, and his fitness for admission to the presence of Osiris. The forty-two assessors, seated above, in two lines, complete the sculptures of the west wall; and all these symbols of death were perhaps owing to the chamber being dedicated to Osiris, in his peculiar character of judge of the dead.

Besides the monarchs by whom the temple was commenced, we may mention the "Autocrator Cæsar," or Augustus, whose name appears at the back of the naos.

Several enchorial and Coptic inscriptions have been written in the interior, and on the outside of the vestibule, whose walls, rent by the sinking of the ground and human violence, make us acquainted with a not uncommon custom of Egyptian architects, — the use of *wooden dovetailed* cramps, which connected the blocks of masonry. Wood, in a country where very little rain falls, provided the stones are closely fitted together, lasts for ages, as may be seen by these sycamore cramps; and the Egyptians calculated very accurately the proportionate durability of different substances, and the situation adapted to their respective properties.

Hence, they preferred sandstone to calcareous blocks, for the construction of their temples, a stone which, in the dry climate of Egypt, resists the action of the atmosphere much longer than either limestone or granite; but they used calcareous substructions, *beneath* the soil, because they were known to endure where the contact with the salts would speedily decompose the harder but less durable granite.

The walls surrounding the court of this temple present a peculiar style of building, the bricks being disposed in concave and convex courses forming a waving line, which rises and falls alternately along their whole length.

Of the grottoes in the Koornet (Goornat) Murraee I shall speak in noticing the catacombs of Thebes. (*See* No. 13 in this Section.)

10. DAYR EL BAHREE.

After passing the hill of Shekh Abd el Koorneh, at the northern extremity of the Assaseéf, and immediately below the cliffs of the Libyan mountain, is an ancient temple, whose modern name, *Dayr el Bahree*, or the "northern convent," indicates its having served, like most of the temples at Thebes, as a church and monastery of the early Christians.

An extensive dromos of 1600 feet, terminated at the south-east by a sculptured pylon, whose substructions alone mark its site, led in a direct line between a double row of sandstone sphinxes to the entrance of its square enclosure; before which two pedestals still point out the existence of the obelisks they once supported. Following the same line, and 200 feet to the north-west of this gateway, is an inclined plane of masonry, leading to a granite pylon in front of the inner court; and about 150 feet from the base of this ascent, a wall at right angles with it extends on either side to the distance of 100 feet, having before it a peristyle of eight polygonal columns, forming a covered corridor.

The inner face of this corridor, which is the front of the first scarp of a series of terraces, is ornamented with elegant and finished sculptures. On the south-west side, several regiments of Egyptian soldiers, with boughs in their hands, and bearing the weapons of their peculiar corps, march to the celebration of a triumph, to the sound of the trumpet and drum. An ox is sacrificed, and tables of offerings to the deity of Thebes are laid out in the presence of the troops. The rest of the sculptures are destroyed, but the remains of two boats prove that the upper compartments were finished with the same care as those I have just mentioned.

On the corresponding wall of the north-east side, two obelisks are dedicated to Amunre, by the monarch who founded this building, and who erected the great obelisks of Karnak; but from the following translation of the little that remains of their hieroglyphics, it is evident they differ widely from those of the great temple of Diospolis; and I suppose them to have stood on the pedestals of the dromos above alluded to. The inscription, after the name of Pharaoh Amunneitgori, continues:— "*She* has made (this) *her* work for *her* father Amunre, lord of the regions, (and) erected to him two fine obelisks, of granite . . . . . *she* did this (to whom) life is given, like the sun, for ever."

On the same wall, below the hand of the deity, is the following inscription:— "This additional work (*i. e.* sculpture) made he, the king Remeses (II.), to his father Amunre." Beyond are some elegant fowling scenes, and other sculptures; and on the west wall are a series of hawks in very prominent relief, about the height of a man, surmounted by the asp and globe, the emblems of the sun, and of the king as Pharaoh.

Though I took some trouble to protect the sculptures of these terraces, I believe they have been again

covered up and concealed from view; but it will be well if they thus escape the Turkish miners.

The granite pylon at the upper extremity of the inclined ascent bore, like the rest of the building, the name of the founder, Amunneitgori; which, in spite of the architectural usurpations of the third Thothmes, is still traced in the ovals of the jambs and lintel. Nor is it from the appearance of the ovals alone that we are enabled to restore this, as well as the rest of the temple, to its original founder; the very sense of the hieroglyphics would remove all doubts, if any existed, regarding this fact, from the singular circumstance of the female signs being used throughout them, so manifestly at variance with the name of this king. For instance, on the jamb, we read, after the name of Thothmes III. (but still preceded by the square title, banner, or escutcheon of Pharaoh Amunneitgori), "*She* has made this work for *her* father 'Amunre, lord of the regions' (*i. e.* of Upper and Lower Egypt); *she* has erected to him this fine gateway,—'Amun protects' the work,—of granite; *she* has done this (to whom) life is given for ever."

Beyond this pylon, following the same line of direction, is a small area of a later epoch, and another granite pylon, being the entrance of a large chamber to which it is attached. This, as well as the façade on either side, presented the name of Amunneitgori, erased to admit those of Thothmes II. and III.; and in other chambers to the west and within the court between the two pylons, the same name has suffered a similar outrage. That of Thothmes I. also appears among the sculptures; but as he is stated to have been "deceased," at the time of its insertion, he must have been a *predecessor* of the founder of the building.

The inner chambers are made to imitate vaults, like the one still remaining on the outside; but they are not on the principle of the arch, being composed of blocks placed horizontally, one projecting beyond that immediately below it, till the uppermost two meet in the centre; the interior angles being afterwards rounded off to form the vault. The Egyptians were not, however, ignorant of the principle or use of the arch, as I have had occasion to observe; and the reason of their preferring one of this construction probably arose from the difficulty of repairing an injured vault in the tunnelled rock, and the consequences attending the decay of a single block. Nor can any one in observing the great superincumbent weight applied to the *haunches* suppose that this style of building is devoid of strength, and of the usual durability of an Egyptian fabric, or pronounce it to be ill-suited to the purpose for which it was erected, the support of the friable rock of the mountain, within whose excavated base it stood, and which threatened to let fall its crumbling masses on its summit.

The entrance to these vaulted chambers is by a granite doorway; and the first, which measures 30 feet by 12, is ornamented with sculptures that throw great light on the names of some of the members of the Thothmes family. Here Thothmes I. and his queen Ames, accompanied by their young daughter, but all "deceased" at the time of its construction, receive the adoration and offerings of Amunneitgori, and of Thothmes III. followed by his daughter, Re-ni-nofre. The niche and inner door also present the name of the former, effaced by the same Thothmes, whose name throughout the interior usurps the place of his predecessor's. To this succeeds a smaller apartment, which, like the two lateral rooms with which it communicates, has a vaulted roof; and beyond is an adytum of the late date of Ptolemy Physcon.

Several blocks, used at a later pe-

riod to repair the wall of the inner or upper court, bear hieroglyphics of various epochs, having been brought from other structures; among which the most remarkable are—one containing the name of King Horus, the predecessor of Remeses I., and mentioning "the father of his father's father's father, Thothmes III., who was, in reality, his fourth ancestor; and another of the fourth year of Pthahmen, the son of Remeses II.

It had been long supposed that a communication existed from this temple to the Valley of the Kings, for which reason, indeed, I was induced to open the inner part during my stay in 1827. But the appearance of the end room sufficiently decides the question, and proves this conjecture to have been ill-founded; and it will be seen from the survey that the nearest, and consequently most opportune spot for such a communication is not on the exact line of this building.

On the east side of the dromos, and about 600 feet from the pedestals of the obelisks, are the fragments of granite sphinxes and calcareous columns of an early epoch, at least coëval with the founder of these structures; and a short distance beyond them is a path leading over the hills to the tombs of the kings.

Another road to these tombs lies by the ravine of the valley, from the vicinity of the temple of Old Koorneh; and to the east of the entrance of this valley are several limestone quarries, with the rude huts of the miners; who (to judge from the king's *name* at the south end of them) continued to work them after the accession of the twenty-sixth dynasty.

11. TOMBS OF THE KINGS.—BAB, OR BIBÁN EL MOLOOK, "THE GATE" OR "GATES OF THE KINGS."

The traditional name "*Gates of the Kings*" is applied by some to the tombs themselves, by others to the narrow gorge at the inner entrance of the valley.

For these, as for other tombs, *candles* are of course required; some water and provisions may also be taken.

I do not propose to give a detailed account of these interesting catacombs, nor pretend to offer to the reader an explanation of the sculptures, whose interpretation our limited acquaintance with the Egyptian mysteries, (to which they frequently allude,) necessarily renders uncertain and conjectural; I shall therefore merely notice their most remarkable features, and refer to them according to the numbers I painted on them, which I believe still remain.

Belzoni's Tomb.—The tomb No. 17., which was discovered by Belzoni, is by far the most remarkable for its sculpture and the state of its preservation. But the *plan* is far from being well regulated, and the deviation from one line of direction greatly injures its general effect; nor does the rapid descent by a staircase of 24 feet in perpendicular depth, on a horizontal length of 29, convey so appropriate an idea of the entrance to the abode of death, as the gradual talus of other of these sepulchres. To this staircase succeeds a passage of 18½ feet by 9, including the jambs; and passing another door, a second staircase descends in horizontal length 25 feet; beyond which two doorways and a passage of 29 feet bring you to an oblong chamber 12 feet by 14, where a pit, filled up by Belzoni, once appeared to form the utmost limit of the tomb. Part of its inner wall was composed of blocks of hewn stone, closely cemented together, and covered with a smooth coat of stucco, like the other walls of this excavated catacomb, on which was painted a continuation of those subjects that still adorn its remaining sides.

Independent of the main object of this pit, so admirably calculated to mislead, or at least to check the search of the curious and the spoiler, another advantage was thereby gained, in the

preservation of the interior part of the tomb, which was effectually guaranteed from the destructive inroad of the rain-water, whose torrent its depth completely intercepted; a fact which a storm some years ago, by the havock caused in the inner chambers, sadly demonstrated.

The hollow sound of the wall of masonry above mentioned, and a small aperture betrayed to Belzoni the secret of its hidden chambers; and a palm tree, supplying the place of the more classic ram, soon forced the intermediate barrier; whose breach displayed the splendour of the succeeding hall, at once astonishing and delighting its discoverer, whose labours were so gratefully repaid. But this was not the only part of the tomb that was closed: the outer door was also blocked up with masonry; and the staircase before it was concealed by accumulated fragments, and by the earth that had fallen from the hill above. And it was the sinking of the ground at this part, from the water that had soaked through into the tomb, that led the peasants to suspect the secret of its position; which was first mentioned to Dr. Rüppell, and afterwards to Belzoni.

The four pillars of the first hall beyond the pit, which support a roof about 26 feet square, are decorated, like the whole of the walls, with highly-finished and well-preserved sculptures, which from their vivid colours appear but the work of yesterday; and near the centre of the inner wall a few steps lead to a second hall, of similar dimensions, supported by two pillars, but left in an unfinished state, the sculptors not having yet commenced the outline of the figures the draughtsmen had but just completed. It is here that the first deviations from the general line of direction occur; which are still more remarkable in the staircase that descends at the southern corner of the first hall.

To this last succeed two passages, and a chamber 17 feet by 14, communicating by a door, nearly in the centre of its inner wall, with the grand hall, which is 27 feet square, and supported by six pillars. On either side is a small chamber, opposite the angle of the first pillars, and the upper end terminates in a vaulted saloon, 19 feet by 30, in whose centre stood an alabaster sarcophagus, the cenotaph of the deceased monarch, upon the immediate summit of an inclined plane, which, with a staircase on either side, descends into the heart of the argillaceous rock for a distance of 150 feet. When Belzoni opened this tomb it extended much farther; but the rock, which from its friable nature could only be excavated by supporting the roof with scaffolding, has since fallen, and curtailed a still greater portion of its original length.

This passage, like the entrance of the tomb and the first hall, was closed and concealed by a wall of masonry, which, coming even with the base of the sarcophagus, completely masked the staircase; and covered it with an artificial floor.

I do not imagine that the sacred person of an Egyptian king would be exposed to the inviting situation of these sarcophagi, especially when they took so much care to conceal the bodies of inferior subjects. It is true the entrance was closed, but the position of a monarch's tomb would be known to many besides the priesthood, and traditionally remembered by others; some of whom, in later times, might not be proof against the temptation of such rich plunder. The priests must at least have foreseen the chance of this; and we know that many of the tombs were plundered in very early times; several were the resting-places of later occupants; some were burnt and reoccupied (probably at the time of the Persian invasion); and others were usurped by Greeks.

Some of the sepulchres of the kings were open from a very remote period, and seen by Greek and Roman visit-

ers; who mention them in inscriptions written on their walls, as the *syringes* (*συριγγες*) or tunnels — a name by which they are described by Pausanias; and Diodorus, who, on the authority of the priests, reckons forty-seven, says that seventeen remained in the time of Ptolemy Lagus. From this we may infer that seventeen were then open, and that the remaining thirty were closed in his time. Strabo too supposes their total number to have been about forty.

A small chamber and two niches are perforated in the north-west wall of this part of the grand hall; and at the upper end a step leads to an unfinished chamber, 17 feet by 43, supported by a row of four pillars. On the south-west are other niches, and a room about 25 feet square, ornamented with two pillars and a broad bench (hewn, like the rest of the tomb, in the rock) around three of its sides, four feet high, with four shallow recesses on each face, and surmounted by an elegant Egyptian cornice. It is difficult to understand the purport of it, unless its level summit served as a repository for the mummies of the inferior persons of the king's household; but it is more probable that these were also deposited in pits.

The total horizontal length of this catacomb is 320 feet, without the inclined descent below the sarcophagus, and its perpendicular depth 90. But, including that part, it measures in depth about 180 feet, to the spot where it is closed by the fallen rock.

I shall now notice the *sculptures*. Those in the first passage consist of lines of hieroglyphics relating to the king Osirei, "the beloved of Pthah," who was the father of Remeses II. and the occupant of the tomb. In the staircase which succeeds it, are on one side thirty-seven, on the other thirty-nine genii of various forms; among which a figure represented with a stream of tears issuing from his eyes, is remarkable from having the (Coptic) word *rimi*, "lamentation," in the hieroglyphics above.

In the next passage are the boats of Kneph; and several descending planes, on which are placed the valves of doors, probably referring to the descent to Amenti. The goddess of Truth or Justice stands at the lower extremity. In the small chamber over the pit, the king makes offerings to different gods, Osiris being the principal deity. Athor, Horus, Isis, and Anubis, are also introduced.

On the pillars of the first hall, the monarch stands in the presence of various divinities, who seem to be receiving him after his death. But one of the most interesting subjects here is a procession of four different people, of red, white, black, and again white complexions, four by four, followed by Ra, "the sun." The four red figures are Egyptians, designated under the name *rôt* (?), "mankind;" the next, a white race, with blue eyes, long bushy beards, and clad in a short dress, are a northern nation, with whom the Egyptians were long at war, and appear to signify the nations of the north; as the blacks, the south; and the four others, also a white people, with a pointed beard, blue eyes, feathers in their hair, and crosses or other devices about their persons, and dressed in long flowing robes, the east. These then are not in the character of prisoners, but a typification of the four divisions of the world, or the whole human race; and are introduced among the sculptures of these sepulchres in the same abstract sense as the trades of the Egyptians in the tombs of private individuals; the latter being an epitome of human life, as far as regarded that people themselves, the former referring to the inhabitants of the whole world.

On the end wall of this hall is a fine group, which is remarkable as well for the elegance of its drawing as for the richness and preservation of the colouring. The subject is the

introduction of the king, by Horus, into the presence of Osiris and Athor.

Though not the most striking, the most interesting drawings in this tomb are those of the next hall, which had been left unfinished; nor can any one look upon those figures with the eye of a draughtsman, without paying a just tribute to the freedom of their outlines. In Egyptian bas-reliefs the position of the figures was first decided by the artist, who traced them roughly with a red colour, and the draughtsman then carefully sketched the outlines in black, and submitted them to the inspection of the former, who altered (as appears in some few instances here) those parts which he deemed deficient in proportion or correctness of attitude; and in that state they were left for the chisel of the sculptor. But the death of the king or some other cause prevented, in this case, their completion; though their unfinished condition, so far from exciting our regret, affords a satisfactory opportunity of appreciating the skill of the Egyptian draughtsmen.

The beautiful groups at the base of the next staircase were taken away by M. Champollion. The subjects in the succeeding passages refer mostly to the liturgies, or ceremonies performed to the deceased monarch. In the square chamber beyond them the king is seen in the presence of the deities Athor, Horus, Anubis, Isis, Osiris, Nofri-Atmoo, and Pthah.

The grand hall contains numerous subjects, among which are a series of mummies, each in its own repository, whose folding-doors are thrown open; and it is probable that all the parts of these catacombs refer to different states, through which the deceased passed, and the various mansions of Hades or Amenti. The representations of the door-valves at their entrance tend to confirm this opinion; while many of the sculptures seem to relate to the life and actions of the deceased, and to the mysteries of the Egyptian rites.

In the side chambers are some mysterious ceremonies connected with fire, and various other subjects; and the transverse vaulted part of the great hall, or saloon of the sarcophagus, ornamented with a profusion of sculpture, is a termination worthy of the rest of this grand sepulchral monument. In the chamber on the left, with the broad bench, are various subjects; some of which, especially those appearing to represent human sacrifices, may refer to the initiation into the higher mysteries, by the supposed death and regeneration of the Neophyte.

No. 11., called *Bruce's*, or *the Harper's Tomb*, is, from the nature, though not from the execution, of the subjects, of far greater interest than the last mentioned. The monarch, whose name here occurs, is Remeses III., but that of his father and predecessor is traced beneath the ovals of Remeses, who appropriated and completed the subjects on its walls.

The line of direction in this catacomb, after the first 130 feet, is interrupted by the vicinity of the adjoining tomb, and makes in consequence a slight deviation to the right, of 13 feet, when it resumes the same direction again for other 275, which give it a total length of 405 feet.

Its plan differs from that of No. 17, and the rapidity of its descent is considerably less, being perpendicularly only 31 feet.

The most interesting part is unquestionably the series of small chambers in the two first passages, since they throw considerable light on the style of the furniture and arms, and consequently on the manners and customs of the Egyptians.

In the first to the left (entering), is the kitchen, where the principal groups, though much defaced, may yet be recognised. Some are engaged in slaughtering oxen, and cutting up

the joints, which are put into caldrons on a tripod placed over a wood fire; and in the lower line a man is employed in cutting a leather strap he holds with his feet,—a practice still common throughout the East. Another pounds something for the kitchen in a large mortar; another apparently minces the meat; and a pallet, suspended by ropes running in rings fastened to the roof, is raised from the ground, to guard against the intrusion of rats and other depredators. On the opposite side, in the upper line, two men knead a substance with their feet; others cook meat, pastry, and broth, probably of lentils, which fill some baskets beside them; and of the frescoes in the lower line, sufficient remains to show that others are engaged in drawing off, by means of syphons, a liquid from vases before them. On the end wall is the process of making bread; but the dough is kneaded by the hand, and not, as Herodotus and Strabo say, by the feet; and small black seeds (probably the *habbeh-sôda* still used in Egypt) being sprinkled on the surface of the cakes, they are carried on a wooden pallet to the oven.

In the opposite chamber are several boats, with square chequered sails, some having spacious cabins, and others only a seat near the mast. They are richly painted, and loaded with ornaments; and those in the lower lines have the mast and yard lowered over the cabin.

The succeeding room, on the right hand, contains the various arms and warlike implements of the Egyptians; among which are knives, quilted helmets, spears, *yatakans* or daggers, quivers, bows, arrows, falchions, coats-of-mail, darts, clubs, and standards. On either side of the door is a black cow with the head-dress of Athor, one accompanied by hieroglyphics signifying the north, the other by those of the south; probably intimating that these are the arms of Upper and Lower Egypt. The blue colour of some of the weapons suffices to prove them to have been of steel, and is one of several strong arguments in favour of the conclusion that the early Egyptians were acquainted with the use of iron. The next chamber has chairs of the most elegant form, covered with rich drapery, highly ornamented, and evincing admirable taste; nor can any one, who sees the beauty of Egyptian furniture, refuse for one moment his assent to the fact, that this people were greatly advanced in the arts of civilisation and the comforts of domestic life. Sofas, couches, vases of porcelain and pottery, copper utensils, caldrons, rare woods, printed stuffs, leopard skins, baskets of a very neat and graceful shape, and basins and ewers, whose designs vie with the productions of the cabinet-maker, complete the interesting series of these frescoes.

The next contains agricultural scenes, in which the inundation of the Nile passing through the canals, sowing and reaping wheat, and a grain, which from its height and round head appears to be the *doora* or sorghum, as well as the flowers of the country, are represented. But however successful the Egyptians may have been in seizing the character of animals, they failed in the art of drawing trees and flowers, and their coloured plants would perplex the most profound botanist equally with the fanciful productions of an Arabic herbarium. That which follows contains different forms of the god Osiris, having various attributes.

The second chamber, on the opposite side, merely offers emblems and deities. In the next are birds and some productions of Egypt, as geese and quails, eggs, pomegranates, grapes, with other fruits and herbs, among which last is the *ghûlga*, or Periploca secamone of Linnæus, still common in the deserts of Egypt, and resembling in form the ivy, which is

unknown in the country. The figures in the lower line are of the god Nilus.

In the succeeding chamber are rudders and sacred emblems; and the principal figures in the last are two harpers playing on instruments of not inelegant form before the god Ao, or Hercules. From these the tomb received its name. One (if not both) of the minstrels is blind.

Each of these small apartments has a pit, now closed, where it is probable that some of the officers of the king's household were buried; in which case the subjects on the walls refer to the station they held; as, the chief cook, the superintendent of the royal boats, the armour-bearer, the stewards of the household, and of the royal demesne, the priest of the king, the gardener, hieraphoros, and minstrel.

The subjects in the first passage, after the recess to the right, are similar to those of No. 17., and are supposed to relate to the descent to Amenti; but the figure of Truth, and the other groups in connection with that part of them, are placed in a square niche. The character of the four people, in the first hall, differs slightly from those of the former tomb; four blacks, clad in African dresses, being substituted instead of the Egyptians, though the same name, *Rôt*, is introduced before them.

Beyond the grand hall of the sarcophagus are three successive passages, in the last of which are benches intended apparently for the same purpose as those of the lateral chamber in No. 17., to which they are greatly inferior in point of taste. The large granite sarcophagus was removed hence by Mr. Salt. This tomb is much defaced, and the nature of the rock was unfavourable for sculpture. It was one of those open during the reign of the Ptolemies.

No. 9. was called by the Romans the *tomb of Memnon*, probably from its being the handsomest then open; though the title of Miamun given to Remeses V., the occupant of this catacomb, in common with many other of the Pharaohs, may have led to this error. It was greatly admired by the Greek and Roman visiters, who expressed their satisfaction by *ex votos*, and inscriptions of various lengths, and who generally agree that having "examined these *syringes*" or tunnels, that of Memnon had the greatest claim upon their admiration; though one morose old gentleman, of the name of Epiphanius, declares he saw nothing to admire "but the stone," meaning the sarcophagus, near which he wrote his laconic and ill-natured remark: "Επιφανιος ιστορησα ουδεν δε εθαυμασα η μη τον λιθον." In the second passage, on the left going in, is a longer inscription of an Athenian, the *Daduchus* of the Eleusinian mysteries, who visited Thebes in the reign of Constantine. This was about sixty years before they were abolished by Theodosius, after having existed for nearly 1800 years. The inscription is also curious, from the writer's saying that he visited the συρριγγες "a long time after the divine Plato."

The total length of this tomb is 342 feet, with the entrance passage, the perpendicular depth below the surface 24 feet 6 inches; and in this gradual descent, and the regularity of the chambers and passages, consists the chief beauty of its plan. The general height of the first passages is 12 and 13 feet, about two more than that of No. 11., and three more than that of No. 17.

The sculptures differ from those of the above-mentioned tombs, and the figures of the four nations are not introduced in the first hall; but many of the ceilings present very interesting astronomical subjects.

In the last passage before the hall of the sarcophagus, the tomb No. 12. crosses over the ceiling, at whose side an aperture has been forced at a later epoch. The sarcophagus, which is

of granite, has been broken, and lies in a ruined state near its original site. The vaulted roof of the hall presents an astronomical subject, and is richly ornamented with a profusion of small figures. Indeed all the walls of this tomb are loaded with very minute details, but of small proportions.

No. 8. is of king Pthahmen, the son of Remeses II. On the left side, entering the passage, is a group, of very superior sculpture, representing the king and the god Ra.

The style of this tomb resembles that of No. 17., and others of that epoch; and in the first hall are figures of the four nations. The descent is very rapid, which, as usual, takes off from that elegance so much admired in No. 9.; and the sculptures, executed in intaglio on the stucco, have suffered much from the damp occasioned by the torrents, which, when the rain falls, pour into it with great violence from a ravine near its mouth. Its length, exclusive of the open passage of 40 feet in front, is 167 feet to the end of the first hall, where it is closed by sand and earth. This was also one of the seventeen mentioned by Diodorus.

No. 6. is of Remeses VII. The sculptures differ widely from those of the preceding tombs. In the third passage they refer to the generative principle. The features of the king are peculiar, and from the form of the nose, so very unlike that of the usual Egyptian face, there is no doubt that their sculptures actually offer portraits. On the inner wall of the last chamber, or hall of the sarcophagus, is a figure of the child Harpocrates, seated in a winged globe; and from being beyond the sarcophagus, which was the abode of death, it appears to refer to the well-known idea that dissolution was followed by reproduction into life. The total length of this tomb is 243 feet, including the outer entrance of 25. It was open during the time of the Ptolemies.

No. 7., which is opposite this, is of Remeses II., but is nearly filled up with the sand washed into it by the rains. About 180 feet of it were cleared, I believe, by Mr. Salt. This also contains Greek inscriptions.

No. 2. is a small but elegant tomb, 218 feet long, including the hypæthral passage of 47. The sarcophagus remains in its original situation, though broken at the side, and is 11 feet 6 inches by 7, and upwards of 9 feet in height. The bodies found in the recesses behind this hall seem to favour the conjecture that they were intended, like those before mentioned, in Nos. 11. and 17., as receptacles for the dead. The inscriptions prove it to have been one of the seventeen open in the time of the Ptolemies. The name of the king is Remeses IV.

In No. 1. are also Greek inscriptions of the time of the Ptolemies. It is the catacomb of Remeses IX., but very inferior in style and dimensions to the preceding, being only 132 in length, including the exterior uncovered entrance. A small sarcophagus is hewn in the limestone rock, in the centre of the hall, and covered with a lid of red granite.

No. 3. is unsculptured, except at the entrance, which is much defaced. Its plan is very different from the other tombs; the total length is scarcely 123 feet, but its area is greater than that of No. 1. It was one of those open at an early period. The name is of Remeses III.

No. 4. is an unfinished tomb of Remeses VIII. At the end is a large pit 32 feet deep, 14½ in length, and 11½ in breadth. It was also open during the reigns of the Ptolemies. Its total length is 307 feet. Neither of these two are worthy of a visit.

In No. 13. a few faint traces of sculpture alone remain.

On the projecting rocks, a few paces to the east of it, are some hieratic characters; and between this and No. 14. it is probable there may be

another tomb, as also between Nos. 14. and 15.

No. 14. is of king Pthah-se-pthah, or Pthahma Se-pthah, who seems to have reigned in right of his wife, the queen Taosiri; as she occurs sometimes alone, making offerings to the gods, and sometimes in company with her husband. This catacomb was afterwards appropriated by king Osirei II., and again by his successor, whose name is met with throughout on the stucco which covers part of the former sculptures, and *in intaglio* on the granite sarcophagus in the grand hall. In the passages beyond the staircase the subjects relate to the liturgies of the deceased monarch, and in the side chamber to the left is a bier attended by Anubis, with the vases of the four genii beneath it. In the first grand vaulted hall, below the cornice which runs round the lower part, various objects of Egyptian furniture are represented, as metal mirrors, boxes and chairs of very elegant shape, vases, fans, arms, necklaces, and numerous insignia. In the succeeding passages the subjects resemble many of those in the unfinished hall of No. 17. The sculptures are in intaglio; but whenever the name of the king appears it is merely painted on the stucco; and those in the second vaulted hall are partly in intaglio and partly in outline, but of a good style. The sarcophagus has been broken, and the lid, on which is the figure of the king in relief, has the form of a royal name or oval.

This tomb was open in the time of the Ptolemies. Its total length is 363 feet, without the hypæthral entrance, but it is unfinished; and behind the first hall another large chamber with pillars was intended to have been added.

No. 15. is of Osirei II. The figures at the entrance are in relief, and of very good style. Beyond this passage it is unfinished. Part of the broken sarcophagus lies on the other side of the hall. It bears the name of this monarch in intaglio; and his figure on the lid, a fine specimen of bold relief in granite, is raised nine inches above the surface. This catacomb was open at an early epoch. Its total length is 236 feet.

No. 12. is unsculptured. It reaches only to a distance of 172 feet, but has several side chambers at the upper end. The last room crosses over No. 9. It was probably known to the Greeks and Romans.

No. 10., adjoining the Harper's tomb, presents the name of Amunmeses, whose exact era, as well as that of the two queens who are introduced in the inner part of this catacomb, is uncertain. It is, however, probable that he lived in the 21st dynasty. This was also open at an early period. It is now closed after the distance of about 250 feet.

No. 16. is of Remeses, or Remesso I., the father of Osirei, and grandfather of Remeses II.; being the oldest tomb hitherto discovered in this valley; and is among the number of those opened by Belzoni. The sarcophagus within it bears the same name.

No. 18. is of Remeses X., but is almost entirely filled up. It was probably one of those open in the time of the Ptolemies.

No. 5. is nearly closed. Its plan differs very widely from those of the other tombs. Neither of these are deserving of a visit.

No. 19. is a small catacomb, which presents the name of a prince Remeses, or Remesso-Mandoobo . . ., whose features are very peculiar. He was a royal scribe and commander of the troops, and appears to have been heir-apparent at the time of his death. It is only open to the distance of about 65 feet.

No. 20. is a long passage, of which only 170 feet have been explored, descending to a depth of 76 feet perpendicular. It was supposed to lead through the rocks to the plain of

Koorneh; and to ascertain this fact, Mr. Burton cleared it to the above-mentioned distance, but he was obliged to abandon his researches owing to the danger of the mephitic air, which extinguished the lights. It does not however appear, from the direction it takes, to pass through the mountain; nor is the spot one that they would have chosen for such a communication.

No. 21. is a small tomb without sculpture, and unworthy of a visit. Fragments of alabaster vases are met with in one of the chambers

It appears that those open in the time of the Ptolemies were Nos. 1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 12, 14, 15, and 18, fourteen out of the seventeen mentioned by Diodorus; so that the three others have been again closed since that epoch, unless some of the unsculptured ones may be admitted to complete the number, which, from their being unworthy of a visit, were also unworthy of an inscription to record the fact of their existence. As that writer says, that of the 47, only 17 were open in the time of the Ptolemies, it appears that more are now known than at that period; and I think I have observed several places where other tombs might be found in various parts of this valley.

12. THE WESTERN VALLEY.

There are four other *tombs in the western valley*, behind that containing these sepulchres. If the traveller is pressed for time, he need not visit them; but they are curious to those who are interested in the foreign kings of the family of Atinre-Bakhan. One is of considerable size, but the line of direction varies in three different parts, the first extending to a distance of 145 feet, the second 119, and the third 88, being a total of 352 feet in length, with several lateral chambers. The name is of Amunoph III., of the vocal statue; and, consequently, it is the oldest catacomb hitherto discovered in these valleys, except that marked W, 2. Towards the end of the first line of direction is a well now nearly closed, intended to prevent the ingress of the rain-water and of the too curious visiter; and this deviation may perhaps indicate the vicinity of another tomb behind it.

It is perhaps in this valley that other of the oldest royal catacombs may some day be discovered, and it certainly is singular that none have been yet met with of the first kings of the 18th dynasty.

There is one remarkable fact connected with the tombs in the western valley, that they are of kings who appear to have belonged to a foreign dynasty; the last of whom was Amunoph III., who became one of the Theban line, perhaps by right of marriage, or by some particular favour. That in features he was unlike an Egyptian is evident; his resemblance to the strange kings, whose monuments are found at Tel el Amarna and some other places, is very striking; and the researches of M. Prisse, at Karnak, seem to decide that he was of that family. The discovery of the tombs in the western valley would therefore be of great interest; and it would perhaps give some useful information respecting the history of Egypt, and this most curious point in the succession of the Pharaohs.

W, 2. is 205 feet in length, including the entrance, and contains a broken sarcophagus, and some bad fresco painting of peculiarly short and graceless proportions. Of the era of the king whose name here occurs, I have only been able to ascertain that he was prior to Remeses II., and probably by several reigns. He appears to be called Eesa, or, as some suppose, Shai. (*See* his name in p. 393. Nos. 14, 15.)

The others are not worthy of notice.

13. TOMBS OF PRIESTS, AND PRIVATE INDIVIDUALS.

If I could fix on any part of this vast abode of death, where the most ancient tombs are exclusively met with, I should not hesitate in commencing my notice of them in the order of their relative antiquity; but as some of a remote epoch are continually intermixed with those of more recent date, it is impossible to fix with precision the exact extent of the earliest cemeteries. It is likewise difficult to determine the particular portions set apart for the sepulture of the members of the various castes into which the Egyptians were divided, since those of the same class are found in more than one part of its extensive circuit. Some general notions may, however, be formed on this head, by looking over my Survey of Thebes, others must be given in the following pages, where I shall also notice those kings whose names appearing in the sculptures fix, in some degree, the epoch at which several portions of this burial-ground were consecrated to the reception of the dead. But in many of them all clue to the determination of this fact is entirely lost, by the decay of the sculptures, or the fall of the stucco on which they were painted; and what increases our regret on this point, is that these fallen annals, from their relating to the most ancient epoch, were by far the most interesting. Among the last it is highly probable that those situated north of Old Koorneh are deserving of the first rank, as well from the total disappearance of the stucco which once lined their walls, as from the state of the rock itself, their situation opposite Karnak (the main and original part of Diospolis), and their vicinity to the river. I must also observe, that many tombs are occasionally filled up, or destroyed by the peasants; so that some that I am going to describe may no longer be visible.

In the reign of Amunoph I., second king of the eighteenth dynasty, other grottoes were excavated in the *Drah Aboo Negga*, behind the temple of Old Koorneh, — one or two in the Assaseef, — and several others in the valley of Dayr el Medeéneh, which, being the westernmost, were considered more peculiarly under the protection of Athor, the "president of the West;" who is frequently there represented either receiving the Sun into her arms, coming forth under the form of a cow from behind the "Western Mountain," or standing between the figures of the man and lady of the tomb. She bears her emblems, the long horns and feathers, which compose her usual head-dress.

The friable nature of the rock in part of this valley urged the necessity of lining the roofs of some of these grottoes with vaults of brick, which, while they point out the dryness of a climate that permits crude-brick to stand uninjured through a period of 3370 years, establish the antiquity of the invention of the arch.

These tombs are generally small; sometimes the sculptures are cut in the rock itself, sometimes traced on the stucco that covers its irregular surface, and some have only fresco paintings on the crude-brick walls which case the interior. The facility of working this rock may have induced them to select it for the tombs of those who objected to more expensive excavations; and it is reasonable to suppose, that being in the habit of constructing their houses with brick vaults, they would employ a similar covering to the chambers of the dead; especially when they required the protection of a roof against the crumbling of the soft argillaceous stratum, in which they have been excavated, and which forms the base of the limestone mountains of Thebes.

In the succeeding reigns of the Thothmes and Amunophs, the hill of Abd el Koorneh, Koornet Murraee, and part of Drah Aboo Negga, were

occupied by the priestly order, who, with their wives and families, were interred in the pits of those elegant catacombs, whose varied and interesting sculptures delight the antiquary, and excite his surprise at their preservation after a lapse of more than 3000 years. Here manners and customs, historical events and religious ceremonies, seem to carry us back to the society of those to whom they refer, and we are enabled to study the amusements and occupations of the ancient Egyptians, almost as though we were spectators of the scenes represented in the sculptures.

In the time of Osirei and his son, other tombs were opened beneath these hills, in the vicinity of the palace of the second Remeses, and on the west of the entrance to the Assaseef. And in the early part of the latter reign, some of those belonging to the priestly order, amidst the crude-brick pyramids at the western extremity of Drah Abo Negga, increased the number of the larger sepulchres. Others bear the name of Pthahmen, his son and successor; in one of which, having an outer area, enclosed by a stone wall, colossal figures of the lord and lady of the tomb are majestically seated in the first chamber. But the most interesting objects on this part of the hill are the crude-brick pyramids themselves, as well from the state of their preservation, as from the existence of the *arches* which form the roofs of their central chambers; nor, judging from the style of the frescoes, can we venture to assign to them a date posterior to the third Remeses, or about B. C. 1230.

From the above statement alone it is evident that these districts cannot be classed under particular reigns; but with regard to the exclusive appropriation of certain parts of the Theban cemetery to peculiar castes, it may be observed that in those places where the compact nature of the rock was best suited for large excavations, the tombs of the priests are invariably met with, while those of the inferior classes are to be looked for, either in the plain beneath, or in the less solid parts of the adjacent hills.

Tombs of the Assaseef.—The most remarkable, which date after this epoch, are those in the Assaseef, and behind the palace of Remeses II., executed during the period of the 26th dynasty, in the seventh century before our era. Their plans, though very different from those of the other Theban tombs, bear a general resemblance to each other; and they are not less remarkable for their extent, than for the profusion and detail of their ornamental sculpture.

The smallest, which are those behind the palace of Remeses, commence with an outer court, decorated by a peristyle of pillars. To this succeeds an arched entrance to the tomb itself, which consists of a long hall, supported by a double row of four pillars, and another of smaller dimensions beyond it, with four pillars in the centre. The largest of them, and indeed of *all* the sepulchres of Thebes, are those in the *Assaseef*, one of which (R. in the Survey) far exceeds in extent any one of the tombs of the kings. Its outer court or area, is 103 feet by 76, with a flight of steps descending to its centre from the entrance, which lies between two massive crude-brick walls, once supporting an arched gateway. The inner door, cut like the rest of the tomb in the limestone rock, leads to a second court, 53 feet by 67, with a peristyle of pillars on either side, behind which are two closed corridors. That on the west contains a pit and one small square room, and the opposite one has a similar chamber, which leads to a narrow passage, once closed in two places by masonry, and evidently used for a sepulchral purpose.

Continuing through the second area, you arrive at a porch, whose arched summit, hollowed out of the

rock, has the light form of a small segment of a circle; and from the surface of the inner wall project the cornice and mouldings of an elegant doorway.

This opens on the first hall, 53 feet by 37, once supported by a double line of four pillars, dividing the nave (if I may so call it) from the aisles, with half pillars as usual attached to the end walls. Another ornamented doorway leads to the second hall, 32 feet square, with two pillars in each row, disposed as in the former. Passing through another door, you arrive at a small chamber, 21 feet by 12, at whose end wall is a niche, formed of a series of jambs, receding successively to its centre. Here terminates the first line of direction. A square room lies on the left (entering), and on the right another succession of passages, or narrow apartments, leads to two flights of steps, immediately *before* which is another *door* on the right. *Beyond* these is another passage, and a room containing a pit 45 feet deep, which opens at about one-third of its depth on a lateral chamber.

A third line of direction, at right angles with the former, turns to the right, and terminates in a room, at whose upper end is a squared pedestal.

Returning through this range of passages, and re-ascending the two staircases, the *door* above alluded to presents itself on the left hand. You shortly arrive at a pit (opening on another set of rooms, beneath the level of the upper ground plan), and after passing it, a large square, surrounded by long passages, arrests the attention of the curious visiter. At each angle is the figure of one of the eight following goddesses:—Neith, Sáté, Isis, Nephthys, Netpe, Justice, Selk, and Athor, who, standing with outspread arms, preside over and protect the sacred enclosure, to which they front and are attached.

Eleven niches, in six of which are small figures of different deities, occur at intervals on the side walls, and the summit is crowned by a frieze of hieroglyphics. Three chambers lie behind this square, and the passage which goes round it *descends* on that side, and rejoins, by an *ascending* talus on the next, the level of the front. A short distance further terminates this part of the tomb; but the above-mentioned pit communicates with a subterranean passage opening on a vaulted chamber, from whose upper extremity another pit leads, *downwards*, to a second, and, ultimately, through the ceiling of the last, *upwards*, to a third apartment, coming immediately below the centre of the square above noticed. It has one central niche, and seven on either side, the whole loaded with hieroglyphical sculptures, which cover the walls in every part of this extensive tomb.

But to give an idea of its length, and consequently of the profusion of its ornamental details, I shall briefly state the total extent of each series of the passages, both in the upper and under part of the excavation. From the entrance of the outer area to the first deviation from the original right line is 320 feet. The total of the next range of passages to the chamber of the great pit is 177 feet. The third passage, at right angles, to this last, is 60 feet; that passing over the second pit is 125; and adding to these three of the sides of the isolated square, the total is 862 feet, independent of the lateral chambers.

The area of the actual excavation is 22,217 square feet, and with the chambers of the pits, 23,809; though from the nature of its plan, the ground it occupies is nearly one acre and a quarter; an immoderate space for the sepulchre of one individual, even allowing that the members of his family shared a portion of its extent.

He was a distinguished functionary of the priestly order, and possessed apparently unusual affluence and consequence, since the granite gateway, added by his order to the small

temple of Medeénet Háboo, bears the name of Petamunap alone, amidst buildings on which kings were proud to inscribe their own. In one of the side chambers of this tomb is the royal name, which may possibly be of king Horus of the eighteenth dynasty. If so, this wealthy priest lived in the reign of that Pharaoh; but the style of the sculptures would rather confine his era to the later period of the twenty-sixth dynasty.

The wealth of private individuals who lived under this dynasty, and immediately before the Persian invasion, was very great; nor can any one, on visiting these tombs, doubt a fact corroborated by the testimony of Herodotus and other authors, who state that Egypt was most flourishing about the reign of Amasis.

But though the labour and expense incurred in finishing them far exceed those of any other epoch, the execution of the sculptures charged with ornament and fretted with the most minute details, is far inferior to that in vogue during the reign of the eighteenth dynasty, when freedom of drawing was united with simplicity of effect. And the style of the subjects in the catacombs of this last-mentioned era excite our admiration, no less than the skill of the artists who designed them; while few of those of the twenty-sixth dynasty can be regarded with a similar satisfaction, at least by the eye of an Egyptian antiquary. One, however, of these tombs, bearing the name of an individual who lived under the second Psamaticus, deserves to be excepted, as the subjects there represented tend to throw considerable light on the manners and customs, the trades and employments, of the Egyptians; nor can I omit the mention of some elegant and highly-finished sculptures in the area of the tomb immediately behind that of Petamunap, which I fortunately saved from being broken up for lime, a few years ago, by the Turkish miners.

Tombs of Koornet Murraee.—In noticing the most interesting of the other catacombs of Thebes, I shall commence with those of *Koornet Murraee;* where a few have escaped the ravages of time, and the still more baneful injuries of human hands. Finding scarcely any already open which presented sculpture worthy of a visit, or which threw any light on the era of their execution, I had several uncovered (during my visit in 1827) in hopes of satisfying my curiosity, which, except in one instance, was but badly repaid. I there found the name of king Amun-Toônh, the cotemporary of Amunoph III. Though his nomen and prenomen had, as usual, been carefully erased, yet, from some of the subordinate parts of the various subjects which cover its walls, where the erasure had been partially or entirely overlooked, I was enabled to ascertain to whom the ovals belonged, and consequently to fix the date of this interesting catacomb.

The king is there seated on his throne, within a richly ornamented canopy, attended by a fan-bearer, who also holds his sceptre. A procession advances in four lines towards the presence of the Pharaoh. The lower division consists of Egyptians of the sacerdotal and military classes, some ladies of consequence, and young people bringing bouquets and boughs of trees. They have just entered the gates of the royal court, and are preceded by a scribe, and others of the priestly order, who do obeisance before the deputy of his majesty, as he stands to receive them. This officer appears to have been the person of the tomb, and it is remarkable that he is styled "Royal Son," and "Prince of Cush," or Ethiopia. In the second line black "chiefs of Cush" bring presents of gold rings, copper, skins, fans or umbrellas of feather-work, and an ox, bearing on its horns an artificial garden and a lake of fish. Having placed their offerings, they

prostrate themselves before the Egyptian monarch. A continuation of these presents follows in the third line, where, besides rings of gold, and bags of precious stones or gold dust, are the cameleopard, panthers' skins, and long-horned cattle, whose heads are strangely ornamented with the hands and heads of negroes.

In the upper line, the queen of the same people arrives in a chariot drawn by oxen, and overshadowed by an *umbrella*, accompanied by her attendants, some of whom bear presents of gold. She alights, preceded and followed by the principal persons of her suite, and advances to the presence of the king; but whether this refers to any marriage that was contracted between the Egyptian monarch and a princess of Ethiopia, or merely to the annual tribute paid by that people, I have not been able to decide. Among the different presents are a chariot, shields covered with bulls' hides bound with metal borders and studded with pins, chairs, couches, headstools, and other objects. The dresses of the negroes differ in the upper line from those below, the latter having partly the costume of the Egyptians, with the plaited hair of their national head-dress; but those who follow the car of the princess are clad in skins, whose projecting tail, while it heightens the caricature the artist doubtless intended to indulge in, proves them to be persons of an inferior station, who were probably brought as slaves to the Egyptian monarch. Behind these are women of the same nation, bearing their children in a kind of basket suspended to their back.

Ethiopian and Negro slaves were common in Egypt from a very remote time, long before the era of Amunoph III.; and it is highly probable that a tribute, as well of slaves as of gold, ivory, ebony, wild animals, skins, and other productions of the South, was continually exacted from the land of Cush. Indeed it seems that the captives of their northern wars were also doomed to a similar fate, and that, like the servi or servati of the Romans, and the prisoners of some nations of modern as well as ancient times, they purchased their lives by the sacrifice of freedom.

Many other interesting subjects cover the walls of this tomb, which throw much light on the customs of the Egyptians; but I fear it has been lately destroyed.

In another catacomb, unfortunately much ruined, is a spirited chase, in which various animals of the desert are admirably designed. The fox, hare, gazelle, ibex, eriel (Antelope oryx), ostrich, and wild ox fly before the hounds; and the porcupine and hyæna retire to the higher part of the mountains. The female hyæna alone remains, and rises to defend her young; but most of the dogs are represented in pursuit of the gazelles, or in the act of seizing those they have overtaken in the plain. The chasseur follows, and discharges his arrows among them as they fly. The arrows are very light, being made of reed, feathered, and tipped with stone.

In observing the accuracy with which the general forms and characters of their animals are drawn, one cannot but feel surprised that the Egyptians should have had so imperfect a knowledge of the art of representing the trees and flowers of their country, which, with the exception of the lotus, palm, and dôm, can scarcely ever be identified; unless the fruit, as in the pomegranate and sycamore, is present to assist us.

Tombs of Shekh Abd el Koorneh.—*The most numerous and interesting grottoes* are those in the hill of *Shekh Abd el Koorneh*, behind the Memnonium; but as a detailed account of their sculpture would extend beyond the proposed limits of my description of Thebes, I can only notice briefly the principal subjects of those most worthy of a visit. The most interesting are Nos. 1. 2. 5. 11. 14. 16.

[illegible] 11. 12. 13. 14. 15. 17 of my Survey; and is the plan below is not 5.

No. [illegible] which bears the name of Osiris, father of Remeses III., presents some well-executed sculptures on the right and left walls. The king is seated under a rich canopy, attended by the goddess of Justice; before him is the individual of the tomb, a distinguished functionary of the priestly order, with the title of high-priest, followed by sisters of the same caste; who, introduced by an officer of the royal household, advance to "offer their prayers" to the monarch.

In No. 2. "now closed," are figures of women dancing or playing on the harp, the double pipe, and lyre, accompanied by choristers. Various offerings are presented to the deceased; and his relations with the upper part of the body exposed above the waist, bewail his death, and that of his consort, whose mummies they bathe with their tears. In another compartment, a priest pours a liquid into cups, placed on a lofty stand, and another, by means of three siphons, draws off their contents into a larger vase below. Siphons again occur in the tomb of Remeses III., in the valley of the kings, so that these two instances prove their invention at all events as early as the eighteenth and nineteenth dynasties. They are first mentioned by the elder Hero, of Alexandria, who flourished under Ptolemy Euergetes II.

No. 5. bears the name of Remeses VII.; but the stucco, on which this and the present subjects are drawn, has been placed over sculptures of an earlier period; the tomb, which was frequently the case, having been sold to another person by the priests; who, when a family became extinct, and no one remained to pay the expenses of the liturgies, and other claims constantly kept up by their artifices, indemnified themselves by the appropriation of the tomb, and sold it to another occupant. This was also sometimes the case with the sarcophagi, and even their wooden coffins; where the name of its earlier inmate is often found obliterated, and that of its new possessor substituted in its stead. In most of the sarcophagi inside the sculpture was suffered to remain unaltered, with the exception of those parts that immediately referred to its original tenant; and where a fresh name has never been introduced, it would appear that the second sale had either not yet taken place, or that it had been purchased by one, whose family was unlikely to continue the regular payment for the offices performed to their deceased relative.

The sculptures do not, I think, refer exclusively to the life and actions of the individual of the tomb, except to a certain extent, or in those compartments which peculiarly relate to him,—such as the ovals of the king in whose reign he lived—the hieroglyphics stating his name and office, his conduct and occupations during his lifetime, with some few other subjects. And the fact of these being omitted in some, and their site left blank, while the trades, the agricultural scenes, and other of the general employments of the Egyptians, equally suited to all, are already introduced, strongly confirms this opinion. It was in this state that the purchaser, during his lifetime, or his friends after his decease, saw the tombs offered for sale by the priests, who, keeping a sufficient number always prepared, afforded a choice of different qualities, suited to the means and taste of every purchaser.

The numerous subjects, as, for instance, *glass*-blowers, saddlers, curriers, carpenters, cabinet-makers, boat-builders, chariot-makers, sculptors, musicians, fowlers, fishermen, husbandmen engaged in agricultural occupations, &c., could not of course refer to one person, the occupant of the catacomb, who, even to allow the

utmost extent of his office, could not be superintendent of all those different branches of Egyptian art and employment. Nor could the figures of the king, who sometimes receives presents borne by Ethiopians and blacks, at others by men of a white nation, or a deputation of Egyptians, relate any further to the person of the tomb than as it showed the era in which he lived. This, as well as the above-mentioned subjects, must necessarily allude to the manners and customs of the Egyptians as a people, and in short be an *epitome of human life;* an idea perfectly in harmony with their constant introduction into all the large tombs, at least of the earliest times, and of the eighteenth and nineteenth dynasties, and at once accounting for the name of the individual, and the scenes immediately relating to him, being alone altered when re-occupied by another person.

In No. 11. is an interesting agricultural scene, containing the different operations of reaping, carrying, gleaning, trituration by oxen, winnowing, and housing.

No. 14. is much ruined, but remarkable as being the only one in which a drove of pigs is introduced. They are followed by a man holding a knotted whip in his hand, and would appear, from the wild plants before them, to be a confirmation of Herodotus's account of their employment to tread-in the grain after the inundation; which singular use of an animal so little inclined by its habits to promote agricultural objects, has been explained by supposing they were introduced beforehand, to clear the ground of the roots and fibres of the weeds which the water of the Nile had nourished on the irrigated soil. They are here brought, with the other animals of the farmyard, to be registered by the scribes; who, as usual, note down the number of the cattle and possessions of the deceased; and they are divided into three distinct lines, composed of sows with young, pigs, and boars. The figures of the animals in this catacomb are very characteristic.

No. 16. is a *very interesting tomb*, as well in point of chronology, as in the execution of its paintings. Here the names of four kings, from the third Thothmes to Amunoph III., inclusive, satisfactorily confirm the order of their succession as given in the Abydus tablet and the lists of Thebes. In the inner chamber, the inmate of the tomb, a "royal scribe," or basilico-grammat, undergoes his final judgment, previous to admission into the presence of Osiris. Then follows a long procession, arranged in four lines, representing the lamentations of the women, and the approach of the *baris* or coffin, containing the body of the deceased, drawn on a sledge by four oxen. In the second line men advance with different insignia belonging to the king Amunoph; in the third, with various offerings, a chariot, chairs, and other objects; and in the last line a priest, followed by the chief mourners, officiates before the boats, in which are seated the basilico-grammat and his sister. "The rudders," as Herodotus observes, "are passed through the keel" in their larger boats of burthen, while those of smaller size have one on either side. They consist, like the other, of a species of large paddle, with a rope fastened to the upper end, by which their sway on the centre of motion is regulated to and fro. One square sail, lowered at pleasure over the cabin, with a yard at the top and bottom, is suspended at its centre to the summit of a short mast, which stands in the middle, and is braced by stays fastened to the fore and after part of the boat.

On the opposite wall is a fowling and fishing scene; and the dried fish suspended in the boat remind us of the observations of Herodotus and Diodorus, who mention them as constituting a very considerable article of food among this people; for, with the

exception of the priesthood, they were at all times permitted to eat those which were not comprised among the sacred animals of the country. Here is also the performance of the liturgies to the mummies of the deceased. Nor do the frescoes of the outer chamber less merit our attention. Among the most interesting is a party entertained at the house of the royal scribe, who, seated with his mother, caresses on his knee the youthful daughter of his sovereign, to whom he had probably been tutor. Women dance to the sound of the Egyptian guitar in their presence, or place before them vases of flowers and precious ointment; and the guests, seated on handsome chairs, are attended by servants, who offer them wine in "golden goblets," each having previously been welcomed by the usual ceremony of putting sweet-scented ointment on his head. This was a common custom; and in another of these tombs a servant is represented bringing the ointment in a vase, and putting it on the heads of the guests, as well as of the master and mistress of the house. A lotus flower was also presented to them on their arrival.

In the lower part of the picture, a minstrel, seated *cross-legged*, according to the custom of the East, plays on a harp of seven strings, accompanied by a guitar, and the chorus of a vocal performer, the words of whose song appear to be contained in eight lines of hieroglyphics, which relate to Amun, and to the person of the tomb, beginning, "Incense, drink-offerings, and sacrifices of oxen," and concluding with an address to the basilicogrammat. Beyond these an ox is slaughtered, and two men, having cut off the head, remove the skin from the leg and body. Servants carry away the joints as they are separated, the head and right fore-leg being the first, the other legs and the parts of the body following in proper succession. A mendicant receives a head from the charity of one of the servants, who also offers him a bottle of water. This gift of the head shows how great a mistake Herodotus has made on the subject, when he says, "no Egyptian will taste the head of any species of animal." There were no Greeks in Egypt at the time this was painted; and the colour of the man (for the Egyptians were careful in distinguishing that of foreigners) is the same as usually given to the inhabitants of the valley of the Nile. Indeed the head is always met with, even in an Egyptian kitchen.

On the opposite wall are some buffoons who dance to the sound of a drum, and other subjects.

In No. 17. is a very rich *assortment of vases*, necklaces, and other ornamental objects, on the innermost corner to the right (entering); and some scribes, on the opposite wall, take account of the cattle and possessions of the deceased. A forced passage leads to the adjoining tomb, where, at one end of the front chamber, are several interesting subjects, as chariot-makers, sculptors, cabinet-makers, and various trades; and at the other, two pyramidal towers, with the tapering staffs to which streamers were usually attached, and with two sitting statues in front.

On the opposite side a guest arrives in his chariot at the house of his friend, attended by six running-footmen, who carry his sandals, tablet, and stool. "He is very late," and those who have already come to the entertainment are seated in the room, listening to a band of music, composed of the harp, guitar, double-pipe, lyre, and tambourine, accompanied by female choristers.

Near 21. and 22. are rude statues, cut in the rock, probably very ancient.

Behind the Christian ruins, close to No. 23. are the remains of a curious Greek inscription, being the copy of a letter from the celebrated "*Athanasius*, Archbishop of Alex-

andria, to the orthodox" monks at Thebes.

In No. 29. are some very richly-coloured vases of not inelegant form.

No. 31. presents some curious subjects, among which are offerings of gold rings, eggs, apes, leopards, ivory, ebony, skins, and a cameleopard, with several other interesting frescoes, unfortunately much destroyed. Over the eggs is the word *soouhi*, in the hieroglyphics, signifying "*eggs*." The names of the Pharaohs here are Thothmes I. and III. In the inner room is a chase, and the chariot of the chasseur, partially preserved.

In No. 33. the chief object worthy of notice is the figure of a queen, wife of Thothmes III. and mother of Amunoph II., holding her young son in her lap, who tramples beneath his feet nine captives of nations he afterwards subdued.

Before the canopy, under which they are seated, are a fan-bearer, some female attendants, and a minstrel, who recites to the sound of a guitar the praises of the young king.

On the corresponding wall is a collection of furniture and ornamental objects, with the figures of Amunoph II., his mother, and Thothmes I.

On the opposite wall, an offering of ducks and other subjects are deserving of notice.

No. 34. has the name of the same Amunoph, and of Thothmes I., his immediate predecessor. It contains a curious design of a garden and vineyard, with other subjects. The next tomb to this, on the south, though much ruined, offers some excellent drawing, particularly in some dancing figures to the left (entering), whose graceful attitudes remind us rather of the Greek than the Egyptian school; and indeed were we not assured by the name of Amunoph II. of the remote period at which they were executed, we might suppose them the production of a Greek pencil.

On the right hand wall are some very elegant vases, of what has been called the Greek style, but common in the oldest tombs in Thebes. They are ornamented as usual with *Arabesques* and other devices. Indeed all these forms of vases, the so-called *Tuscan* border, and many of the painted ornaments which exist on Greek remains, are found on Egyptian monuments of the earliest epoch, even before the Exodus of the Israelites; which plainly removes all doubts as to their original invention. Above these are curriers, chariot-makers, and other artisans. Others are employed in *weighing* gold and silver rings, the property of the deceased.

The Egyptian weights were an entire calf, the head of an ox (the half weight) and small oval balls (the quarter weights); and they had a very ingenious mode of preventing the scale from sinking, when the object they weighed was taken out, by means of a ring upon the beam.

The semi-circular knife used for cutting leather is precisely similar to that employed in Europe at the present day for the same purpose, of which there are several instances in other parts of Thebes; and another point is here satisfactorily established, that the Egyptian chariots were of wood, and not of *bronze*, as some have imagined.

The person of this catacomb was a high-priest, but his name is erased.

No. 35. *is by far the most curious*, I may say, of all the private tombs in Thebes, since it throws more light on the manners and customs of the Egyptians than any hitherto discovered.

In the outer chamber on the left hand (entering) is a grand procession of Ethiopian and Asiatic chiefs, bearing a tribute to the Egyptian monarch, Thothmes III. They are arranged in five lines. The first or uppermost consists of blacks, and others of a red colour, from the country of Pount, who bring ivory, apes, leopards, skins,

and dried fruits. Their dress is short, similar to that of some of the Asiatic tribes, who are represented at Medeé-net Háboo.

In the second line are a people of a light red hue, with long black hair descending in ringlets over their shoulders, but without beards: their dress also consists of a short apron, thrown round the lower part of the body, meeting and folding over in front, and they wear sandals richly worked. Their presents are vases of elegant form, ornamented with flowers, necklaces, and other costly gifts, which, according to the hieroglyphics, they bring as "chosen (offerings) of the chiefs of the Gentiles of Kufa."

In the third line are Ethiopians, who are styled "Gentiles of the South." The leaders are dressed in the Egyptian costume, the others have a girdle of skin, with the hair, as usual, outwards. They bring gold rings, and bags of precious stones (?), hides, apes, leopards, ebony, ivory, ostrich eggs, and plumes, a cameleopard, hounds with handsome collars, and a drove of long-horned oxen.

The fourth line is composed of men of a northern nation, clad in long white garments, with a blue border, tied at the neck, and ornamented with a cross or other devices. On their head is either a close cap, or their natural hair, short, and of a red colour, and they have a small beard. Some bring long *gloves*, which, with their close sleeves, indicate, as well as their white colour, that they are the inhabitants of a cold clime. Among other offerings are vases, similar to those of the Kufa, a chariot and horses, a bear, elephant, and ivory. Their name is Rot-ñ-no, which reminds us of the Ratheni of Arabia Petræa; but the style of their dress and the nature of their offerings require them to have come from a richer and more civilised country, probably much farther to the north.

In the fifth line Egyptians lead the van, and are followed by women of Ethiopia (Cush), "the Gentiles of the South," carrying their children in a pannier suspended from their head. Behind these are the wives of the Rot ñ-no, who are dressed in long robes, divided into three sets of ample flounces.

The offerings being placed in the presence of the monarch, who is seated on his throne at the upper part of the picture, an inventory is taken of them by the Egyptian scribes. Those opposite the upper line consist of baskets of dried fruits, gold rings, and two obelisks.

On the second line are ingots and rings of silver, gold and silver vases of very elegant form, and several heads of animals of the same metals.

On the third are ostrich eggs and feathers, ebony, precious stones and rings of gold, an ape, several silver cups, ivory, leopard skins, ingots and rings of gold, sealed bags of precious stones, and other objects; and on the fourth line are gold and silver rings, vases of the same metal, and of porcelain, with rare woods and various other rich presents.

The inner chamber contains subjects of the most interesting and diversified kind. Among them, on the left (entering), are cabinet-makers, carpenters, rope-makers, and sculptors, some of whom are engaged in levelling and squaring a stone, and others in finishing a sphinx, with two colossal statues of the king. The whole process of brick-making is also introduced. Their bricks were made with a simple mould; the stamp (for they bore the name of a king, or of some high-priest) was not on the pallet, but was apparently impressed on the upper surface previous to their drying. But they do not seem to have used pressure while exposing them to the sun, as I had supposed, from the compact nature of Egyptian crude-bricks, several of which I have found as firm as when first made, bearing the name of Thothmes III.,

the cotemporary of Moses, in whose reign this tomb was also executed.

They are not however Jews, as some have supposed; but of the countries mentioned in the sculptures. It is sufficiently interesting to find a subject illustrating so completely the description of the Jews and their taskmasters, given in the Bible; without perverting the truth, to give them additional importance.

Others are employed in heating a liquid over a charcoal fire, to which are applied, on either side, a pair of bellows. These are worked by the feet, the operator standing and pressing them alternately, while he pulls up each exhausted skin by a string he holds in his hand. In one instance the man has left the bellows, but they are raised, as if full of air, which would imply a knowledge of the valve. Another singular fact is learnt from these frescoes — their acquaintance with the use of glue — which is heated on the fire, and spread, with a thick brush, on a level piece of board. One of the workmen then applies two pieces of different coloured wood to each other, and this circumstance seems to decide that glue is here intended to be represented, rather than a varnish, or colour of any kind.

On the opposite wall the attitude of a maid-servant pouring out some wine to a lady, one of the guests, and returning an empty cup to a black slave who stands behind her, is admirably portrayed; nor does it offer the stiff position of an Egyptian figure. And the manner in which the slave is drawn, holding a plate with her arm and hand reversed, is very characteristic of a custom peculiar to the blacks. The guests are entertained by music, and the women here sit apart from the men. Several other subjects are worthy of notice in this tomb; among which may be mentioned a garden (on the right hand wall) where the personage of the tomb is introduced in his boat, towed on a lake surrounded by Theban palms and date trees. Numerous liturgies (or parentalia) are performed to the mummy of the deceased; and a list of offerings, at the upper end of the tomb, are registered, with their names and number, in separate columns.

The form of this inner chamber is singular, the roof ascending at a considerable angle towards the end wall; from below which the spectator, in looking towards the door, may observe a striking effect of false perspective. In the upper part is a niche, or recess, at a considerable height above the pavement. The name of the individual of the tomb has been erased.

In the tomb marked q, below this hill, are some fowling scenes, and the return from the chase. In this last the figure of a man carrying a gazelle, accompanied by his dogs, is remarkably good.

Other *very curious sculptures* adorn a tomb (marked *a*), immediately below the isolated hill to the west of the entrance of the Assaseef; if they have been fortunate enough not to be destroyed. In the outer chamber is the most complete procession of boats of any met with in the catacombs of Thebes. Two of them contain the female relatives of the deceased, his sister being chief mourner. One has on board the mummy, deposited in a shrine, to which a priest offers incense; in the other several women seated, or standing on the roof of the cabin, beat their heads in token of grief. In a third boat are the men, who make a similar lamentation, with two of the aged matrons of the family; and three others contain the flowers and offerings furnished by the priests for the occasion, several of whom are also in attendance.

The Egyptians could not even here resist their turn for caricature. A small boat, owing to the retrograde movement of a larger one, that had

grounded and was pushed off the bank, is struck by the rudder, and a large table, loaded with cakes and various things, is overturned on the boatmen as they row.

The procession arrives at the opposite bank, not, I imagine, of the river, but of the Lake of the Libyan suburb, and follows the officiating priest along the sandy plain. The "sister" of the deceased, embracing the mummy, addresses her lost relative; flowers, cakes, incense, and various offerings are presented before the tomb; the ululation of the men and women continues without, and several females, carrying their children in shawls suspended from their shoulders, join in the lamentation.

On the corresponding wall, men and women, with the body exposed above the waist, throw dust on their heads, or cover their face with mud, — a custom recorded by Herodotus and Diodorus, and still retained in the funeral ceremonies of the Egyptian peasants to the present day. The former states, that "the females of the family cover their heads and faces with mud, and wander through the city beating themselves, wearing a girdle, and having their bosoms bare, accompanied by all their intimate friends; the men also make similar lamentations in a separate company."

Besides other interesting groups on this wall, are the figures of the mother, wife, and daughter of the deceased, following a *baris* drawn by exen, where the character of the three ages is admirably portrayed.

In the inner chamber are an Egyptian house and garden, the cattle, and a variety of other subjects, among which may be traced the occupations of the weaver, and of the gardener drawing water with the pole and bucket, the *shadoof* of the present day.

Statues in high relief are seated at the upper end of this part of the tomb, and on the square pillars in its centre are the names of Amunoph I. and his queen Ames-nofri-are.

There are few other catacombs worthy of a visit; unless the traveller makes a protracted stay at Thebes, and is desirous of collecting every thing that they present for the study of hieroglyphics or the customs of the Egyptians; in which case he will do well to examine all that are numbered in my Survey, except those behind the hill of Sheikh abd el Koorneh, which are unsculptured.

Few indeed feel inclined to devote their time to a research of this kind. Some are in a hurry to get through the labour of sight-seeing; others fancy they *must* be at some particular place at a certain time; and some persuade themselves that one or two days suffice *to look over* the whole of Thebes.

All, it must be allowed, cannot be equally interested in the examination of Egyptian antiquities; and to become sufficiently acquainted with the style of their architecture and sculpture, so as to be able to distinguish those of different epochs, and comprehend the subjects represented, requires much more time and attention than the generality of travellers can be expected to afford; but the limited space of one or two days is not actually sufficient to entitle any one to the pretensions of having *seen* Thebes.

Every one must feel some interest in Egyptian works of art, if it be merely from their early date, and the grandeur of their style; for in spite of all the defects of Egyptian architecture and sculpture, they have at least the great merit of originality; nor can any one, however prepossessed against them, deny the imposing grandeur of the Theban temples, or the admirable style of drawing in the unfinished chamber of Belzoni's tomb, and other monuments of the earlier eras, where the freedom of the outlines evinces the skill of no ordinary artist.

The character of the animals of their country, whether quadrupeds, birds, or fish, will be allowed by

every one to be faithfully maintained; and if it be not found in the human figure, the reason is that their artists were forbidden by religious prejudice to deviate from ancient and fixed rules. And though the employment of granite, particularly for statues, cannot be considered the result of refined taste, it will at least be admitted that the perfection they arrived at in sculpturing this stone shows wonderful ingenuity, and testifies the advanced state of Egyptian art at a most remote period.

That they borrowed nothing from the Greeks will be admitted by every one in the least acquainted with Egyptian antiquities, though some have imagined that the accession of the Ptolemies introduced a change, and even an *improvement*, in the style of Egyptian sculpture. A change had, indeed, *already commenced*, and was making fatal progress during the era of those monarchs; but it was the prelude to the total decadence of Egyptian art; and shortly after the Roman conquest, the human figure, the hieroglyphics, and even the subjects represented in the temples, scarcely retained a trace of their former spirit. Yet their edifices were grand and majestic; and the antiquary feels additional regret as he contemplates the remains of that era, retaining still the character of Egyptian architecture, but disfigured by inferior sculpture.

Architecture, more dependent on adherence to certain rules than the sister art, was naturally less speedily affected by the decline of the taste and ingenuity of its professors; and as long as encouragement was held out to their exertions, the grandest edifices might yet be constructed from mere imitation, or from the knowledge of the means necessary for their execution. But this could never be the case with sculpture, which had so many more requisites than previous example or mere custom, — nor could success be attained by the routine of mechanism, or the servile imitation of former models.

14. EASTERN BANK. — LUXOR, EL UGSOR, OR ABOO 'L HAGGÁG, CALLED BY THE ANCIENT EGYPTIANS "SOUTHERN TAPÉ."

Luxor, or *Luksor*, which occupies part of the site of ancient Diospolis, still holds the rank of a market town. Its name signifies "the palaces," from the temple there erected by Amunoph III. and Remeses II. The former monarch built the original sanctuary and the adjoining chambers, with the addition of the large colonnade and the pylon before it, to which Remeses II. afterwards added the great court, the pyramidal towers, and the obelisks and statues.

These, though last in the order of antiquity, necessarily form the present commencement of the temple; which, like many others belonging to different epochs, is not "two separate edifices," but one and the same building. A dromos, connecting it with Karnak, extended in front of the two beautiful obelisks of red granite, whose four sides are covered with a profusion of hieroglyphics, no less admirable for the style of their execution than for the depth to which they are cut, which in many instances exceeds two inches. The faces of the obelisks, particularly those which are opposite each other, are remarkable for a slight convexity of their centres, which appears to have been introduced to obviate the shadow thrown by the sun, even when on a line with a plane surface. The exterior angle thus formed by the intersecting lines of direction of either side of the face, is about 3 degrees; and this is one of many proofs of their attentive observation of the phenomena of nature.

The westernmost of these two obelisks has been removed by the French, and is the one now in the Place de la Concorde at Paris. Being at Luxor when it was taken down, I observed

beneath the lower end, on which it stood, the nomen and prenomen of Remeses II., and a slight fissure extending some distance up it; and what is very remarkable, the obelisk was cracked previous to its erection, and was secured by two wooden dovetailed cramps. These, however, were destroyed by the moisture of the ground, in which the base had become accidentally buried.

Behind the obelisks are two sitting statues of the same Remeses, one on either side of the pylon or gateway; but, like the former, they are much buried in the earth and sand accumulated around them. Near the north-west extremity of the propyla, another similar colossus rears its head amidst the houses of the village, which also conceal a great portion of the interesting battle-scenes on the front of the towers. At the doorway itself is the name of Sabaco, and on the abacus of the columns beyond, that of Ptolemy Philopator, both added at a later epoch.

The area within, whose dimensions are about 190 feet by 170, is surrounded by a peristyle, consisting of two rows of columns, now almost concealed by hovels, and the mosk of the village. The line of direction no longer continues the same behind this court, the Remesean front having been turned to the eastward; which was done in order to facilitate its connection with the great temple of Karnak, as well as to avoid the vicinity of the river.

Passing through the pylon of Amunoph, you arrive at the great colonnade, where the names of this Pharaoh and of Amun-Toônh are sculptured. The latter, however, has been effaced, as is generally the case wherever it is met with, and those of Horus (the immediate successor of Amunoph III.) and of Osirei are introduced in its stead.

The length of the colonnade, to the next court, is about 170 feet, but its original breadth is still uncertain, nor can it be ascertained without considerable excavation. Indeed, it can scarcely be confined to the line of the wall extending from the pylon, which would restrict its breadth to 67 feet; but there is no part of the wall of the front court where it could have been attached, as the sculpture continues to the very end of its angle. The side columns were probably never added.

To this succeeds an area of 155 feet by 167, surrounded by a peristyle of twelve columns in length and the same in breadth, terminating in a covered portico of 32 columns, 57 feet by 111.

Behind this is a space occupying the whole breadth of the building, divided into chambers of different dimensions, the centre one leading to a hall supported by four columns, immediately before the entrance to the isolated sanctuary.

On the east of the hall is a chamber containing some curious sculpture, representing the *accouchement* of Queen Maut-m\shoi, the mother of Amunoph. Two children nursed by the deity of the Nile are presented to Amun, the presiding divinity of Thebes; and several other subjects relate to the singular triad worshipped in this temple.

The sanctuary, which had been destroyed by the Persians, was rebuilt by Alexander (the son of Alexander, Ptolemy being governor of Egypt), and bears his name in the following dedicatory formula: — "This additional work made he, the king of men, lord of the regions, Alexander, for his father Amunre, president of Tápé (Thebes); he erected to him the sanctuary, a grand mansion, with repairs of sandstone, hewn, good, and hard stone, in lieu of (that made by ?) his majesty, the king of men, Amunoph." Behind the sanctuary are two other sets of apartments, the larger ones supported by columns, and ornamented with rich sculpture, much of which appears to have been gilded.

Behind the temple is a stone quay, apparently of the late era of the Ptolemies, or Cæsars, since blocks bearing the sculpture of the former have been used in its construction. Opposite the corner of the temple it takes a more easterly direction, and points out the original course of the river, which continued across the plain, now lying between it and the ruins of Karnak, and which may be traced by the descent of the surface of that ground it gradually deserted. The southern extremity of the quay is of brick (probably a Roman addition), and indicates in like manner the former direction of the stream; which now, having hollowed out a space behind it, threatens to sweep away the whole, and to undermine the foundations of the temple itself.

15. Karnak.

The road to *Karnak* lies through fields of *halfeh* grass, indicating the site of ancient ruins; and a short distance to the right is a mound, with the tomb of a shekh called Aboo Jood; a little beyond which, to the south, are remains of columns and an old wall. Here and there, on approaching the temple, the direction of the avenue (once a great street) and the fragments of its sphinxes are traced, in the bed of a small canal, or watercourse, which the Nile, during the inundation, appropriates to its rising stream. To this succeeds another dromos of Criosphinxes, and a majestic pylon of Ptolemy Euergetes, with his queen and *sister*, Berenice, who, in one instance, present an offering to their predecessors and parents, Philadelphus and Arsinoë. In one of the compartments, within the doorway, the king is represented in a Greek costume; instances of which are rare, even on Ptolemaïc monuments. Another avenue of sphinxes extends to the towers or propyla of the isolated temple behind this pylon, which was founded by Remeses IV., and continued by Remeses VIII. and a late Pharaoh, who added the hypæthral area and its towers. His name, and the exact area at which he flourished, are not precisely ascertained; but if, as is very probable, we are authorised to read Bocchoris, this part will date in the time of the twenty-fourth dynasty, or about B. C. 810. Other names appear in different parts of the building, among which are those of Amyrtæus and Alexander, on the inner and outer gateways of the area.

The principal entrance of the grand temple lies on the north-west side, or that facing the river. From a raised platform commences an avenue of Criosphinxes leading to the front propyla, before which stood two granite statues of a Pharaoh. One of these towers retains a great part of its original height, but has lost its summit and cornice. In the upper part their solid walls have been perforated through their whole breadth, for the purpose of fastening the timbers that secured the flag-staffs usually placed in front of these propyla; but no sculptures have ever been added to either face, nor was the surface yet levelled to receive them.

Passing through the pylon of these towers, you arrive at a large open court (or area), 275 feet by 329, with a covered corridor on either side, and a double line of columns down the centre. Other propyla terminate this area, with a small vestibule before the pylon, and form the front of the grand hall of assembly, the lintel stones of whose doorway were 40 ft. 10 in. in length. The grand hall measures 170 feet by 329, supported by a central avenue of twelve massive columns, 66 feet high (without the pedestal and abacus) and 12 in diameter; besides 122 of smaller, or (rather) less gigantic dimensions, 41 feet 9 inches in height, and 27 feet 6 inches in circumference, distributed in seven lines on either side of the former. The twelve central columns were originally fourteen, but the

two northernmost have been enclosed within the front towers or propyla, apparently in the time of Osirei himself, the founder of the hall. The two at the other end were also partly built into the projecting wall of the doorway, as appears from their rough sides, which were left uneven for that purpose. Attached to this doorway are two other towers, closing the inner extremity of the hall; beyond which are two obelisks, one still standing on its original site, the other having been thrown down, and broken by human violence.

Similar, but smaller, propyla succeed to this court, of which they form the inner side. The next court contains two obelisks of larger dimensions, the one now standing being 92 feet high and 8 square, surrounded by a peristyle of Osiride figures. Passing between two dilapidated propyla, you enter another smaller area, ornamented in a similar manner, and succeeded by a vestibule, in front of the granite gateway of the towers that form the façade of the court, before the sanctuary.

This sanctuary is of red granite, divided into two apartments, and surrounded by numerous chambers of small dimensions, varying from 29 feet by 16, to 16 feet by 8.

A few polygonal columns of the early date of Osirtasen I. appear behind the sanctuary, in the midst of fallen architraves of the same era; and beyond are two pedestals of red granite, crossing the line of direction, in the centre of the open space to the south-east. They may have supported obelisks; but they are not square, like the basements of those monuments, and rather resemble, for this reason, the pedestals of statues. Their substructions are of limestone.

After this you come to the columnar edifice of the third Thothmes. Its exterior wall is entirely destroyed, except on the north-east side. Parallel to the four outer walls is a row of square pillars, going all round, within the edifice, 32 in number; and in the centre are 20 columns, disposed in two lines, parallel to the back and front row of pillars. But the position of the latter does not accord with the columns of the centre, and an unusual caprice has changed the established order of the architectural details, the capitals and cornices being reversed, without adding to the beauty, or increasing the strength of the building. Adjoining the south-west angle of its front is a small room (No. 14.), containing the names of the early predecessors of Thothmes III., hence called the chamber of kings; and a series of small halls and rooms occupy the extremity of the temple.

In the southern side adytum (No. 17.) are the vestiges of a colossal hawk, seated on a raised pedestal; the sculptures within and without containing the name of Alexander, by whose order it was repaired and sculptured.

The total dimensions of this part of the temple, behind the inner propyla of the grand hall, are 600 feet, by about half that in breadth, making the total length, from the front propyla to the extremity of the wall of circuit, inclusive, 1180 feet. The additions made at different periods, by which the distant portions of this extensive mass of buildings were united, will be more readily understood from an examination of my Survey, than from any description, however detailed, I could offer to the reader. And from this it will appear that Diodorus is fully justified in the following statement: that "the circuit of the most ancient of the four temples at Thebes measured 13 stadia," or about 1½ mile English. The thickness of the walls, "of 25 feet," owing to the great variety in their dimensions, is too vague to be noticed; but the height he gives to the building, of 45 cubits (67 feet), is far too little for the grand hall, which, from the pavement to the summit of the roof, inclusive, is not less than 80 feet.

COMPARATIVE ANTIQUITY OF THE BUILDINGS.

No part, in my opinion, remains of the earliest foundation of the temple; but the name of Osirtasen suffices to support its claim to an antiquity surpassing that of every other building in Thebes, by at least one hundred years. The original sanctuary, which was probably of sandstone, doubtless existed in, and previous to the reign of that monarch, and stood on the site of the present one, (*marked* 9.) — an opinion confirmed by our finding the oldest remains in that direction, as well as by the proportions of the courts and propyla, whose dimensions were necessarily made to accord with those of the previous parts, to which they were united. All is here on a limited scale, and the polygonal columns of Osirtasen evince the chaste style of architecture in vogue at that early era. (*See* No. 12. of the ground plan.)

Subsequently to his reign were added the small chambers of Amunoph I. — the obelisks of Thothmes I. — the great obelisks, and the rooms near the sanctuary, of Amunneitgori (No. 12.) — and on the corresponding side those of Thothmes II.

They constituted the main part of the temple at that period. The succeeding monarch, Thothmes III., made considerable additions to the buildings and sculptures, as well in the vicinity of the sanctuary as in the back part of the great enclosure; where the columnar edifice above mentioned, the side chambers, and all the others in that direction, were added by his orders.

The *sanctuary* destroyed by the Persians, and since rebuilt by Philip Aridæus, was also of the same Pharaoh; who seems to have been the first to build it of red granite; and a block of that stone which now forms part of the ceiling, and bears the name of the third Thothmes, belonged most probably to the sanctuary he rebuilt.

The wall No. 11. is double, the inner part bearing the name of Amunneitgori, the actual face that of Thothmes III., who presents to the god of Thebes a variety of offerings; among which are two obelisks, and two lofty tapering staffs, similar to those attached to the propyla. At the close of his reign the temple only extended to the smaller obelisks; before which were added, by Amunoph III., the propyla (D), whose recesses for the flagstaffs, proving them to have been originally the *front* towers of the temple, are still visible on the north-west face.

The propyla to the south-west were already erected in the reigns of the Thothmes, as I shall have occasion to remark presently.

In the third reign after Amunoph, the grand hall (C) was added by Osirei, the father of Remeses II., about 1380 B. C.; and besides the innumerable bas-reliefs that adorn its walls, historical scenes, in the most finished and elegant style of Egyptian sculpture, were designed on the exterior of the north-east side.

In the next reign other grand additions were made by the son of the last monarch, who completed the sculptures on the south-west side of the grand hall, and on the exterior of the wall of circuit. He also built the area in front, with massive propyla, preceded by granite colossi and an avenue of sphinxes. Succeeding monarchs continued to display their piety, to gratify their own vanity, or to court the good-will of the priesthood, by making additions to the buildings erected by their predecessors; and the several isolated monuments, becoming attached to the principal pile, formed at length one immense whole, connected either by grand avenues of sphinxes, or by crude-brick enclosures. The principal edifices united to the *main* temple by the successors of the second Remeses are the three

chambers below the front propyla (B, 2.), and the small but complete temple on the west side of this area (*marked* 9.); the latter by Remeses III., the former by his second predecessor, Osirei II.

Several sculptures were added, during the twenty-second dynasty, at the western corner of the same area; and on the exterior wall, near the doorway, are the names of the captive towns and districts, which the first Sheshonk (Shishak of the Scriptures) boasted to have taken, in his expedition against Jerusalem, B.C. 971. Among them is the Yooda-Melchi, "kingdom of Judah," discovered by Champollion.

The columns in this court, one alone of which is now standing, bear the name of Tirhaka, Psamaticus I., and of Ptolemy Philopator; and the gateway between them and the grand hall having been altered by Ptolemy Physcon, additional sculptures, bearing his name, were inserted amidst those of the second Remeses (at 6 and 7). On the left, as you *enter*, he wears a Greek helmet. (*Marked* 7.)

These columns, twelve in number, stood in an avenue, six on each side: we may however conclude, from the breadth of the intercolumniations, and the proportionate smallness of the columns, that they were never intended to support a roof, nor even architraves, but rather to bear hawks or similar emblems.

Of the other monuments, originally detached from the main body of the temple, the most ancient are the south-west propyla, and a temple of Amunoph III. (K), on the north-east of the great enclosure. Other names, in the different parts of this building, are of Pthahmen, Remeses IV., Amyrtæus, Hakōris, and some of the Ptolemies. It was once adorned with elegant sculptures and two granite obelisks, but is now a confused heap of ruins, whose plan is with difficulty traced beneath its fallen walls.

In front of it stands a well-proportioned pylon, bearing the names and sculptures of Ptolemy Euergetes with Berenice, and of Philopator; beyond which an avenue of sphinxes extends to a raised platform at its north-east extremity. The pylon, which was of a much earlier date than the sculptures it bears, having attached to it the statues of Remeses II., is the only portion of this building which has escaped the fury of the invader; and though we may with reason attribute a considerable part of the destruction of Thebes to the Persian conquest, the names on this pylon, and many Ptolemaïc additions to the temple of Amun, fully prove that its capture by Lathyrus was not less detrimental to this city, than the previous invasion of Cambyses.

A protracted siege of three years had exasperated the Ptolemaïc conqueror against his rebellious subjects; and he sought, by the destruction of Thebes, to wound the pride of its inhabitants, while he wrested from them for ever the means and prospect of future resistance.

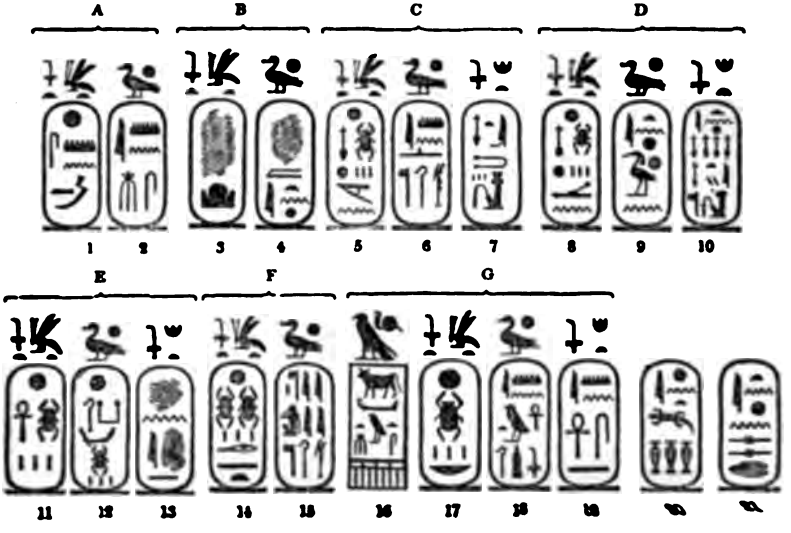
The feeling which induced the Persians to deface its monuments was of a different nature. They had become masters of Egypt; they were not more inimical to the Thebans, than to any other of the inhabitants of the country; the destruction of the statues or the sanctuaries was prompted by a contempt for their votaries, not by the fury of an injured master; and the pillage of all that was capable of being removed, and the burning of a captured city, were rather the custom of the day than any extraordinary severity exercised by the conquering enemy. The Persians were hostile to Egypt; Lathyrus was solely enraged against the Thebans; and on them the whole weight of his vengeance naturally fell. And the animosity of civil war, inflamed by jealousy against a neighbouring rival, prompted the Egyptian victors to de-

stroy those monuments, which contributed to the grandeur or the strength of Thebes.

Had the temple before us been demolished at the earlier period of the Persian invasion, it is needless to remark that the sculptures of this pylon would not have been added during the Ptolemaïc reigns, to adorn a mass of ruins, or that the Persians would not have left it *alone* untouched. And though to the conquest of Cambyses is to be attributed a great part of the destruction of Thebes, modern visiters have more reason to regret the implacable rage of the Greek monarch, which reduced it to so deplorable a state that it "no longer deserved a rank among the cities of Egypt." Nor did it ever revive from this fatal blow; and though the respect for the deities there worshipped, or the influence of the Theban priesthood, induced the succeeding Ptolemies to repair several of the gateways, and other parts of its ancient buildings, Thebes gradually sank into oblivion; and its reduced population, divided into separate bodies, even as early as the time of Strabo, withdrew to small villages within its former precincts.

The S. W. propyla before alluded to are of the early date of the first, second, and third Thothmes, and of Amunoph II.; and on the north side of the southernmost of the two nearest the temple, behind the statues (34., 35.) we find the mention of "additional work" or, "repairs" made by king Osirei to the temple of Amunre.

On the other (No. 32.), which has lately been destroyed, and on the walls connecting it with the temple, is the name of king Horus, who not only cut his name over that of an older monarch, Amun-Toônh, but used the stones of earlier buildings, bearing the ovals of king Atinre-Bakhan and others of that foreign family, which he doubtless destroyed for this purpose. The fact is very important, as it limits the reign of Bakhan to the period intervening between Horus and Thothmes IV., whom I have already shown to have been his second predecessor; and from these ruins, M. Prisse has been enabled to make out the probable succession of some of those kings, as follows:—



The succession of the five first (A, B, C, D, E,) M. Prisse thinks to be in the above order; and since the era of Atinre-Bakhan (D) has been ascertained, it appears to me that F and G should follow them, the latter, Amun-Toôah, being a cotemporary of Amunoph III., and therefore the last of those foreign princes. As I have already stated, they were not admitted into the Theban lists of kings. F is of Eesa, whose tomb is in the western valley of Thebes.

Nos. 20. and 21. are uncertain. The first is from a ring belonging to Mr. Burton, and the other from the handle of a vase I found at Tel el Amarna. Nos. 7. 10. 13. and 19. are names of queens belonging to the kings they accompany, and 16. is the square title or banner prefixed to the oval of this king. A is from the third propyla of Karnak, and E from a grotto at Tel el Amarna.

The interesting inquiry to which the discovery of the above names has led, induces me to mention them more particularly, in order to invite the attention of travellers to the subject, and to show the importance of any observations they may have it in their power to make, respecting the succession and history of these stranger princes; and no opportunity should be allowed to pass of copying hieroglyphics that contain their ovals.

Other monarchs have added sculpture to different parts of the two areas before and behind these propyla; and we here find the names of Remeses II. and III., with some other early Pharaohs.

To the south-east of them is a *lake* or spacious reservoir, lined with masonry, which still receives the water of the rising Nile, as it oozes through the ground; and on its banks are a few small ruins, of the late epoch of Psammouthis, of the 29th dynasty (*marked* 25., 26., 27.).

The small edifice attached to the front area is of the second Amunoph, but the name on the neighbouring outer propyla is of the successor of Amunoph III., and the androsphinxes before them bear that of Osirei II. (No. 28.) In a small isolated edifice (O) are the ovals of Thothmes I. and the third Amunoph, whose statues of black granite adorn the inner doorway. (No. 39.)

The ruins within the crude-brick enclosure of the other, or *western lake*, are of various epochs; and among the sculptures are observed the names of Thothmes III., Amunoph III., Sheshonk I., and Ptolemy Dionysus. The temple (T, 3.), and statues, which once stood before it, are of Remeses II.; and that on the western corner of the lake, also adorned with two granite statues, is of Remeses III. Numerous figures of black granite, representing the lion-headed goddess, are deposited in the precincts of the inner enclosure; and some elegant androsphinxes, on the left of the front door, are worthy of notice.

The water of this lake also receives an annual supply, through the soil, from the Nile; but being strongly impregnated with nitre, and other salts, and stagnant during the heat of the summer, it is no longer drinkable.

The sculptures of the pylon (No. 21.), behind the great temple, have never been completed. In the doorway is the name of Nectanebo, and on the upper part of the south-east side those of Ptolemy Philadelphus, and of Arsinoë, his sister and second wife.

In the area, within this gateway, are a few other remains, of the time of Osirei, Remeses II. (No. 19.), Tirhaka (No. 20.), Ptolemy Physcon, Dionysus, and Tiberius. The commencement of it, however, dates from the earlier era of the third Thothmes, as the statues placed against the wall of circuit of the great temple have the name of that Pharaoh (No. 18.). By the same monarch was founded the small edifice on the east of the

crude-brick enclosure (F); where the names of Remeses III., of Sabaco, and of the Ptolemies Philopator, Euergetes I. and II., Alexander I., and Auletes or Dionysus, are also met with. The small ruin E is of Psamaticus III.; and H of Amyrtæus of the twenty-eighth dynasty; L of Philopator; Q of Euergetes II. with the two Cleopatras, and of Dionysus; and at R is the name of a Cleopatra.

There is also a small temple, dedicated to Amun by Sabaco, a short distance from the southern angle of the smaller lake; and near the village, called Nega el Fokánee, to the eastward, about 1000 feet from the pylon of Nectanebo (No. 21.), is a temple built in the time of the Ptolemies. (This last is omitted in my Survey.)

Such are the dates of the principal parts of this extensive mass of buildings, which I have endeavoured to state in as brief a manner as possible, omitting, of course, the mention of the numerous repairs made at different times by many of the Pharaohs and Ptolemies.

Historical Sculptures. — The principal historical sculptures are on the exterior of the great hall; and towards the base of the S. E. propylon-tower of the great hall, on its inner face (to the right as you approach it from the sanctuary and the obelisks), is represented a large boat, or ark (at C 5.); which calls to mind the "boat of cedar, 280 cubits long, overlaid with gold without, and with silver within, dedicated by Sesostris to the principal deity in Thebes," mentioned by Diodorus.

The sculptures of this hall were commenced by Osirei I., and finished by his son Remeses the Great, the supposed Sesostris. Those on the N. E. side are of Osirei I., and relate to his campaigns in the East.

To commence with the northern extremity (*marked* C): the upper compartment represents the king attacking a fortified town situated on a rock, which is surrounded by a wood, and lies in the immediate vicinity of the mountains, whither the flying enemy drive off their herds on the approach of the Egyptian army. The suite of it is entirely lost.

In the first compartment of the second line, the king engages the enemy's infantry in the open field, and having wounded their chief with a lance, entangles him with his bow-string, and slays him with his sword. The drawing in these figures is remarkably spirited; and, allowance being made for the conventional style of the Egyptians, it must be admitted that the principal groups in all these subjects are admirably designed, and would do credit to artists of a later epoch than the fourteenth century before our era. In the second compartment (following the same line) the Egyptian hero, having alighted from his car, fights hand-in-hand with the chiefs of the hostile army: one has already fallen beneath his spear, and trampling on the prostrate foe, he seizes his companion, who is also destined to fall by his powerful hand. Returning in triumph, he leads before his car the fettered captives, whom he offers, with the spoil of the cities he has taken, to Amunre, the god of Thebes. This consists of vases, silver, gold, precious stones (?), and whatever the monarch has been enabled to collect from the plunder of the conquered country.

The lowest line commences with an encounter between the Egyptians and the chariots and infantry of the Rot-ă-no. Their chief is wounded by the arrows of the Egyptian monarch, who closely pursues him, and disables one of his horses with a spear. He then attempts to quit his car, as his companion falls by his side covered with wounds. The rout of the hostile army is complete, and they fly in the utmost consternation. One is on horseback. The victorious return of

king Osirei is the next subject; and, alighting from his chariot, he enters the temple of Amunre, to present his captives and booty to the protecting deity of Thebes. He then slays with a club the prisoners of the two conquered nations, in the presence of Amunre, the names of whose towns and districts are attached to other figures on the lower part of the wall.

The order of the other historical subjects commences at the S. E. angle (*marked* C S.). In the lower line the Egyptians attack the infantry of an Asiatic enemy in the open field,—the Rot ñ-no, or Retenno; whose dress and colour, if they are the same as those represented in the Theban tombs, prove them to have inhabited a country very far to the north of Egypt. The Egyptians subdue them and make many captives; and their march, perhaps during their return, is directed through a series of districts, some of which are at peace with, others tributary to, them. The inhabitants of one of these fortified cities come out to meet them, bringing presents of vases and bags of gold, which, with every demonstration of respect, they lay before the monarch, as he advances through their country. He afterwards meets with opposition, and is obliged to attack a hostile army, and a strongly fortified town, situated on a high rock, and surrounded by water, with the exception of that part which is rendered inaccessible by the steepness of the cliff on whose verge it is built. It seems to defy the Egyptian army, but the enemy are routed and sue for peace. (*This is at the angle of the wall.*)

Their arms are a spear and battle-axe, and they are clad in a coat of mail, with a short and close dress. The name of the town, Kanana, and the early date of the first year of the king's reign, leave little room to doubt that the defeat of the Canaanites is here represented.

In the other compartments is represented the return of the Pharaoh to Thebes, leading in triumph the captives he has taken in the war, followed by his son and a "royal scribe," with a body of Egyptian soldiers, "the royal attendants, who have accompanied him to the foreign land of the Rot-ñ-no."

The succession of countries and districts he passes through on his return is singularly but ingeniously detailed: a woody and well-watered country is indicated by trees and lakes, and the consequence of each town by the size of the fort that represents it; bearing a slight analogy to the simple style of description in Xenophon's retreat.

The Nile is designated by the crocodiles and fish peculiar to that river; and a bridge serves as a communication with the opposite bank. This is very remarkable, as it shows they had bridges over the Nile at that early period; but being drawn as seen from above, we cannot decide whether it was made with arches or rafters. A concourse of the priests and distinguished inhabitants of a large city comes forth to greet his arrival; and he then proceeds on foot to offer the spoil, and captives he has taken, to the deity. Though probable, it is by no means certain, that Thebes is here represented, especially as the name of that city does not occur in the hieroglyphics. The deputation consists of the "priests, and the chief men of the upper and lower countries;" it should therefore rather refer to his entrance into Egypt; and Tanis would agree better with the hieroglyphics. But Thebes is more likely to be represented in Theban sculptures. The battled edifices on the road, bearing the name of the king, appear to be out of Egypt; and may either point out the places where he had a palace, or signify that they were tributary to him.

In the compartments of the upper line, the Egyptians attack the enemy in the open field, and oblige them to take shelter in a fortified town, situ-

ated on a lofty hill flanked by a lake of water. Near its banks, and on the acclivity of the mountain, are several trees and caverns; amongst which some lie concealed, while others, alarmed for the fate of their city, throw dust on their heads, and endeavour to deprecate the wrath of the victor.

Their chariots are routed, and the king, having seized the hostile chief, smites off his head, which he holds by the beard. The pursuit of the enemy continues, and they take refuge amidst the lofty trees that crown the heights of their mountainous country.* The Egyptians follow them to the woods, and heralds are sent by the king to offer them their lives, on condition of their future obedience to his will, and the payment of an annual tribute. The trees here represented are probably cedars, the place being evidently called Lebanon, or as the hieroglyphics write it Lemanon.

Alighting from his car, he awaits their answer, which is brought by an Egyptian officer, who on his return salutes his sovereign, and relates the success of his mission.

In the third compartment, the heru, who in the heat of the fight had alighted from his chariot, gives proofs of his physical powers as well as his courage, and grasps beneath each arm two captive chiefs; while others, bound with ropes, follow to adorn his triumph, and grace the offerings of victory to the god of Thebes.

On the other wall, at the south-west side of the grand hall, are represented the conquests of his son Remeses II.; from which it appears that the war against the same people was continued during the reign of this monarch.

In the upper compartments, at the north-west end, Remeses attacks the enemy, who are routed, and take refuge in their fortified town, situated on a high mountain. He then storms another fort; and in the next compartment he gives them battle in the open plain, where he obtains a complete victory, and secures many prisoners. The remnant of their army retreats to a fortified city, which he storms, and obliges to surrender at discretion.

In all these compartments, except one, the king is represented on foot, with his shield before him and a spear in his hand, indicating that the places were taken by assault. In the lower line he advances, in his car, to the walls of a fort; in the next compartment he storms another, on foot; and afterwards appears before a third, mounted in his chariot. The rest is much defaced; but sufficient remains to show that he offers the spoils and captives to the god of the temple.

Behind the side door of the hall, in the upper line, he besieges a fortified town, on foot; he then attacks the enemy, in the open field; and having overtaken the car of their chief, entangles him with his bow-string, and stepping forward on the pole, despatches him with his sword. The discomfiture of the hostile army is now complete, and they fly to their fenced city in the utmost confusion. The subjects in this line terminate with offerings to the deity of Thebes.

In the lower series are a large tablet of hieroglyphics, and the attack of another fortified town. The battle scenes continue on the wall of the court (*marked* 29), where the Egyptians attack the foe in the plain, who are routed and pursued to the walls of their city.

In the other compartments are many similar subjects, and a tablet of the twenty-first year of Remeses II., in which mention is made of his father Osirei and grandfather Remeses I. Beyond this, the Egyptian monarch storms another fort; his troops apply scaling ladders to the walls, and, forcing the gates, oblige

* Round the corner of the wall. The suite then returns to the former part of the sculptures.

the monuments in succession as the occasion. In the next compartment, he aligns from his car, and binds the prisoners he has taken, to serve as a token of his victory and as an offering to the god of Thebes.

The remaining walls of these courts were ornamented with a continuation of similar historical sculptures; but few traces of them now remain.

The captives taken by Sheshonk Shoshenk, in his expedition against Jerusalem, are on the south-west wall of the main temple mentioned: but the greater part of the other subjects relate to offerings made by the kings, who officiate before the different deities of the temple.

Beyond the circuit of ancient Thebes may be noticed, on the east side, some stone remains near the road to Medamóut, and some grottoes in the mountains towards the south-east of Karnak. From near which, an avenue of sphinxes, now almost buried in the desert, of the Ammonieh.

On the Libyan side, upon the summit of the mountain, which projects to the north of the Aloóba road, and the entrance to the valley of the kings tombs, are the ruins of a considerable building, called El Deyr, most probably of Christian date. Hence a road leads over the mountains to the north-west, joining the other at a short distance inland, and leading towards Farshoot.

ROUTE 25.

KENEH TO KOSSAYR, BY THE MOÁYLEH OR MOILEH ROAD.

	Miles.
Keneh to Beer Amber -	11¾
Wells of El Egayta (Eghayta) -	21¾
The 1st Wells to W. of Moiléh (Moayléh) - -	38⅓
2d Wells to W. of Moiléh -	3
Wells of Moiléh - -	4
Beer el Ingleez (near El Bayda)	29½
Springs of El Ambagee -	5½
Kossayr (fort) - -	6
	119¾

ROUTE 27.

KENEH TO KOSSAYR, BY THE RUSSAFA ROAD.

	Miles.
Keneh to Beer Amber -	11¾
Wells of El Egayta -	21¾
Well of Hammamát -	24¾
Well called Maie-t (or Sayfi-t) Hagne Sosiymma -	33
Beer el Ingleez - -	15
Ambagee - - -	5¼
Kossayr - - - -	6
	117¼

ROUTE 28.

THEBES TO KOSSAYR.

	Miles.
Thebes (Karnak) to Medamóut, East bank) - - -	5
Gebeen, El - - -	37½
Wells of El Egayta -	27
El Egayta to Kossayr 85¾ or (see Routes 25, 27.)	86½
	155½

The roads from Thebes and from Keneh unite at the wells of El Egayta, and are then the same to Kossayr. The Moiléh, or Moayléh, road, and the Derb E' Russafa are the most frequented. They both meet at El Egayta, where they diverge, and unite again at el Bayda "the white" (hills), so called from the colour of the rocks; where there is a well, called Beer el Ingleez, from having been dug by our Indian army on its way to the Nile. The water is brackish; and that at El Ambagee is bad. At the others the water is good.

There are several roads from the Nile to Kossayr. The principal ones beginning from the south are:—1. That called Mughayg. 2. E' Debbáh. 3. El Merkh, or Essáywee. 4. Sikkat El Homár "the Ass's road," or El Edoót, passing by Moayléh, and Wadée El Gush; and thence called also the Moayléh Road. 5. E' Russafa, or. Derb E'

Russafa. 6. Sikkat el Hammámeee, a long and rough road.

Arabs with their camels for the journey had perhaps better be engaged at Keneh.

There is nothing worthy of remark on the Moayléh road. There are some Ababdeh Arabs settled near this and the Derb E' Russafa, from whom milk may sometimes be obtained; and camels, laden with corn for Arabia, are occasionally met on their way to Kossayr.

The most interesting road is the Derb E' Russafa; from the ancient Roman stations met with at intervals, and from its having been the old road from Coptos to Philoteras Portus. There are eight of these stations, or *Hydreumas*, some of which are distant from each other only 6, others from 8 to 12 miles; besides the wells of El Eghaýta, which were also known to the ancients. The first station, whose site and plan is less easily traced than the others, was distant from Coptos only 9 miles, and was probably common to the Philotera and Berenice roads, though not given in the lists of Pliny or the Itinerary of Antoninus.

Breccia Quarries.—Near the large wall of Hammamát, on this road, are the quarries of Breccia Verde, from which so many sarcophagi, fonts, *tazze*, and other ornamental objects made of this beautiful stone, were cut by the ancients, both in Pharbonic and Roman times. The valley of the quarries is called Wadée Foakheér, from the quantity of pottery (*Fokhár*) found there. It is also remarkable for the number of hieroglyphic inscriptions on the rocks, of very early time, for the number of huts of workmen who lived there, and for the remains of a small Egyptian temple of the time of Ptolemy Euergetes I. The inscriptions on the rocks are interesting from their antiquity, some being of very ancient Pharaohs.

The principal names are of Papa, or Papi;— of Remeren;— and three early unknown Pharaohs, two of which occur in the chamber of kings at Karnak;— of Mondooftep, or Mandôthph;— Osirtasen I. and III.; Amun-nì-Gori I. and II.;— Thothmes III.; Osirei I. and II.;— Remeses IV. and VIII.;— Sabaco, and the Princess Amunatis;— Psamaticus I. and II.;— Amasis;— Cambyses;—Darius;—Xerxes; and Artaxerxes;—Amyrtæus; and Nectanebo.

There are many hieroglyphic and Greek exvotos. In one of the latter, the writer is said to be a native of Alabastron; and in one of the former Amun-re is styled "Lord of the regions of the world," and Neph (Nou? or Kneph) is called "the Lord of the foreign land of the Elephant," or the island of Elephantine. Khem or Pan is the deity of the place. He was supposed to be the particular "guardian of the roads," and until the worship of Sarapis was introduced by the Greeks and Romans, he seems to have been the principal god to whom temples and prayers were made in the Egyptian deserts. The triad of this valley consisted of Khem, the infant Horus, and "Isis, the beautiful Mother of the gods, queen of Heaven." I counted upwards of 1000 huts in the different ravines, or branches of the valley; and I have no doubt, from the care taken to break up every quartz vein in the neighbourhood, that the miners were employed, not only in the breccia quarries, but in searching for gold; and I never remember to have crossed a vein of quartz in the desert, that had not been broken up, doubtless in search of the precious ore.

At Kossayr is an English agent, Sayd Mohammed, a very obliging person, whose father, Sayd Hossayn, is our vice-consul at Keneh. [For the town of Kossayr, *see* end of Section II. Route 19. p. 271.]

Arrival from India at Kossayr.—Those who enter Egypt by this point

generally go direct to Thebes. They may either stop at Karnak, or Luxor; but the former is more convenient for seeing the ruins.

For the journey across the desert, camel-boxes with movable trays will be found convenient, as well as a single-poled tent, and small mats, an umbrella lined with a dark-coloured stuff, and gauze spectacles. Colonel Davies, in his "Hints to Travellers" by this route, justly considers bottled water essential, and adds, "great care should be taken to procure it good, and bottles well cleaned. Supplies, such as tea, sugar, wine, soups, tongues, and any preserves, are much better and cheaper in India than in Egypt; a small camp kit with a few cooking-pots, bedding, mosquito curtains, blankets, and some carpets are useful in Egypt." He considers them "particularly so in the quarantine at Malta, if people like to live comfortable and economically;" but every thing is so reasonable there, that it is scarcely worth the trouble and expense of taking them from Egypt.

"Camels, for crossing the desert from Kossayr to Ghenne (Keneh) or Luksor, are to be had in plenty for 1 dollar each, and donkeys at 15 piastres: stirrups and a mattrass (cushion?), or a dromedary saddle, is the easiest way for a gentleman to cross; a lady should bring a side-saddle for a donkey, and panniers for children; and if not done in too great a hurry, the desert can be crossed without inconvenience or fatigue. But a lady ought not to do it in less than seven days, which should be told the camel owners before leaving Kossayr, that they may take sufficient beans, &c. for themselves and camels; if not they will make it an excuse to push on."

He justly remarks "that it is absolutely necessary to keep up determined authority with all Arabs, and particularly with boat and camel men, who make it a rule to try and usurp it. Many people commence with thrashing them at once, but I don't think it advisable or necessary: insist on their doing as you wish, and they very soon come into your way." By Arabs, it is as well to observe, that he means Egyptian *fellâhs*, not Arabs of the desert, whom it might cost a man his life to strike.

"In regard to boats," he adds, "it is difficult to recommend what plan to pursue: they are generally to be procured at Keneh, and sometimes at Luksor, and may be hired for the trip to Cairo. If you write to that place for one, it will cost double or treble, but you will get a better boat. I hired one for 1600 piastres the month; it was clean, and fitted up in English style, with a lofty cabin, and well suited for the purpose; but it must be remembered, that, though you hire by the month, you pay by the week (by the lunar month), which I mention that people may not be ruffled if they find different customs in different places." The advice is excellent; but in reality the month should always be rated at *thirty days*, and the owners of boats should not be allowed to take this advantage of strangers. Another piece of good advice is, "never to let your servant pay the people; do it on every occasion you can yourself, and you will soon find the benefit, and so will the poor people: give half what your servant would charge, and the three-fingered Arab will kiss the money and your hand with gratitude. In regard to assistance, let every man be his own agent, and his business will be done to his satisfaction." If you can find a good boat, and engage it by the month, it is better to live in it while at Cairo, and the best spot for anchoring is at Ibrahim Pasha's garden in the island of Roda.

The Ababdeh Desert. — The principal roads made by the ancients across this desert, were those from Coptos to

Berenice, and to Philotera, just mentioned; one from Contra Apollinopolis (opposite Edfoo), to the emerald mines of Gebel Zabára; and another from Philotera along the sea-coast to the Leucos Portus, Nechesia, and Berenice, which continued thence southwards in the direction of Sowákin. There was also one, which left the Nile near Contra Apollinopolis, and taking a southerly direction, ran probably to the gold mines (of Gebel Ollágee), mentioned by Agatharcides and other authors, and subsequently by the Shereef Edrisi and Aboolfeda. They were generally furnished with stations, built at short intervals, where a supply of water could always be obtained, by means of large wells sunk within them to a great depth, and frequently in the solid rock. From these spacious cisterns were filled, as well for the use of the soldiers quartered there, as of those who passed; and hence the name of "*Fons*," or *Hydreuma*."

The gold mines lie some distance to the south of the Ababdeh desert, in the territory of the Bisharéeh. They are, as Edrisi and Aboolfeda observe, in the land of Begga, the Bisháree country; and, as appears from two of the Arabic funeral inscriptions found by Mr. Bonomi and Monsieur Linant, were worked in the years 339 A. H. (951 A. D.), and 378 A. H. (989 A. D.), the former being the fifth year of the Caliph Mostukfee Billáh, a short time before the arrival of the Fatemites in Egypt; and the other in the fourteenth year of El Azeez, the second king of the Fatemite dynasty. Certain it is, however, that they were also mined previous and subsequently to that period, though there are no other epitaphs with dates.

The stations on the *road from Coptos to Berenice* have a peculiar interest, from being mentioned by Pliny, and the Itinerary of Antoninus.

According to Pliny.

	M. P.
First Hydreuma, from Coptos -	32
Second Hydreuma - - -	63
Apollinis - - - - -	89
Novum Hydreuma - -	49
(the Hydreuma Vetus being 4 miles off, out of the road.)	
Berenice - - - - -	25
Total, in Roman miles,	258

Itinerary.

	M. P.
Phœnicon or Peniconon } from Coptos -	27
Didyme - - - - -	24
Afrodito - - - - -	20
Compasi - - - - -	22
Jovis - - - - - -	33
Aristonis - - - - -	25
Phalacro - - - - -	25
Apollonos - - - - -	23
Cabalsi - - - - -	27
Cænon Hydreuma - -	27
Berenice - - - - -	18
Total	271

The above distances of one station to another agree pretty well with the measurements I took, in surveying this part of the country, as may be seen in my map of Egypt, which extends to about thirty miles south of Berenice. Besides all those stations mentioned in the Itinerary, an intermediate one between Didyme and Afrodito is met with, on the direct road from Coptos to Berenice, about four and a half miles to the northward of the latter. At Afrodito I found a Latin inscription, on turning over the fallen lintel of the door, which begins with a date, unfortunately erased; and I found that the Hydreuma and Vicus Apollinis were distinct, standing a short distance from each other, in different parts of the valley. The Novum and Vetus Hydreuma are the last stations before reaching Berenice, the latter being out of the road, about four miles up a valley.

Berenice. — *Berenice*, or *Berenice Troglodytica*, stands on a small bay, at the extremity of a deep gulf, according to Strabo, called Sinus Immundus, which is formed by the projecting point of Lepte Extrema, now Cape Nose, erroneously laid down in some charts as an island. It is even styled Gezeereh "island" by the Arabs, who call the cape "Ras Banas," from a shekh buried there, or "Ras Emkhéet." I believe the sailors give it the name of Ras el Unf, or "Cape Nose." This long peninsula or chersonesus, projecting from the *Sinus Immundus*, is mentioned by Diodorus, who says its neck was so narrow that boats were sometimes carried across it, from the gulf to the open sea. From the end of the cape may be perceived the peak of St. John, or the Emerald Isle, Gezeeret Zibírgeh or Semérgid, which seems to be the Οφιωδης, or serpentine island of Diodorus. The inner bay, which constituted the ancient port of Berenice, is now nearly filled with sand; and at low tide its mouth is closed by a bank, which is then left entirely exposed. The tide rises and falls in it about one foot.

The town of Berenice was founded by Ptolemy Philadelphus, and so called after his mother. It was of considerable size, compared to its rival the Myos Hormos; but its streets were not laid out with the same regularity, and it was not defended by the same kind of fortified wall. The Myos Hormos indeed was very small, and scarcely larger than one of the ordinary hydreumas.

The houses of Berenice are built of very inferior materials, being merely rude pieces of madrepore, collected on the sea-coast, and, as might be supposed, their walls are in a very dilapidated condition. There is a temple at the end of a street, towards the centre of the town, built of hewn stone, and consisting of three inner and the same number of outer chambers, with a staircase leading to the summit, the whole ornamented with sculptures and hieroglyphics in relief. It was dedicated to Serapis, as appears from a Greek inscription on a small stone I found in one of the chambers; and in the hieroglyphics are the names of Tiberius and Trajan. A few figures of the contemplar deities may also be traced, on excavating the lower part, or wherever the stone has withstood the action of the atmosphere; which has proved more prejudicial to its limestone walls than the saline and nitrous soil that has for ages covered the greater part of what now remains. In excavating the chambers (for I did not attempt the portico) I found, beside the Greek dedication to Serapis, the head of a Roman emperor, either Trajan or Adrian, a small fountain, and some rude figures, probably exvotos; and since my visit, the officers of one of the surveying ships resumed the excavation, and found another inscription.

The road now usually taken from the Nile to Berenice lies through the Wadée Sakáyt; the ancient road from Coptos to that port passed through Wadée Matoolee, and other valleys that succeed it to the southward.

The modern name of Berenice is Sakáyt el Kublee, or "the Southern Sakáyt."

A road leads from Berenice to the *basanite mountain*, now Om Kerrebeh, passing by some ruined stations, and an ancient village of considerable extent; and some distance to the eastward of those quarries is the *Mons Pentedactylus*, now Gebel Feráïd, whose five cones are still more remarkable when seen from Berenice. At Om Kerrebeh are considerable workings of what the ancients called basanite; a real quarry of which I afterwards found near Gebel e' Rossáss.

On the coast between *Berenice* and *Kossayr* are the "several ports"

mentioned by Pliny, with landmarks to direct small vessels through the dangerous coral reefs, whose abrupt discontinuance forms their mouth. These corresponding openings are singular, and are probably owing to the coral insects not working where the fresh water of the winter torrents runs into the sea, which is the case where these ports are found. There are no remains of towns at any of them, except at *Nechesia* and the *Leucos Portus*, the sites of which I have ascertained; the former in *Wadée e' Nukhareé*, the latter known by the name of *E' Shóona*, or "the magazine." Nechesia has the ruins of a temple, and a citadel of hewn stone; but the Leucos Portus is in a very dilapidated state; and the materials of which the houses were built, like those of Berenice, are merely fragments of madrepore and shapeless pieces of stone.

About half way between them is another small port, 4 miles to the west of which are the *lead mines of Gebel e' Rossáss;* and a short distance to the northward, in Wadée Aboo-Raikeh, is a small quarry of basanite, worked by the ancients.

Emerald Mines.—The *emerald mines* are far less interesting than might be supposed. Some are at the Gebel Zabára, and others in that neighbourhood, about the Wadée Sakáyt. They have been successively worked by the ancient Egyptians, the caliphs, the Memlooks, and the present Pasha, but are now abandoned. They lie in micaceous schist; and numerous shafts of considerable depth have been excavated at the base of the mountain. The largest is at Gebel Zabára, extending downwards, at an angle of 37°, to the distance of about 360 feet, being 318 in horizontal length, and 215 in perpendicular depth.

To the south of Gebel Zabára is the extensive village of *Sakáyt*, consisting of numerous miners' huts and houses; and independent of its mines, a temple excavated in the rock, and some Greek inscriptions, render it peculiarly interesting to the antiquary. The name of Sakáyt is evidently derived from that given to the town in old times. A Greek inscription there speaks of the god Sarapis and the lady Isis of Senskis, or Senskeet.

In the adjoining valley, called *Wadée Nogrus*, which is only separated from Wadée Sakáyt by a ridge of hills, is another similar village, whose houses are better built and on a larger scale, with the advantage of a natural reservoir, under the neighbouring cliffs, of excellent water.

It is through this Wadée Sakáyt that the road goes from the Nile to Berenice.

Ancient Road from Contra Apollinopolis to the Emerald Mines. — On the road from Contra Apollinopolis to the emerald mines are three stations. The first is small, and presents nothing interesting, except the name of king Amun-Toônh, a cotemporary of Amunoph III.; but close to the second is a temple cut in the rock, founded, and dedicated to Amun, by King Osirei, the father of Remeses the Great. Though small, its sculptures are of a very good style; and in the hall is a curious tablet of hieroglyphics, bearing the date of the ninth year of this Pharaoh.

The temple consists of a portico, supported by four columns; and a hall, with four pillars in the centre, at the end of which are three small chambers, or rather niches, each containing three statues. Many visitors have written Greek inscriptions on its walls, most of which are exvotos to Pan; but one is remarkable as being of the soldiers quartered in the fortified station, whose thirteen names are inscribed on one of the columns of the portico.

In a chamber of the station is a block of stone, bearing an exvoto to "Arsinó Philadelphe," the wife of Ptolemy Philadelphus, who founded the town of Berenice, to which this

road also led from the upper part of the Thebaïd. The third station presents nothing of interest; and between it and the emerald mines no other ruins occur, though several wells once afforded a supply of water to those who passed on the road. This road which leaves the Nile, nearly opposite Edfoo, is perhaps the best for a visit to the emerald mines and Berenice, especially as the Ababdeh Arabs live there, who are not to be engaged at Thebes, and other places to the north.

The Bisharéèh Tribe of Arabs. — To the south of the Ababdeh Arabs are the Bisharéèh, who, like the Ababdeh, wear long hair, and have the same wild appearance as the Nubians and many other people of Ethiopia. They have a peculiar language, and call themselves desendants of Kooka, who was both their god and their ancestor; but they are now Moslems. The Ababdeh had also their own language formerly, but they now speak Arabic.

The arms of both these tribes are the spear, knife, and sometimes the shield, which they prefer to fire-arms. They are frequently at war with each other; and it is therefore necessary, in going into their desert, to apply to some of their shekhs for pretection. But there is little there worthy of a visit; the gold mines are of no great interest, and it is difficult to obtain permission to see their stronghold, the isolated mountain, called Gebel el Elbeh.

ROUTE 29.

THEBES TO ASOUAN, THE FIRST CATARACT, ELEPHANTINE, SEHAYL, AND PHILÆ.

	Miles.
Thebes to Esné (W.) - -	32
Esné to Edfoo (passing by Eilethyas) (W.) - -	30
Edfoo to Hagar Silsili (E. and W.) - - - -	22
Hagar Silsili to Asouan (E.)	40
	124

On quitting Thebes, the first ruins worthy of notice are those of *Erment*, the *ancient Hermonthis*. The principal object is a small temple, which appears to have been the *mammeisi*, or "lying-in-house," belonging to a large temple now destroyed; where Iteto, the second member of the triad of the place, gave birth to Hor-pi-re, the infant child of that goddess and of Mandoo. It was built by the celebrated Cleopatra, who is there accompanied by Neocæsar, or Cæsarion, her son by Julius Cæsar, and consists of an exterior court, formed by two rows of columns, connected by intercolumnar screens, a small transverse colonnade, serving as a portico, at right angles with the former, and the naos, which is divided into two chambers. Ptolemy Neocæsar and his mother have both the titles gods Philometores, Philopatores; but the offerings are mostly made by the queen Cleopatra, who is also represented adoring Basis, the bull of Hermonthis. This sacred animal is found on the reverse of the coins of the Hermonthite nome. Its head is depressed, while that of Apis on the Memphite coins is raised, which may serve as a distinguishing mark when the legend containing the name of the nome has disappeared. I need scarcely add that these are of the Roman empire, the ancient Egyptians under the Pharaohs having no coinage.

Strabo says that Apollo and Jupiter were both worshipped at Hermonthis, and that the bull was also held sacred in this city; but by Apollo he doubtless means Mandoo, who was the principal deity of the place; and Jupiter was the Amun of the Thebaïd. In the sculptures at the back of the *naos* are the cameleopard and several Typhonian figures; and those of the interior are interesting in a mythological point of view; but their style is very inferior, and proves that Egyptian sculpture had already approached the era of its downfall. Near it stood the other larger temple, long since entirely de-

stroyed, of which the substructions alone can be traced, the materials having been doubtless used to build the Christian church. There is also a reservoir cased with hewn stone, appertaining to the temple, the water of which Wansleb says was used in his time for bleaching linen. The same traveller mentions a tradition of the people claiming for their town the honour of having been the birth-place of Moses, with the same gravity as the natives of Bornoo pretend that their country received its name (*Bur-nóoh*) from being "the country of Noah."

The Christian church dates in the time of the lower empire. It was evidently of considerable size, measuring 75 paces by 33 (about 190 feet by 85); and from the style of the small portion of the outer wall that still remains, and its granite columns, there is little doubt that it was erected after Christianity had become the established religion of the country. This has long been a ruin, and I hear the small temple has recently been destroyed by the Turks.

Tuot, in Coptic Thouôt, the ancient *Tuphium*, lies on the opposite bank, in the district of Seleméëh, and is easily distinguished by its lofty minaret. The only ruins consist of a small temple, probably also a *mammeisi*, now nearly concealed by the hovels of the villagers, who inhabit the few chambers that remain. On one of the blackened walls I observed the name of Ptolemy Physcon. It presents little worthy of a visit, and will not repay the traveller for the trouble of an excursion from the river, unless he is very much interested in Egyptian researches.

Crocodilopolis is the next town mentioned by Strabo on the west bank, after Hermonthis. Its site is uncertain; but it may have been at the Gebelayn, where the vestiges of an ancient town appear on the hill nearest the river; and where I observed some grottoes, whose paintings have long since been destroyed.

Tofnées is on the site of an ancient town, perhaps Aphroditopolis; as *Aufoon* of Asphinis: and in the plain, about two miles and three-quarters to the north-west of Esné, is the small temple of *E' Dayr* ("the convent"), which appears to mark the position of Chnoubis; though Ptolemy seems to place it on the east bank, 20′ south of Tuphium, and 15′ north of Eilethyas. Chnoubis and Chnumis were the same place.

Owing to the depredations of the Turks, who have removed the stones of this temple to build the manufactory of Esné, little now remains of it.

It appears to have been founded by the third Ptolemy; but being left in an unfinished state, the sculptures were afterwards completed by Epiphanes, Augustus, Adrian, and Marcus Aurelius, whose names occurred in different parts of the interior. On the ceiling of the portico was a Zodiac.

Esné. — *Esné*, or *Esna*, in Coptic Sne, was known to the Greeks and Romans by the name of *Latopolis*, from the worship of the Latus fish, which, according to Strabo, shared with Minerva the honours of the sanctuary. But the deity who presided over Latopolis was Chnouphis or Kneph, as is abundantly proved by the sculptures and dedications of the portico; which is the only portion of the temple now free from the mounds that have accumulated over the whole of the back part, and from the intrusion of modern habitations. The imposing style of its architecture cannot fail to call forth the admiration of the most indifferent spectator, and many of the columns are remarkable for elegance and massive grandeur. It was cleared out to the floor, by order of Mohammed Ali, during his visit to Esné in 1842.

Whatever may have been the date of the inner portion of this temple, the portico merely presents the names of some of the early Cæsars; those of Tiberius Claudius Cæsar, Germanicus, and Autocrator Cæsar Vespasi-

anus, occurring in the dedication over the entrance; and those of Trajan, Adrian, and Antoninus, in the interior. Mention is also made of Thothmes III., by whom the original temple was perhaps founded.

On the ceiling is a zodiac, similar to that of Dendera; and upon the pilasters, on either side of the front row of columns, are several lines of hieroglyphics, which are interesting from their containing the names of the Egyptian months.

Extensive mounds sufficiently prove the size and consequence of ancient Latopolis; but no remains are now visible, except the portico and a stone quay on the east side. That the latter is of Roman date may be inferred from the style of the building; and I may add, in confirmation of this conjecture, that Mr. Bankes is said to have discovered a Greek inscription upon it, mentioning the time of its erection.

Esné has become the place of exile for all the *Almehs*, and other women of Cairo, who offend against the rules of the police, or shock the prejudices of the *Ulemas*. The learning of these "*learned women*" has long ceased; their poetry has sunk into absurd songs; their dancing would degrade even the *motus Ionicus* of antiquity; and their title *Almeh* has been changed to the less respectable name of *Ghowázee*, or women of the Memlooks. In 1832 the Pasha permitted them publicly to exercise their vocation in Cairo, and the Almeh's dance was allowed to satisfy the curiosity of strangers, or the taste of the inhabitants. But the doctors of Islam took alarm, the goverment was obliged to give up the annual tax levied upon this class of the community, and their dancing was forbidden. And such is the consistency of these modern Pharisees, that they, in the true spirit of straining at gnats and swallowing camels, permit men publicly to assume the dress of women, and dance in their stead.

Wansleb mentions the tombs of Christian martyrs, who were buried near Esné, and whom some suppose to have been put to death during the persecutions of Diocletian. But they are doubtless the same, who are reported to have fled from Medéenet Háboo at the time of the Arab invasion, and to have been overtaken and and slain at this spot.

Near the village of *El Helleh*, on the opposite bank, stood the small town of *Contra Latos*, whose site is marked by a temple of the time of Cleopatra Cocce and Ptolemy Lathyrus; but the sculptures were not completed till the reigns of Aurelius and Commodus.

It has a portico, 23 feet by 19, with four columns in front, and two in depth, beyond which are one central and two lateral chambers, the former 10 feet by 16; and this last is succeeded by an inner room, probably the sanctuary. But from the whole of the back part being ruined, its original extent is now doubtful.

The subcarbonate of soda, natron, is found in the vicinity of El Helleh. The Ababdeh also bring from the eastern desert a talcose stone, called *hamr*, for which there is a great demand throughout Upper Egypt, being peculiarly adapted to the manufacture of the *birám*, or earthen vessels for cooking, which have the power of resisting a great degree of heat, and are universally used by the peasants. The hamr is first pounded and sifted; and, after being moistened and mixed with brick-dust, is fashioned with the hand, and baked in a kiln heated to a proper temperature. But they have not yet become acquainted with the process of vitrifying their pottery, and the glazed earthenware now used in Egypt is imported from foreign countries.

On the west bank, seven miles above Esné, are mounds of an old town, now called Kom Ayr.

A short distance above El Kenán, and about fourteen miles from Esné,

is an ancient quay of hewn stone; but I have not been able to discover any town of consequence in the immediate neighbourhood, to which it is likely to have belonged. Some suppose it to mark the site of Chnubis.

Three miles beyond this, and a short distance from the river, is a ruined pyramid, called *El Kofla*. It is built in degrees, (as were probably all other pyramids,) and is composed of limestone blocks, from the rock on which it stands, of irregular form, and hewn with little care. Though in a dilapidated state, twenty-five tiers still remain, and its total height, now reduced to about 35 feet, may perhaps originally have exceeded 50; the base being about 60 feet square.

Four miles farther to the southward is *El Kom el ahmar*, or "the red mound." It marks the site of *Hieraconpolis*, which, as Strabo informs us, was opposite Eilethyas; and though little now exists of the ancient buildings that once adorned the "city of the hawks," the name of the first Osirtasen suffices to establish their claim to a very remote antiquity. Near them is a large enclosure of brick, with double walls, of considerable height.

Opposite El Kenán commences the region of sandstone, whose compact and even grain induced the ancient Egyptians to employ it in the erection of most of the large buildings in Upper Egypt.

A short distance from El Mahamíd is an isolated rock, which was quarried at an early period, and on whose southern side the workmen have sculptured a few rude triglyphs.

Between this and El Kab stood a small peripteral temple, which has suffered the fate of all the interesting ruins of Eilethyas, and whose needless destruction necessarily excites our regret at the ignorance of the Turks.

It was surrounded by a peristyle of square pillars, and resembled the temple of Kneph, at Elephantine, in its general plan, and even in the sculptures of the interior, where the king was represented offering to the sacred shrine of Re. It was founded by the third Thothmes, and on one of the pillars was the name of Amunoph II., his son and successor.

El Kab is the modern name of *Eilethyas*, the city of Lucina. The town was surrounded by a large crude-brick wall; and on the south side was another enclosure, furnished with dourways of masonry, which contained the temples, and a reservoir cased with hewn stone. On the east is an open space of considerable extent, encompassed also by a strong wall, with several spacious staircases, or inclined planes, leading to the parapet, as usual in the fortified towns of ancient Egypt.

The temples were on a small scale, but the style of the sculptures and the name of the second Remeses *cut in intaglio* over that of a more ancient king, served to indicate their antiquity, and consequently to enhance our regret at their destruction.

Amunoph II. and Pthahmen added to the sculptures, but the original founder was the first Hakóris; whose hieroglyphics, *executed in bas-relief*, left no doubt regarding the fact of Remeses the Great having introduced his name at a subsequent period, and satisfactorily proved that this could not be the Hakóris of the twenty-ninth dynasty.

Re shared with Lucina the worship of the city; but most of the dedications, in the sacred buildings that remain, only present the name of the goddess. The principal ruins now consist of a small isolated chapel or *naos*, a short distance up the valley to the eastward, dedicated by Remeses II. to Re; a Ptolemaic temple, partly built and partly excavated in the sandstone rock; and about a mile further to the eastward, another isolated ruin, bearing the name and sculptures of Amunoph III. The dimensions of the chapel of Re are

only 20 feet by 16, and it consists of but one chamber. Re is of course the principal divinity; and the Goddess of Justice holds the most conspicuous place among the contemplar deities.

The excavated temple was consecrated to Lucina by Physcon or Euergetes II., the courts in front having been built at a later period by Ptolemy Alexander I.; who, with his mother Cleopatra, added some of the sculptures on the exterior of the subteranean chamber. The front court is composed of columns united by intercolumnar screens, and opens by a pylon on a staircase of considerable length, having on each side a solid balustrade of masonry; and on the face of the rock, to the east of the inner court, is a tablet of the time of the second Remeses, who presents an offering to Re and Lucina.

I have been told by M. Prisse, that on a rock beyond these two temples is another tablet, bearing the name of king Papi.

The temple of Amunoph III. stands about a mile from these to the eastward, in the same valley, between two and three miles from the river. And, from the circumstance of these ruins being but little known to travellers who visit El Kab, it may not be amiss to observe, that this building bears about 70° *east of north* from the ruined town of Eilethyas, and that the two above mentioned, lying close to the left of the road, may be visited on the way.

This temple was also dedicated to the goddess of Eilethyas. It consists of a single chamber supported by four columns, measuring 11 paces by 9, with a paved platform on three sides, and an open area in front, 8 paces by 17, formed by columns and intercolumnar screens; to which the pylon, connected with the body of the temple by a double row of columns, forms the entrance.

The subjects of the interior are mostly offerings made by king Amunoph to the contemplar deities; and near the door are represented this Pharaoh and his father Thothmes IV. On one of the jambe of the door, the name of king Osirei has usurped the place of his ancestor's prenomen; and beyond, on the outside wall, is a tablet of the forty-first year of Remeses II., in which the fourth son of that Pharaoh, a priest of Pthah, is attending his father in the capacity of fan-bearer.

On returning from this ruin, and following the bed of the valley, nearly opposite the *naos* of Remeses, the geologist may examine the numerous ponds, on whose brink is found natron, or subcarbonate of soda.

Of all that Eilethyas now presents to the antiquary, nothing can equal, in point of interest, the grottoes in the mountain to the north of the ancient town.

The first sculptured tomb to the eastward is the most curious as a chronological monument, since it contains the names of several monarchs who reigned at the commencement of the eighteenth dynasty, from Amosis to Amunoph II.

Above it is a larger grotto, still in good preservation, containing coloured drawings relating to agricultural and other occupations of the early Egyptians. But the outlines of the figures, and the subjects here detailed, though so highly praised by many travellers, are of a very inferior style, and do not deserve similar encomiums when compared to those in the private tombs of Koorneh. They are, however, highly interesting.

In the first line of the agricultural scene, on the western wall, the peasants are employed in ploughing and sowing; and from the car which is seen in the field, we are to infer that the owner of the land (who is also the individual of the tomb) has come to overlook them at their work. In the second line they reap wheat, barley, and doóra; the distinction being pointed out by their respective

heights. In the third is the carrying, and *tritura*, or treading out the ear, which was generally performed throughout Egypt by means of oxen; and the winnowing, measuring, and housing the grain. The doôra or sorghum was not submitted to the same process as the wheat and barley, nor was it reaped by the sickle; but after having been plucked up by the roots, was bound in sheaves, and carried to the *threshing-floor*, where, by means of a wooden beam, whose upper extremity was furnished with three or four prongs, the grain was stripped from the stalks which they forcibly drew through them.

Below are the cattle, asses, pigs, and goats belonging to the deceased, which are brought to be numbered and registered by his scribes. In another part they weigh the gold, his property; and fowling and fishing scenes, the occupation of salting fish and geese, the wine-press, boats, a party of guests, the procession of the bier, and some sacred subjects occupy the remainder of the wall.

From these, and other paintings, we find that the Egyptian boats were richly coloured, and of considerable size. They were furnished with at least twelve or fourteen oars, and besides a spacious cabin, there was sufficient room to take on board a chariot and pair of horses, which we see here represented. It was these *painted* boats that surprised the Arabs, when they invaded the country.

On the opposite side, the individual of the tomb, seated with his wife on a handsome *fauteuil*, to which a favourite monkey is tied, entertains a party of his friends; the men and women seated apart. Music is introduced, as was customary at all the Egyptian entertainments, but the only instruments here are the double pipe, clappers, and harp.

The greater part of the remaining tombs are very imperfectly preserved; but some of them still present a few useful hints for the study of Egyptian chronology.

Those behind the hill are not worthy of a visit.

Edfoo.—*Edfoo*, in Coptic Phbôou, or Atbô, is the ancient *Apollinopolis Magna*.

It has two temples, the larger one of which is on a grand scale. But the whole of the interior is so much concealed by the houses of the modern inhabitants, that a very small part of it is accessible, through a narrow aperture, and can only be examined with the assistance of a light. It appears to have been founded by Ptolemy Philometor, and completed by Physcon or Euergetes II., his brother, by Ptolemy Lathyrus, Alexander, and the son of Auletes. The face of the temple itself, and the portico, have the names of Philometor and Euergetes, and on the abacus of the columns is the oval of Lathyrus, which again occurs, with that of his queen Cleopatra, on the exterior of the area and portico. On the towers of the propylon are the sculptures of Ptolemy, the elder son of Auletes, and his sister "Cleopatra *Tryphæna*;" Alexander I. having previously completed those of the wall of circuit, enclosing the back part of the temple, where we find his name, with that of his wife Cleopatra. In one compartment are the figure and name of Berenice; and from her presenting an offering alone, we may conclude that this refers to the short reign of the daughter of Lathyrus, after the death of Alexander I.; though the titles "royal wife" and "sister of Alexander" would seem to relate to the queen of the second of that name; or to imply that Alexander I. had married his own sister, who at all events survived him. The small figures at the corner of the western propylon have been added at a later period, and are accompanied by the name of Tiberius Claudius Cæsar.

The general effect of this grand edifice is exceedingly imposing, and from the state of its preservation it is capable of giving a very good idea of Egyptian temples. It also shows the respective proportion and distribution of the different parts; their exterior appearance when entire; and the strength of those formidable citadels; which, while they served as a protection to the town, commanded the respect of the inhabitants, and effectually prevented or defeated any attempts of the disaffected to dispute the authority of their priestly rulers.

The god Hor-Hat, who is the same as Agathodæmon, so frequently represented by the winged globe, is the deity of Edfoo; and we learn from the small temple (which was one of those buildings attached to the principal edifice, called by M. Champollion "mammeisi, or lying-in chambers"), that Athor, the Egyptian Aphrodite, with the god Hor-Hat, and their son Hor-senet-to, "Horus the support of the world," or "of the *two regions* (of Egypt)," formed the triad worshipped in this city. But the honours paid to the crocodile by Ombos, Silsilis, and other neighbouring towns, were, if we may believe Strabo, never acknowledged by the inhabitants of Apollinopolis.

The small temple was also erected by Ptolemy Physcon, and Lathyrus, and consists of two chambers, with a peristyle of pillars. It had an area in front, which has lately suffered from the depredations of the Turkish miners; though the stones *quarried* from it still remain unused, a counter order having been received to stop the erection of the manufactory, for which this temple has been so unnecessarily disfigured.

In a low hill, between two and three miles to the south-west of Edfoo, appear to be some grottoes, which I did not visit.

On the east bank at Redeséëh are the head-quarters of the Ababdeh Arabs; and another portion of the tribe is settled at Derów, above Ombos.

Halfway from Edfoo to Gébel Silsileh is a ruined town on the east bank, once fortified with a wall, flanked by round towers, not of very ancient date, and apparently throughout of Arab construction. It may have been the site of another Pithom or Toum, the ancient Thmuis; though this should be halfway between Edfoo and Ombos. Thmuis is evidently the Tooum of Ptolemy, who places it inland, 14′ north of Ombos, and 25′ south of Eilethyas. Some suppose Thmuis to be the same as Silsilis. Halfway between this fortified place and Tonáb is a grotto in the rock.

Hágar Silsileh; Silsilis. — At *Hágar*, (or *Gébel*,) *Silsileh* — the "stone," or "mountain of the chain," are extensive quarries of sandstone, from which the blocks used in the greater part of the Egyptian temples were taken. The Arabs account for the modern name by pretending that a tradition records the stoppage of the navigation of the river at this spot by a chain, which the jealousy of a king of the country ordered to be fastened across it. The narrowness of the river, and the appearance of a rock resembling a pillar, to which the chain was thought to have been attached, and the ancient name *Silsilis*, so similar to the Arabic *Silsileh*, doubtless gave rise to the tradition; and the Greek Silsilis was itself a corruption of the old Egyptian name, preserved in the Coptic Golgl.

On the eastern side of the Nile, and near the commencement of the quarries, stood the ancient town of Silsilis, of which nothing now remains but the substructions of a stone building, probably a temple. On this bank the quarries are very extensive, but less interesting to the antiquary than those on the west; where, in addition to the quarries

themselves, are several curious grottoes and tablets of hieroglyphics, executed in the early time of the Pharaohs of the eighteenth dynasty.

It is not by the size and extent of the monuments of Upper Egypt alone that we are enabled to judge of the stupendous works executed by the ancient Egyptians: these quarries would suffice to prove the character they bore, were the gigantic ruins of Thebes and other cities no longer in existence; and safely may we apply the expression used by Pliny, in speaking of the porphyry quarries, to those of Silsilis: "quantislibet molibus cædendis sufficiunt lapidicinæ."

The first grotto to the north consists of a long corridor, supported by four pillars, cut in the face of the rock, on which, as well as on the interior wall, are sculptured several tablets of hieroglyphics, bearing the names of different kings. It was commenced by Horus, the successor of the third Amunoph, the ninth Pharaoh of the eighteenth dynasty, who has here commemorated his defeat of the Kush (Cush), or Ethiopians. He is represented in a car, pursuing with bended bow the flying enemy, who, being completely routed, sue for peace. He is then borne in a splendid shrine by the Egyptian chiefs, preceded by his troops, and by captives of the conquered nation; a trumpeter having given the signal for the procession to march. Other soldiers are employed in bringing the prisoners they have captured; and in another part, the monarch is seen receiving the emblem of life from the god Amun Re.

Other of these tablets are of the time of Remeses II., of his son Pthahmen, and of Pthah-men-Septhah, the first king of the nineteenth dynasty. In an historical point of view they are exceedingly interesting; particularly from the mention of assemblies held in the thirtieth, thirty-fourth, thirty-seventh, and forty-fourth years of Remeses the Great; from the presence of the name of Isinofri, the queen of Pthahmen, being the same as that of his mother, the second wife of Remeses; and from their relating to other of the sons of that conqueror.

These tablets, like similar ones at Asouan, show that the stones used in different Egyptian buildings were taken from the quarries in their vicinity; but it must be observed that various other parts of the same sandstone strata afforded their share of materials; as may be seen from the numerous quarries about El Hellál, and on the way to Silsilis, though but trifling when compared with the extensive ones of this mountain.

The earliest Egyptian edifices were principally erected of limestone, which continued in use occasionally even in Upper Egypt, till the commencement of the eighteenth dynasty; though the Pharaohs of the sixteenth had already introduced the sandstone of Silsilis to build the walls and colonnades of the larger temples; and its fitness for masonry, its durability, and the evenness of its grain became so thoroughly appreciated by their architects, during the eighteenth and succeeding dynasties, that it was from that time almost exclusively used in building the monuments of the Thebaïd. But as its texture was less suited for the reception of colour than the smoother limestone, they prepared its surface with a coat of calcareous composition, which, while it prevented the stone from imbibing an unnecessary quantity of colour, afforded greater facility for the execution of the outlines. The subjects when sculptured, either in relief or intaglio, were again coated with the same substance, to receive the final colouring: and the details of the figures and of the other objects could thereby be finished with a precision and delicacy, in vain to be expected on the rough and absorbent surface of the sandstone

Their paint was mixed with water. The red and yellows were ochres, but the greens and blues were extracted from minerals, though of a most beautiful tint, the quality was much superior than either of the former, or their very black. The white is a very pure chalk, mixed in an impalpable powder; and the brown, orange, and other compound colours were simply formed by the combination of some of the above. Owing to their being mixed with water, they necessarily required some protection, even in the dry climate of Egypt, against the contact of rain; and in addition to this they in this point, that the interstices of the blocks which form the walls of the temples, independent of their being well fitted together and cemented with a tenacious and compact mortar, were covered by an additional piece of stone, let into a groove of about 4 inches in breadth, extending equally on either side of the line of their junction.

However the partial showers and occasional storms in Upper Egypt might affect the state of their painted walls, it was not sufficient to injure the stone itself, which still remains in its original state, even after so long a period, except where the damp, arising from earth impregnated with nitre, has penetrated through its granular texture; as is here and there observable near the ground at Medeénet Hábou, and in other ruins of the Thebaid. But exposure to the external atmosphere, which here generally affects calcareous substances, was found not to be injurious to the sandstone of Silsilis; and, like its neighbour the granite, it was only inferior to limestone in one respect, that the latter might remain buried for ages without being corroded by the salts of the earth; a fact with which the Egyptians, from having used it in the substructions of obelisks and other granitic monuments, were evidently well acquainted.

Beyond the grotto above mentioned are others of smaller dimensions, that have served for sepulchres, and bear the names of the first monarchs of the eighteenth dynasty: among which I observed those of the first and third Thothmes, and of the queen who erected the great obelisks of Karnak. The few antiquities found in them relate to offerings to the deceased, and some of the usual subjects of mummies: and on a rock in the vicinity I noticed the name of a very ancient king, Remsi. Mœris?, who appears to be the same as Papi.

To the south of these again are other tablets and open chapels, of very elegant form. They are ornamented with columns, having capitals resembling the bud of the water-plant, surmounted by an elegant Egyptian cornice, and in general style and design they very much resemble one another. The first, which is much destroyed, was executed during the reign of Osirei I., father of the second Remeses; the next by his son; and the third, which is the most northerly, by Pthahmen, the son and successor of the same Remeses. The subjects of the two last are very similar, and their tablets date in the first year of either monarch. In the chapel of Remeses, the king makes offerings to Amunre, Maut, and Khonso, the Theban triad; and to Re, Pthah, and Hapimóo (the god Nilus); the other contemplar deities being Savak, Mandoo, Osiris, Ao or Hercules, *Justice*, Tafne, Seb or Saturn, Atmoo or Thothmoo, Khem, Athor, Thoth, Anouke or Vesta, and a few others, whose name and character are less certain.

In the principal picture Remeses presents an offering of incense to the Theban triad, and two vases of wine to Re, Pthah, and the god Nile, who is here treated as the other divinities of Egypt. Indeed it is remarkable that he is only represented in this manner at Silsilis, and that he usually bears lotus plants and water-jars, or

the various productions of Egypt, rather as an ornamental device at the bases of the walls in certain parts of the temples, or on the thrones of statues; alluding perhaps to his being the origin and support of all, and the cause by which all things are produced into existence, and nourished when created.

Isinofri, the queen of this Pharaoh, also holds forth two sistra before a curious triad of deities; and at the base of the side walls the god Nilus is again introduced, carrying water-plants and various offerings, the produce of the irrigated land of Egypt. Some small tablets occur at the side of these chapels; one of them of the time of Amunoph I, second monarch of the eighteenth dynasty; others of Pthahmen; and a larger one of Remeses III., offering to Re and Nilus.

The particular honour, however, thus paid to the deity of the Nile, at the quarries of Silsilis, was not perhaps merely owing to the narrowness of the river, which, as M. Champollion observes, "seems to make a second entrance into Egypt, after having burst through the mountains that here oppose its passage, as it forced its way through the granite rocks at the cataract;" but also to its being the place where the blocks cut from the quarries were committed to the charge of the river god, when placed upon the rafts or boats that conveyed them to their place of destination, for the erection of their temples. It does not however appear that they sent the large masses of granite, for the obelisks and colossi, by water from Asouan; these seem to have been taken by land; and Herodotus, in mentioning one of the largest blocks ever cut by the Egyptians, says it was conveyed from Elephantine, (or rather Syene,) by land, during the reign of Amasis, to the vicinity of Sais, and that it employed two thousand men for three years.

Savak, the deity of Ombos, with the head of a crocodile, is the presiding god of Silsilis, and his titles of Lord of Ombos, and Lord of Silsilis, are frequently found alternating in the stelæ of these quarries.

Ombos. — *Kom Ombo*, the ancient *Ombos*, in Coptic Ṁbô, is about 16 miles *from* the mountain of the *chain*. The ruins consist of a temple, founded in the reign of Ptolemy Philometor, continued by his brother Physcon (who is introduced as usual with his queens, the two Cleopatras), and finished by Auletes or Neus Diónysus; whose oval having been placed at a later period above the Greek inscription of Philometor, before the western adytum, led me, on my first journey in 1822, in common with other visitors to this temple, to suppose his hieroglyphic name to be that of a Philometor. I have, however, satisfactorily ascertained, by a subsequent examination of the two, that the Greek refers to the original founder, and that, as the hieroglyphics of Auletes have been added long afterwards, these two can no longer be considered parallel inscriptions. The Greek is —

Υπερ βασιλεως Πτολεμαιου και βασιλισσης Κλεοπατρας των αδελφων, θεων Φιλομητορων, και των τεκνων τεκνων, Αρουηρι θεῳ μεγαλῳ Απολλωνι, και τοις συναοις θεοις, τον ναον α ιδρυσαν οι εν τῃ Ομβιτῃ τριακοντασιοι στολοι και ιππεις και οι αλλοι, τιμωντες τιμαις τας εις αυτους.

"For the (welfare of) king Ptolemy and queen Cleopatra, his sister, gods Philometores, and their children, the infantry, cavalry, and others (stationed) in the Ombite nome (have erected) the adytum to the great god Aroeris Apollo, and to the contemplar gods, for their benevolence towards them."

Savak shared with Aroeris the worship of Ombos, of which he was more particularly the guardian and protecting deity; and his name is always found in the dedications throughout the temple, in conjunction with that of the hawk-headed god.

On the under surface of some of the architraves of the portico, the figures have been left unfinished, and present a satisfactory specimen of the

Egyptian mode of drawing them in squares, when the artists began their pictures.

The circumstance of this building having a double entrance and two parallel sanctuaries (in which respect, indeed, it is singular among the existing temples of Egypt), was owing to the equal honours therein paid to the two divinities, the god of the temple itself, and the protecting deity of Ombos; but the appearance of the two winged globes over the exterior of the portico, instead of injuring, rather adds to the effect; nor is the distribution of the parts of the interior deranged by this unusual innovation. The sanctuaries themselves have been destroyed, and the position of the back walls can no longer be traced; but several small chambers in the front of the naos still remain, as well as the greater part of the portico or pronaos.

The other ruin, which stands on an artificial platform, towering above the river, appears to have been dedicated to the crocodile-headed god Savak by Ptolemy Physcon; but the sculptures rather require it to have been, as M. Champollion supposes, an edifice "typifying the birthplace of the young god of the local triad." The grand gateway at the eastern extremity, for it stood at right angles with the other temple, bears the name of Auletes, by whom it was completed. It is, however, now in so ruinous a state, that little can be traced of its original plan; but the pavement is seen in many places, laid upon stone substructions, which extend considerably below it; and some of the walls of the chambers composing the interior of the naos are partially preserved. From the fragments of columns, whose capitals resembled those of the portico of Dendera, we are also enabled to ascertain the site of a grand hall, that formed part of the building.

The sacred precincts of the temples were surrounded by a strong crude-brick enclosure, much of which still remains: but from its crumbling materials and the quantity of sand that has accumulated within it, the buildings now appear to stand in a hollow: though, on examination, the level of the area is found not to extend below the base of the wall.

On the eastern face of this enclosure is a stone gateway, dedicated to Savak, the Lord of Ombos, which bears the name of the third Thothmes, and of Amun-neitgori, who erected the great obelisks of Karnak. This satisfactorily proves that though the ruins only date after the accession of the Ptolemies, or from about the year B. C. 173 to 60, there had previously existed a temple at Ombos, of the early epoch of the Pharaohs of the eighteenth dynasty.

The mounds of the town and remains of houses extend considerably to the east of this enclosure; and, to judge from their appearance, Ombos must have suffered by fire, like many other cities of Upper Egypt.

I observed several rounded stones of porphyry, and other primitive substances scattered in different directions amidst these ruins, which must have been brought from the interior of the eastern desert; but for what purpose, it is difficult to decide.

At *Derów* and at *Redeséëh*, nearly opposite Edfoo, are the two principal abodes of the Ababdeh Arabs, where they may be engaged for excursions to Berenice, the emerald mines, and other places in the desert.

Soon after passing Edfoo, the valley of the Nile is confined within very narrow limits, and though slightly enlarged in the vicinity of Ombos, the mountains again approach the Nile a little farther to the south. The general features of the country begin to resemble Nubia, and this peculiarity of character is increased by the appearance of the water-wheels that

occur at short intervals, instead of the pole and bucket. And, being generally protected from the sun by mats, they remind the traveller that he has already reached a warmer climate.

On several of the heights are small towers, particularly on the east bank; and here and there are quarries of sandstone once worked by the ancient Egyptians.

About a quarter of the way from Ombos to Asouan, some maps mark Roman ruins on the east bank.

The junction of the *sandstone* and *granite* is observed about two-thirds of the way from Ombos to Asouan, in the vicinity of El Khattára; from which point the former continues at intervals to present itself over the syenite, and other primitive beds, as at Asouan and in Nubia.

Three miles south of this village, and on the west bank, is an isolated hill, in which are a few quarries; and near the river are the remains of a staircase, and vestiges of building.

Asouan. — *Asouan* or *Erwan*, the ancient Syene, in Coptic Souan, which signifies "the opening?" lies in latitude 24° 5′ 30″. It presents few ruins of the ancient city, except some granite columns of a late date, and the sekos of a small temple, with the shattered remains of an outer chamber and of a portico in front. The only name now found in this building is of Nero (Nerros), but on a former visit I also observed that of Domitian. It was supposed by late travellers to have contained the well of Strabo, in which the rays of a vertical sun were reported to fall during the summer solstice; a circumstance (says the geographer) that proves this place "to lie under the tropic, the gnomon at mid-day casting no shadow."

But though some excavations have been carried considerably below the pavement, which has been torn up in search of the tropical well it was thought to *cover*, no other results have been, or are likely to be obtained, than that this sekos was a very improbable site for such an observatory, even if it ever existed; and that Strabo was strangely misinformed, since the Egyptians themselves could never, in his time, have imagined this city to lie under the tropic. For they were by no means ignorant of astronomy, and Syene was, even in the age of Hipparchus, very far north of that line. The belief that Syene was in the tropic was very general in the time of the Romans; and is noticed by Seneca, Lucan, Pliny, and others. But a well would have been a bad kind of observatory, if the sun *had* been really vertical; and if Strabo saw the meridian sun in a well, he might have been sure he was not in the tropic.

Pococke supposes the aperture in the roof of this temple to have been for astronomical purposes, but windows are common of this form, and in this situation, in Egyptian buildings.

The wall projecting into the river, opposite the south end of the modern town, is not, as has been supposed, of Roman, but of Arab construction, and has apparently formed part of a bath. It was thought by some to have been a bridge. Aurelius Victor indeed mentions bridges thrown over the Nile by Probus; but his authority is of little weight, though he flourished within seventy years after the death of that emperor. In one of the arches, on the north side, is a Greek inscription relating to the rise of the Nile, brought from some other building.

Syene was the place to which Juvenal was banished.

The Saracenic wall, whose foundation dates at the epoch of the Arab invasion by Amer, the lieutenant of the caliph Omar, still remains on the south side of the old town, beyond which are the numerous tombs, mostly cenotaphs, of the different shekhs and saints of Egypt. On the tomb-

stones that stand towards the southern extremity of this cemetery, are Cufic inscriptions.

The epitaphs are of the earlier inhabitants of Asouan, and bear different dates, from about the commencement of the third to that of the fifteenth century of the Hégira. They begin — "In the name of God, the clement and merciful," and mention the name and parentage of the deceased, who is said to have died in the true faith; saying, "I bear witness that there is no deity but God alone; he has no partner; and that Mohammed is the servant and apostle of God." Some end with the date, but in others, particularly those of the earliest epochs, it occurs about the centre of the inscription.

This is supposed to be the place of Martyrs mentioned by Aboolfeda, and often confounded with that of Es'né.

The mosk of Amer here, as at Fostat (old Cairo), presents merely round arches, in imitation of the Greek or Roman style of building, in vogue at the period of the Arab invasion; but it is not altogether improbable, that an attentive examination of the ancient Saracenic remains around this cemetery might lead to the discovery of some early specimens of the *pointed arch*.

A short distance from the cemetery of Asouan is a small bank of that diluvial deposit so frequently seen on the road to Philæ, which is worthy of the notice of the geologist from its abounding in shells, and from its having several blocks of granite lying upon its upper surface.

The position of that cluster of rocks through which the road leads to Philæ, and in which the principal granite quarries are situated, bounded on the west by the cataracts, on the east by an open space separating them from the range of mountains on that side, on the south by the channel of Philæ, and on the north by the town of Asouan itself, no doubt gave rise to the following passage of Pliny, which at first sight appears so singular: "Syene, ita vocatur *peninsula;*" since we find that ancient authors frequently used the terms peninsula and insula in the same sense as our word *isolated*, which may be justly applied to the rocks of Syene.

The most interesting objects in the neighbourhood of Asouan are the granite quarries; and in one, that lies towards the south-east of the Arab cemetery, is an obelisk, which, having been broken before it was entirely detached from the rock, was left in the quarry. An inclined road leads to the summit of the hill to the south-east, and on the descent at the other side, was a fallen pillar (lately taken away) with a Latin inscription, stating that "new quarries had been discovered in the vicinity of Philæ; that many large pilasters and columns had been hewn from them, during the reigns of Severus and Antoninus (Caracalla), and his mother Julia Domna;" and that "this hill was under the tutelary protection of Jupiter-Hammon-Cenubis (or Kneph), and Juno" (or Saté), the deities of Elephantine.

Between this and the river is a large sarcophagus, which having been broken, was left in the quarry.

Besides these, several of the rocks about Asouan bear the evident appearance of having been quarried; and the marks of wedges, and the numerous tablets about this town, Elephantine, Philæ, and Biggeh, announce the removal of the blocks, and the reign of the Pharaoh by whose orders they were hewn. Many of them are of a date previous to and after the accession of the eighteenth dynasty, while others bear the names of later monarchs of the twenty-sixth, immediately before the invasion of Cambyses; but some merely record the victories of those kings over the enemies of Egypt, or the exvotos of pious visiters.

It is curious to observe in these

quarries the method adopted for cutting off the blocks. In some instances, they appear to have used wooden wedges, as in India, which being firmly driven into holes cut to receive them, along the whole line of the stone, and saturated with water, broke it off by their equal pressure. Indeed, a trench seems to have been cut for this purpose; and the wedge holes being frequently seen, where the stone is still unbroken, strongly confirm this conjecture.

The nature of the rocks about Syene is not, as might be expected, exclusively syenite, but on the contrary consists mostly of granite, with some syenite, and a little porphyry. The difference between the two former is this — that syenite is composed of felspar, quartz, and hornblende, instead of mica, or solely of felspar and quartz; and granite of felspar, quartz, and mica. According to some, the ingredients of syenite are quartz, felspar, mica, and hornblende; but the syenite of antiquity, used for statues, was really granite. Indeed, many of the rocks of Syene contain all the four component parts; and, from their differing considerably in their proportions, afford a variety of specimens for the collection of a mineralogist.

Many of the inhabitants of Asouan are descendants of the garrison left there by Sultan Selim, and have retained with the costume and arms the pride of their Turkish ancestors. Many of his soldiers were Bosnians, and I have known some persons there who retain the distinguishing name of Boshnák to this day.

The environs of the town are sandy and barren, producing little else but palms; grain, and almost every kind of provision, being brought, as in Aboolfeda's time, from other parts of the country. But the dates still retain the reputation they enjoyed in the days of Strabo; and the palm of Ibreem is cultivated and thrives in the climate of the first cataract. Dates are among the principal exports of Asouan, and senna, charcoal, henneh, wicker baskets, and a few slaves from the interior, from Abyssinia, and Upper Ethiopia, are sent from thence to different parts of Lower Egypt.

Opposite Asouan is the island of Elephantine, now called Geseeret Asouan, and in Nubian Sooan-ártiga, or "the island of Asouan."

It is evident that Asouan is taken from the Coptic or Egyptian name Souan; but, as I have before observed, the Arabs always prefix a vowel to words beginning with S followed by a consonant, as in Osioot, Es'né, Oshmoonayn, and others; in which the original Egyptian name may be easily traced, — Siôout, Sné, and Shmoun B̄.

Island of Elephantine. — One of the few remaining ruins in *Elephantine* is a granite gateway of the time of Alexander, the entrance to some edifice now entirely demolished. Near it, to the northward, was the small but interesting peripteral temple, built by Amenoph III. to Kneph or Chnubis, who presided over the inundation, and was particularly adored in the vicinity of the cataracts.

Near it I observed a mutilated statue of red granite, and an altar dedicated to "Ammon," whom the Romans confounded with the ram-headed deity Kneph.

A Christian ruin stood a little distance to the north, and a short walk to the westward, was a portion of another interesting temple: but the whole of these were destroyed in 1822 by Mohammed Bey, the Pasha's kehia, to build a pitiful palace at Asouan. The upper chambers of the Nilometer suffered the same fate; but I was in time to observe, and copy from the hieroglyphics on their walls, the name of the island, which was represented by an elephant. The royal ovals were of a Cæsar. Fortunately the lower part, which contains the staircase that served for the Nilometer, is still preserved. It is

evidently the one seen by Strabo, as it contains inscriptions recording several of the inundations, from the reign of Augustus to that of L. Septimius Severus.

At the ancient landing-place, which had a flight of steps between two walls, near the sycamore tree to the north of the Nilometer, are two river gods of Roman workmanship, but now nearly buried by the alluvial deposit of the Nile, and much defaced.

Elephantine had a garrison in the time of the Romans, as well as in the earlier times of the Persians and Pharaonic monarchs; and it was from this island that the Ionians and Carians, who had accompanied Psamaticus, were sent forward into Ethiopia, to endeavour to bring back the Egyptian troops who had deserted.

The south part of the island is covered with the ruins of old houses, and fragments of pottery, on many of which are Greek inscriptions in the running hand; and the peasants, who live there, frequently find small bronzes of rams, coins, and other objects of antiquity, in removing the nitre of the mounds which they use for agricultural purposes.

Elephantine is now inhabited by Nubians. But I do not suppose it was peopled at a very early period by natives of Ethiopia; nor does the account given by Herodotus of Cambyses sending the Ichthyophagi of Elephantine to accompany his spies, imply that they were actually of that country, as he merely states that they were *acquainted with* the Ethiopian language. Indeed, in another place he expressly states that the country inhabited by the Ethiopians commenced beyond Elephantine to the south. It is, however, not impossible that the modern inhabitants may be partly descended from the Nobatæ, who, according to Procopius, were prevailed upon by Dioclétian to settle in Elephantine; that city and the territory on either bank being granted them, on condition of their protecting the frontier from the incursions of the Blemmyes.

Pliny and Procopius agree in giving the name of Philæ to this, as well as the sacred island above the cataract; and the former mentions four of that name, probably Philæ, Biggeh, Sehayl, and Elephantine. But the hieroglyphics do not support him in this statement, Philæ alone having the name of Pailak or Ailak; and this shows that Phil, or Fil, "the Elephant," could not be the origin of the word Philæ.

Besides its temples, the city of Elephantine was adorned with quays, and other public edifices on the same grand scale as the sacred island of Philæ; and this assertion of Strabo is fully confirmed by the extent and style of the buildings, which border the river to the south of the Nilometer. The quay is of Ptolemaïc or Roman date, and contains many blocks taken from more ancient monuments.

Island of Sehâyl. — *Sehâyl* is an island, at the northern extremity of the rapids of the first cataract. It is interesting from the number of hieroglyphic tablets sculptured on the rocks, many of which are of a very early period, before and after the accession of the eighteenth dynasty. It had also a small temple of Ptolemaïc date, now entirely destroyed, except the substructions; and it was here that M. Rüppell discovered a very interesting Greek inscription. The island was under the special protection of Saté (Juno), Kneph, and Anoûké, or Vestà.

The traveller, whose intention is merely to visit Philæ, without passing the cataract, will save himself some time and much trouble by going as far as this island in his boat, by which the ride to Philæ is considerably shortened; nor will he be prevented from seeing all that the excursion from Asouan presents worthy of notice, — which is confined to traces of the old road, the crude-brick wall that skirted and protected

it, and the singular forms of the granite rocks, which have struck every traveller since and previous to the time of Strabo.

The 1st Cataract. — The cataract, which is called by the natives E'Shellál, is merely a rapid, whose falls do not exceed five or six feet, and is passable at all times of the year. The boats are towed up by ropes; and now that the passage has been widened, and the people have had so much experience, there is little fear of accidents. In going up, boats pass to the east of the island of Biggeh, and in descending to the west of it. The general fall of the Nile through Egypt, below the cataracts, is about five inches to a mile, which gives about 300 feet from Asouan to Rosetta.

Island of Philæ. — *Philæ*, known in Arabic by the name of *Anas el Wogoód*, stands a short distance above the cataract, about 7 miles from Asouan, and is no less interesting from the subjects contained in its sacred buildings than for the general effect of the ruins; which, with the scenery of the adjoining island, and the wild rocks on the opposite shore, have deservedly obtained the epithet "beautiful." In Greek it was called Φιλαι, and in Egyptian Pilak, or Ailak, and Ma-n'-lak, "the place of the frontier." Philoe is a misnomer.

The principal building is the temple of Isis, commenced by Ptolemy Philadelphus and Arsinoë, and completed by succeeding monarchs; among whom are Euergetes I., Philometor, his brother Euergetes II., with the two Cleopatras, and Ptolemy the elder son of Auletes, whose name is found in the area and on the towers of the propylon. Many of the sculptures on the exterior are of the later epoch of the Roman emperors, among whom I observed Augustus, Tiberius, Claudius, Domitian, Nerva, and Trajan.

The eastern tower of the second or inner propylon stands on a granite rock, before which has been erected a small chapel; and its face, cut into the form of a tablet, bears a long inscription of the twenty-fourth year of Euergetes II.

A monolithic shrine in the adytum has the ovals of Euergetes and Berenice; but the only place where his name occurs on the walls of the temple, is at the back wall of the portico. Many parts of this building, particularly the portico, though not possessing the chaste and simple style of Pharaonic monuments, are remarkable for lightness and elegance: and from the state of their preservation, they convey a good idea of the effect of colour, combined with the details of architecture. Nor are the sculptures devoid of interest; and those of the chamber nearly over the western adytum, containing the death and resurrection of Osiris, as well as of the peripteral temple on the left entering the area, relating to the birth of Horus, throw great light on the study of Egyptian mythology. This youthful deity, with his parents, Isis and Osiris, constituted the triad worshipped at Philæ.

Among other peculiarities in the distribution of the many parts of the great temple, I ought not to omit the small dark rooms in the wall of the eastern adytum, to which a staircase leads from near the front of that chamber. They have the appearance of being intended either for concealing the sacred treasures of the temple, or for some artifice connected with superstition, and perhaps with the punishment of those who offended the majesty of the priesthood.

It would be an endless task to enter into a detailed account of all that Philæ offers to the curious traveller, or to the Egyptian antiquary; I shall therefore briefly notice the principal objects. The small chapel of Esculapius, near the commencement of the eastern corridor, in front of the great temple, satisfactorily decides by its Greek dedication the

name of Ptolemy Epiphanes; and that of Athor, which stands on the east side, nearly in a line with the front propylon, acquaints us with the fact, that this small building was consecrated to the Egyptian Aphrodite, by Physcon or the second Euergetes. Though the hieroglyphic name is the same as that of Philometor, it is evident that Physcon has here, as in many other instances, adopted the prenomen of his brother; and since we find him with the two Cleopatras, his queens, it is plainly proved not to be of Philometor.

Physcon seems to have been a great benefactor of Philæ; and, as is often the case with a vicious despot, he ingratiated himself with the priesthood as a cloak to his real character. It is to him, too, that the petition of the priests is addressed in the Greek inscription on the pedestal of the obelisk, brought to England by Mr. Bankes. The object of this curious document was to prevent so many persons of rank, and public functionaries, visiting the island of Philæ, and living at the expense of the priests. It is as follows:—

"To King Ptolemy, and Queen Cleopatra his sister, and Queen Cleopatra his wife, gods Euergetes, welfare. We the priests of Isis, the very great goddess [worshipped] in Abaton and Philæ; seeing that those who visit Philæ, generals, chiefs, governors of districts in the Thebaïd, royal scribes, chiefs of police, and all other functionaries, as well as their soldiers and other attendants, oblige us to provide for them during their stay; the consequence of which is, that the temple is impoverished, and we run the risk of not having enough for the customary sacrifices and libations offered for you and your children; do therefore pray you, O great gods, if it seem right to you, to order Numenius, your cousin and secretary, to write to Lochus, your cousin, and governor of the Thebaïd, not to disturb us in this manner, and not to allow any other person to do so, and to give us authority to this effect; that we may put up a *stela*, with an inscription commemorating your beneficence towards us on this occasion, so that your gracious favour may be recorded for ever; which being done, we, and the temple of Isis, shall be indebted to you for this, among other favours. Hail."

Above, on the same pedestal, was painted (probably in gilt letters), the answer to the petition, followed by a copy of the order from the king to Lochus. Little more than half of them remains; but restored by M. Letronne, they read as follows:—

"To the priests of Isis in Abaton and Philæ, Numenius, cousin and secretary, and priest of the god Alexander, and of the gods Soters, of the gods Adelphi, of the gods Euergetes, of the gods Philopatores, of the gods Epiphanes, of the god Eupator, of the god Philometor, and of the gods Euergetes, greeting. Of the letter written to Lochus, the cousin and general, we place the copy here below; and we give you the permission you ask, of erecting a *stela*. Fare ye well. In the year . . . of Panemus, . . . of Pachon 26."

Order of the king.—"King Ptolemy, and Queen Cleopatra the sister, and Queen Cleopatra the wife, to Lochus our brother, greeting: of the petition addressed to us by the priests of Isis in Abaton and Philæ, we place a copy below; and you will do well to order that on no account they be molested in those matters which they have detailed to us. Hail."

At the southern extremity of the corridor is another small chapel, dedicated to Athor, by Nectanebo of the thirtieth dynasty, who ruled Egypt after the first Persian invasion, and previous to its final reduction by Ochus. And from the principal pylon of the great temple bearing the name of this Pharaoh, it is evident that an ancient edifice formerly stood on the site of the present one, which

having been destroyed by the Persians at the time of the invasion of Ochus, was rebuilt after the accession of the Ptolemies.

The hypæthral building, on the east of the island, is of the time of the Ptolemies and Cæsars; and from the elongated style of its proportions, it appears that the architect had intended to add to its effect when seen from the river. Below it is a quay, which extended nearly round the island, whose principal landing-place was at the staircase leading to the arched gate on the east bank. A short distance behind the gate stands a ruined wall, ornamented with triglyphs and the usual mouldings of the Doric order, evidently of Roman construction.

Other detached ruins and traces of buildings are met with amidst the mounds that encumber them; and on the west side of the temple is a chapel, in which are some interesting sculptures relating to the Nile, and other subjects; with a series of ovals in the cornice, containing the name of Lucius, Verus, Antoninus, Sebastus, Autocrator, Cæsar. There are also some Greek, and unknown inscriptions, probably Ethiopian.

Numerous *ex votos* are inscribed on the walls of the propylon and other parts of the great temple, mostly of the time of the Cæsars, with a few of a Ptolemaïc epoch, from one of which last we learn that Auletes, or Neus Dionysus, was called god Philopator and Philadelphus, titles that usually follow his name in hieroglyphics.

Island of Biggeh. — In the island of *Biggeh* is a small temple, dedicated to Athor, apparently commenced by Euergetes I. and completed by Ptolemy the elder, son of Auletes, by Augustus, and by other of the Cæsars; but from the presence of a red granite statue behind it, there is reason to believe that an older edifice had previously existed here, of the time of a Pharaoh, either Thothmes III. or Amunoph II. Among the mounds is a stela of red granite, bearing the name of Amasis, surnamed Neitsi, "the son of *Neit*," or *Minerva*.

The arch, inserted at a late period in the centre of the building, is of Christian date; and it is evident that the early Christians occupied both of these islands, whose temples they converted into churches, concealing with a coat of clay or mortar the objects of worship of their pagan predecessors.

I will not pretend to say that Philæ had not the name of Abaton; but from an inscription at Biggeh, mentioning "the gods in Abaton *and* in Philæ," there is room to believe it belonged to this island; though it has, at least in one sense, been applied to Philæ by Plutarch, who says "that island is *inaccessible* and unapproachable . . . . . except when the priests go to crown the tomb of Osiris."

The name of Biggeh in the hieroglyphics is Senmaut or Snem, over which Athor is said to preside; but we sometimes find the name followed by the sign of "foreign country," instead of the circle signifying "land."

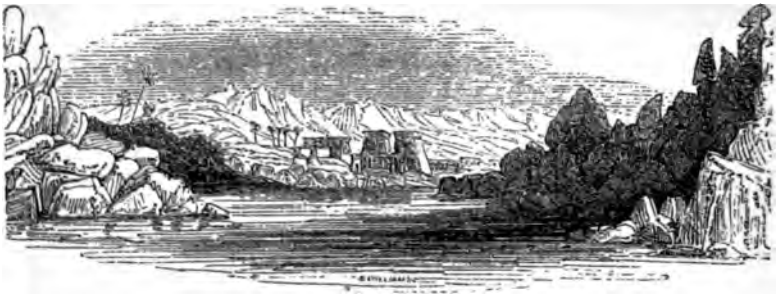
On the rocks here, as on the road from Asouan to Philæ, are numerous inscriptions, of the early times of the Pharaohs of the sixteenth, seventeenth, eighteenth, and nineteenth dynasties: several of which mention the holy object of their writers, who came to adore the gods of this district, while others merely present the names of the monarchs themselves. Some relate to the granite blocks cut and removed in their reigns, and others to the victories gained by them over the Ethiopians, the people of Cush. Similar tablets are of great use in the study of the chronology of that period; nor are those of the later Pharaohs, of the twenty-sixth and twenty-eighth dynasties, without their share of interest.

On the eastern shore, opposite Philæ, are some mounds, and the remains of a stela and monolith of granite; the former bearing the name

of the first Psamaticus, and consecrated to Kneph and Saté.

There is also a rock opposite the north end of Philæ, remarkable for its elevated appearance and general form; but there is no reason to suppose that any religious idea was attached to it, as some have imagined, and much less that it was Abaton.

Such are the principal objects in the vicinity of the cataracts, affording an endless study to the Egyptian chronologer and antiquary, and calculated to claim for it a prominent place amongst the most interesting sites in Egypt.



Philæ, approaching it from the Cataracts.

SECTION V.

NUBIA.

Preliminary Observations.

a. Conquests of the Egyptians and Romans above Philæ, and the First Cataract.—*b.* The Modern Nubians, or Barábras.

ROUTE		ROUTE	
30 Asouan, by Philæ, to Derr -	426	31 Derr to Abousimbel, and Wadée Halfeh - -	435

a. The frontier of ancient Egypt was properly at Philæ; but southern Ethiopia was conquered by the Pharaohs of the 16th and 18th dynasties; and though afterwards partly abandoned, was again included within the limits of the Egyptian territory, after the accession of the Ptolemies.

Among the early Pharaohs who conquered the country, was Thothmes I., who extended his arms as far as the island of Argo, where he left a monument, now known by the name of Hagar e' dáhab, "the golden stone." Thothmes II. penetrated to Napata, now El Berkel, the capital of Lower Ethiopia; and the third of that name appears to have extended his dominion still farther.

The invasion of the Cæsars, who extended their conquests under Petronius, præfect of Egypt in the time of Augustus, as far as Napata, was owing to an incursion of the Ethiopians, who had penetrated to Syene, and overwhelmed the garrison stationed there to protect the Egyptian frontier.

Napata, the capital of queen Candace, was, according to Pliny, 870 Roman miles above the cataracts, and is supposed to be El Berkel of the present day, where pyramids and extensive ruins denote the former existence of a large city.

Strabo says, the Ethiopians, above Syene, consisted of the Troglodytæ, Blemmyes, Nubæ, and Megabari. The Megabari and Blemmyes inhabited the eastern desert, north of Meroë to the frontiers of Egypt, and were under the dominion of the Ethiopians. The Ichthyophagi lived on the shore of the Red Sea; the Troglodytæ from Berenice southwards, between it and the Nile; and the Nubæ, a Libyan nation, were on the left bank, and independent of Ethiopia.

Pliny says, the only cities of Ethiopia found and taken by Petronius, on his march to Napata, were Pselcis, Primis, Aboccis, Phthuris, Cambusis, Attena, and Stadisis, remarkable for its cataract, which, the naturalist says, "deprived the inhabitants of the neighbourhood of their hearing." He then mentions the distances from Syene to Meroë, which some computed at 625 M. P., others at 600, or, according to the observations of Nero's spies, 862, with the following intermediate measurements: —

		M. P
From Syene to	Hierasycaminon - - - - -	54
	Tama - - - - - - -	75
	the Ethiopian district of Euonymiton - -	120
	Acina - - - - - - -	54
	Pitara - - - - - - -	25
	Tergedum, (between which two is the island of Gagaudes) - - - - - -	106
	(Parrots, the *Sphingian* animal, and Cynocephali first seen hereabouts)	
	Napata, a small city - - - - -	80
	thence to the island of Meroë - - -	360
	Making, instead of 862, a total of - -	874

Or about 800 English miles.

The statement of Herodotus, that Sesostris was the only Egyptian monarch who ruled in Ethiopia, is utterly devoid of foundation; as several other Pharaohs not only extended their conquests, but erected temples and other buildings in that country, the remains of which still exist, and that too in Upper Ethiopia.

The names of the monarchs found above the second cataract are Osirtasen III. and Thothmes II. at Samneh; Thothmes I. at Tombos; Thothmes III. at Samneh, Dosha, Sai, and opposite Meroë; Thothmes IV. at El Berkel; Amunoph III. at Sedinga, Soleb, Berkel, Tombos, and Samneh; Osirei I. at Dosha; and Remeses II. or Sesostris, at El Berkel. Diodorus, Pliny, and Strabo extend the conquests of Sesostris as far as the vicinity of the modern Berbera, beyond the straits of Bab-el-mandeb.

It does not appear that the monarchs, after the 18th dynasty, continued to extend, or even to maintain their conquests in this country; and few of them appear to have included Lower Ethiopia, between the first and second cataracts, within the limits of their Egyptian territory. And this circumstance no doubt led to the remark that Ethiopia was little known before the accession of the Ptolemies, who in fact only re-extended the frontier a short distance into what is now called Nubia.

Elephantine was the frontier in the time of Psamaticus. In Strabo's time, Syene was again the frontier, the Romans having, as he observes, "confined the province of Egypt within his former limits." Philæ then belonged in "common to the Egyptians and Ethiopians." This did not, however, prevent the Cæsars from considering Lower Ethiopia as belonging to them, or from adding to the temples already erected there.

b. THE MODERN NUBIANS, OR BARÁBRAS.

Philæ and the cataracts are, as of old, the boundary of Egypt and Nubia. Here commences the country of the Barábra, which extends thence to the second cataract at Wádee Halfeh, and is divided into two districts; that to the north inhabited by the Kenóos or Kensee tribe, the southern portion by the Nooba. They have each their own language; but it is a singular fact that the Kensee, which ceases to be spoken about Dayr and throughout the whole of the Nooba district, is found again above the second cataract; a strong argument to show that the Nooba tribe settled in that portion of the country, which originally belonged to the Kenóos. This settlement may perhaps be connected with, or similar to, that of the Nobatæ men-

tioned by Procopius; from whom the Barábra of the Nooba district may be descended. It is now customary for us to call them all Nubians, as the Arabs comprehend them under the general name of Barábra, and as the Greeks denominated the whole country Ethiopia. In former times, under the Romans, the northern part of Nubia was called Dodeca Schœnus, which comprehended the space lying between the first cataract (or Philæ,) to Hierasycaminon; and received from its length the name of "twelve schœnes."

The character of the country above Philæ differs very much from Egypt, particularly from that part below Eáné. The hills are mostly sandstone and granite, and from their coming very near the river, frequently leave only a narrow strip of soil at the immediate bank, on which the people depend for the scanty supply of corn or other produce grown in the country. It is not therefore surprising that the Nubians are poor; though, from their limited wants, and thrifty habits, they do not suffer from the miseries of poverty. The palm tree, which there produces dates of very superior quality, is to them a great resource, both in the plentiful supply it affords for their own use, and in the profitable exportation of its fruit to Egypt, where it is highly prized, especially that of the Ibréemee kind. The fruit of this is much larger and of better flavour than that of other palms, and the tree differs in the appearance of its leaves, which are of a finer and softer texture. The Sont, or Mimosa Nilotica, also furnishes articles for export, of great importance to the Nubian, in its gum and charcoal; and senna, baskets, mats, and a few other things produced or made in Nubia, return a good profit in sending them to Egypt.

When the Nile is low, the land is irrigated by water-wheels, which are the pride of the Nubian peasant. Even the endless and melancholy creaking of these clumsy machines is a delight to him, which no grease is permitted to diminish, all that he can get being devoted to the shaggy hair of his unturbaned head. For the Nubians, in general, allow the hair of the head to grow long; and seldom shave, or wear a cap, except in the Nooba district, as at Derr, and a few other places; and though less attentive to his toilette than the long-haired Ababdeh, a well-greased Nubian does not fail to rejoice in his shining shoulders.

A certain portion of land is irrigated by each water-wheel, and the wealth of an individual is estimated by the number of these machines, as in other countries by farms or acres of land; and, as is reasonable to suppose, in a hot climate like Nubia, they prefer the employment of oxen for the arduous duty of raising water, to drawing it, like the Egyptian *fellâh*, by the pole and bucket of the *shadóof*. The consequence of this is, that the tax on water-wheels falls very heavily on the Nubian, who also feels that on date trees much more than the Egyptian peasant. Hence arises the increased migration of Barábras to Cairo; whither, in spite of a government prohibition, they fly from the severely taxed labour of tilling the ground, to the more profitable occupation of servants, particularly in the Frank quarter, where higher wages are paid, and where the Nubian is preferred to the Egyptian for his greater honesty.

About twenty years ago, and even before that time, the Nubians were very generally employed in places of trust, about the houses of the rich, like the *Gallegos* in Lisbon; they were always engaged as porters, and the name of "Berberee" answered to "Le Suisse" in a Parisian mansion. But of late they have greatly increased in numbers, and are taken as house servants, and even as grooms, an office to which the Egyptian *sais* of old would have thought it impossible for a Bérberee to aspire. That they are more honest

than the Egyptians is certain; that they speak the truth more frequently is equally so; but they are sometimes less clean and less acute; though their mental slowness does not seem to interfere with their physical quickness, and their power of running is not surpassed by the most active *fellâh*. Devotedly attached to their country and their countrymen, like the Swiss and other inhabitants of poor districts who seek their fortunes abroad, they always herd together in foreign towns; and one Nubian servant never fails to bring a daily levee of Ethiopians to a Cairene house, pouring forth an unceasing stream of unintelligible words, in a jargon which has obtained for them the name of *Barábra*, applied by the Arabs much in the same sense as the *Barbaroi* of the Greeks. Brave and independent in character, they differ also in these respects from the Egyptians; and in some parts of Nubia, particularly in the *Kenuse* or *Kenoos* district, their constant feuds keep up a warlike spirit, in which their habit of going about armed enables them frequently to indulge. Those who know how to read and write are in a far greater proportion than in Egypt among the same class; for with the exception of their chiefs, they have no wealthy or upper orders. But their studies do not seem to induce sobriety, and, like the blacks, they are fond of intoxicating liquors. They extract a brandy and a sort of wine from the date fruit, as well as *sobbieh*, and *boóza*, a fermented drink made from barley, bread, and many other things, which are found to furnish this imperfect kind of beer; and rum or brandy are a very acceptable present to the Nubian, even more so than the three they so often ask for — soap, oil, and gunpowder.

ROUTE 30.

ASOUAN (BY PHILÆ) TO DERR, BY WATER (MEASURED FROM VILLAGE TO VILLAGE).

	Miles.
Asouan to Dabod (W. bank) -	15½
Tafa (W.) - -	22
Kalabshee (W.) -	6¾
Gerf Hossayn (W.)	22
Dakkeh (W.) -	10½
Koortee (W.) -	3¼
Maharraka (W.) -	3¾
Sabóoa (W.) -	19¾
Derr (E.) and Amada on opposite bank) - - -	29
	132½

The distances given in the Itinerary of Antoninus, from Syene (Asouan) to Hierasycaminon (Maharraka), are calculated by land.

They are as follow: —

	M. P.
Contra Syene to Parembole -	16
Tzitzi - -	2
Taphis - -	14
Talmis - -	8
Tutzis - -	20
Pselcis - -	18
Corte - -	4
Hierasycaminon	4
(About 72¾ English miles) -	80

Asouan to Maharraka being about 83¾ miles by water.

On the opposite side of the river, the Itinerary gives from

	M. P.
Hierasycaminon to Contra Pselcis	11
Contra Talmis	24
Contra Taphis	10
Philæ - -	24
Syene -	3
	72

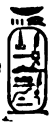
being a difference of eight Roman

miles; and Pliny only allows 54 M. P. for the same distance from Syene to Hierasycaminon.

Ptolemy omits the names of towns between Syene and Pselcis, and merely notices the district itself of *Dodeca-schœnus* ("on the east of which live the Arabs called Adæi"), Philæ, and Hierasycaminon. Opposite Pselcis he places Metacompso, the Contra Pselcis of the Itinerary.

Dabod. — *Dabôd*, or *Dabôde*, is supposed to be the *Parembole* of Antoninus. The ruins there consist of a temple, founded apparently by Ashar-Amun, or Atar-Amun, a monarch of Ethiopia, who was probably the immediate successor of Ergamun, the contemporary of Ptolemy Philadelphus. (*See* pp. 25. & 432.)

1



2

Over the central pylon, in front of it, are the remains of a Greek inscription, bearing the name of Ptolemy Philometor, with that of his queen Cleopatra. When Mr. Hamilton visited it, much more remained of the inscription than when I saw it; and restored, it reads as follows:—

Υπερ βασιλεως Πτολεμ[αιου και βασι]λισσης Κλεοπατρας [της αδελφης] και γυναικος θεων Φιλο[μητο]ρων Ισιδι και συ[ναοις θεοις . . . . . .

"For the welfare of King Ptolemy and Queen Cleopatra [the sister] and wife, gods Philometores, to Isis and the contemplar gods . . . . ."

The temple was dedicated to Isis, who, as well as Osiris and her son Horus, were principally worshipped here; Amun being one of the chief contemplar deities. Augustus and Tiberius added most of the sculptures, but they were left unfinished, as was usually the case in the temples of Nubia. The main building commences with a portico or area, having four columns in front, connected by intercolumnar screens; a central and two lateral chambers, with a staircase leading to the upper rooms; to which succeed another central apartment immediately before the adytum, and two side chambers. On one side of the portico a wing has been added at a later period. The three pylons before the temple follow each other in succession, but not at equal distances; and the whole is enclosed by a wall of circuit, of which the front pylon forms the entrance.

The adytum is unsculptured, but two monoliths within it bear the name of Physcon and Cleopatra; and in the front chamber of the naos is that of the Ethiopian king "Ashar (Atar)-Amun, the everliving," who in some of his nomens is called "the beloved of Isis." Among the few subjects sculptured in the portico, are Thoth and Hor-Hat engaged in pouring alternate emblems of life and purity over Tiberius; alluding, I believe, to the ceremony of anointing him king. Some distance before the temple is a stone quay, which had a staircase leading from the river.

About two miles below Dabôd is *Shaym-t el Wah*, "the eddy of the Wah," believed by the natives to communicate under ground with the Great Oasis. Two days west of Dabôd, and about the same distance from Asouan and from Kalabshee, is a small uninhabited Oasis, called *Wah Koorkoo*. It abounds in dates, and has some wells, but no ruins.

Between Dabôd and Gertassee the only remains are a wall projecting into the river, marking perhaps the site of *Tzitzi*; a single column; and on the opposite bank, at *Gamille*, the ruined wall of a temple. On the island *Morydse* are some crude-brick ruins.

At *Gertassee* is an hypæthral court formed by six columns connected by screens, four having a species of Egyptian composite capital, common to temples of a Ptolemaic and Roman era, and the two others surmounted by the heads of Isis, with a shrine containing an asp. It has no sculpture, except a few figures rudely drawn on one of the columns on the

west side: but that it belonged to a larger edifice is highly probable, as some substructions may be traced a little distance to the south. A short walk from this is a sandstone quarry, in which are one enchorial, and upwards of 50 Greek *exvotos*. They are mostly of the time of Antoninus Pius, M. Aurelius, and Severus, in honour of Isis, to whom the neighbouring temple was probably dedicated. Some refer to the works in the quarry, and one of them mentions the number of stones cut by the writer for the great temple of the same goddess at Philæ. In the centre is a square niche, which may once have contained a statue of the goddess; and on either side are busts in high relief, placed within recesses, and evidently, from their style, of Roman workmanship. The road by which the stones were taken from the quarry is still discernible.

At the village are the remains of a large enclosure of stone, on whose north side is a pylon, having a few heiroglyphics, and the figure of a goddess, probably Isis, with a head-dress surmounted by the horns and globe.

At *Wadee Táfa* (*Tuphis*) are about fifteen more of these stone enclosures, but on a smaller scale than that of Gertassee, being about twenty-two paces by eighteen. The position of the stones is singular, each row presenting a crescent, or concave surface, to the one above it, the stones at the centre being lower than at the angles. In one I observed several rooms communicating with each other by doorways; but the enclosures themselves are quite unconnected, and some at a considerable distance from the rest. They are probably of Roman date, but it is difficult to ascertain the use for which they were intended. There are also the remains of 2 temples at Taphis, the southernmost of which has been converted into a church by the early Christians.

Christianity was the religion of Ethiopia till a late period, and began probably to decline after the invasion of Sultan Selim, A. D. 1517. In Wansleb's time, 1673, the churches were still entire, though closed for want of pastors. Two of the columns of the portico at Taphis are still standing, and on the adjoining wall are some Greek inscriptions and the figures of saints. Behind the portico is a chamber, which may have been the adytum. The other is an isolated building, consisting of one chamber, with a niche in the back wall. The principal entrance was between the two columns on the south side; it had also two other doors, one on the south, and the other on the east face. In front of the temple, I understand that Mr. Hay discovered a sort of quay, with a flight of steps leading down to the river, between two side walls, about the centre of it.

The plain of Taphis is strewed with the fragments of cornices and mouldings, mostly of a late epoch; nor do we meet with any traces of building that can boast a greater antiquity than the time of the Cæsars, and much of that which exists is no doubt posterior to the age of Pliny.

The scenery here reminds us of the vicinity of Philæ; the rocks mostly granite, with some sandstone.

Many of the inhabitants of Táfa employ their time in chasing the gazelle, and lead a life which tends but little to their civilisation; and whether from a spirit of independence, or from a propensity common to savages, they are constantly engaged in disputes, that seldom terminate without bloodshed.

Kalábshee. — *Kalábshee, Talmis,* presents the ruins of the largest temple in Nubia. It appears to have been built in the reign of Augustus; and though other Cæsars, particularly Caligula, Trajan, and Severus, made considerable additions to the sculptures, it was left unfinished The stones employed in its construction had belonged to an older edifice, to which it succeeded; and it is highly

probable that the original temple was of the early epoch of the third Thothmes; whose name is still traced on a granite statue lying near the quay before the entrance.

This extensive building consists of a naos, portico, and area. The naos is divided into three successive chambers, — the adytum, a hall supported by two columns, and a third room opening on the portico, which has twelve columns, three in depth and four in breadth, the front row united by screens on either side of the entrance. The area is terminated by the pyramidal towers of the propylon, beyond which is a pavement, and a staircase leading to the platform of the quay that sustains the bank of the river. The temple is surrounded by two walls of circuit, both of which are joined to the propylon. The space between them is occupied by several chambers, and at the upper extremity is a small building with columns, forming the area to a chapel hewn in the rock. At the north-east corner is also a small chapel, which belonged to the original temple, and is anterior to the buildings about it; and to the north is another enclosure of considerable extent, connected with the outer wall, and two detached doorways. The sculptures of the temple are of very inferior style; nor could the richness of gilding, that once covered those at the entrances of the first chambers of the naos, have compensated for the deficiency of their execution; but its extent claims for it a conspicuous place among the largest monuments dedicated to the deities of Egypt.

Mandouli, or, according to the ancient Egyptians, Malouli, was the deity of Talmis, and it is in his honour that the greater part of the numerous *exvotos* in the area are inscribed by their pious writers.

The most interesting of these inscriptions is that of "Silco, king of the Nubadæ, and of all the Ethiopians," which records his several defeats of the Blemmyes; and to judge from his own account, he neither spared the vanquished, nor was scrupulous in celebrating his exploits. He was, no doubt, one of those kings of the Nubatæ, who, conformably with the treaty originally made between them and Diocletian, continued to protect the frontier from the incursions of the Blemmyes.

Though the introduction of the numerous inscriptions at Kalábshee, and other places in Nubia, would afford little interest to the general reader, and would perhaps be out of place in a work like the present, I think the flourish of King Silco too curious to be omitted.

The Greek of King Silco is not very pure, nor very intelligible; some words appear to be Latin, and some can only be translated by conjecture; I therefore leave the learned reader to adopt the construction I have given them, or to substitute any other he may prefer.

1. Εγω Σιλκο βασιλευσας Νουβαδων και ολων του
2. Αιθιοπων ηλθον εις Ταλμιν και Ταφιν αναβ δυο ιερο-
3. λιμενας μετα των Βλεμμυων και ο Θεος ιδωκεν μοι το
4. νικημα μετα των τριων αναβ ιπιεωτα παλιν και ιπεφα-
5. νωσα τας πολεις αυτων ιπαθεσθην μετα των
6. οχλων μων το μιν πρωτον αναβ ιπιεωτα
7. και αυτα αφεσεις μι ιπιεωτα ιμεινον μετα
8. αυτων
9. και ειμιστι μοι τα ιδωλια αυτων και ιστι-
10. ωτωσα τον
11. αρα πολλα ιων ανεφεσθην αυα-
12. χωρεθην
13. εις τας πολεις μων ουτι ιγιγενιμιν βασι-
14. λευων
15. ουδ ανεβην αλας ουτων των αλλων βασι-
16. λεων
17. αλλα αιμιν ιμιστρεφθη
18. αυτων
19. οι γας φιλοιεισουσιν μετι μων ουα αφα αυ-
20. τους καθιζωμι-
21. και ις χαρειν αυτων ιμιν παναβιωσιν μι και
22. παρακαλουσιν
23. εγω γας εις παντα μιρη λιον ιμι και εις
24. ουα μιρη αρβ ιμι
25. ιπαλαμωσα μετα των Βλεμμυων απο Πρεμνις
26. τι Αφιλιος
27. ιπαναβ και οι αλλοι Νουβαδων ανωτερων
28. ιπεφθασα τας
29. χαρας αυτων ιπιδη ιφιλοιεισουσιν μετι
30. μων
31. οι δοκουντων αλλων θεων οι φιλοιεισουσιν
32. μετι μων

20. ουκ αφω αυτους καθεσθαι η εις την σκιαν ει
μη υπο Ηλιον
21. εγω και ουκ εποιησαν νικην εστω εις την αιχμην
αυτων οι γαρ
22. αποιχομαι μου αρχαζω των γυναικων και τα
παιδια αυτων

"I Silco, king of the Nubadæ and all the Ethiopians, have come to Talmis and Taphis; once! two (twice?) I fought with the Blemyes, and the deity gave me the victory with the three; once I conquered again and took their cities; I sat down (reposed) with my people at first; once I conquered them and they did me honour, and I made peace with them, and they swore to me by their idols, and I believed their oath that they were good men: I went away to my upper regions where I became ruler: I was not at all behind the other kings, but even before them: for as to those who contend with me, I do not cease to sit down in (occupy) their country until they have honoured me and besought me, for I am a lion to the lower districts, and to the upper a citadel. I fought with, the Blemyes from Primis and Léils (?) once, and the other of the Upper Nubadæ: I laid waste their country since they will contend with me: the lords of the other nations who contend with me I do not suffer them to sit down in the shade, and only in the sun, and I have not allowed water (to be taken) into their houses, for my servants carry off their women and children"

There was also a Latin inscription, on a stone lying amidst the ruins in the area, but now removed, I believe, to England. It was an acrostic recording the name of "Julii Faustini;" but notwithstanding its mention of Apollo, Minerva, and the Muses, was evidently written in defiance of "gods and columns."

A short distance from the temple, towards the north-west, are the sandstone quarries, from which the stone used in building its walls was taken; and on the hill behind it are found the scattered bones of mummies. In the village are the remains of walls, and among some fragments there I observed a Doric frieze, with ox's heads in the metopes, and a cornice of Roman date.

The ancient town stood on the north and south of the temple, and extended along the hill towards the Bayt el Wellee, which is strewed with bricks and broken pottery.

It is not without considerable satisfaction that the Egyptian antiquary turns from the coarse sculptures of the Roman era to the chaste and elegant designs of a Pharaonic age, which are met with in the sculptures of Remeses II. at the Bayt el Wellee, "the house of the saint," a small but interesting temple excavated in the rock, and dedicated to Amunre, with Kneph, and Anoúkê. It consists of a small inner chamber or adytum; a hall supported by two polygonal columns of very ancient style, which call to mind the simplicity of the Greek Doric; and an area in front. At the upper end of the hall are two niches, each containing three sitting figures in high relief; and on the walls of the area, outside the hall, are sculptured the victories of Remeses; casts of which are in the British Museum.

The sculptures relate to the wars of this Pharaoh against the Cush or Ethiopians, and the Shorii, an *Eastern* nation, apparently of Arabia Petræa (certainly not the "Bishari"); who having been previously reduced by the Egyptian monarchs, and made tributary to them, rebelled about this period, and were reconquered by Osirei and the second Remeses. On the right-hand wall the monarch, seated on a throne under a canopy or shrine, receives the offerings brought by the conquered Ethiopians, preceded by the Prince of Cush, Amunmatapé, who is attended by his two children, and is introduced by the eldest son of the conqueror. Rings and bags of gold, leopard-skins, rich thrones, flabella, elephants' teeth, ostrich-eggs, and other objects, are among the presents placed before him; and a deputation of Ethiopians advances, bringing a lion, oryx, oxen, and gazelles. The lower line commences with some Egyptian chiefs, who are followed by the prince of Cush and other Ethiopians, bringing plants of their country, skins, apes, a cameleopard, and other animals. Beyond this is represented the battle and defeat of the enemy. Remeses, mounted in his car, is attended by his two sons, also

in chariots, each with his charioteer, who urges the horses to their full speed. The king discharges his arrows on the disorderly troops of the enemy, who betake themselves to the woods. At the upper end of the picture a wounded chief is taken home by his companions. One of his children throws dust on its head in token of sorrow, and another runs to announce the sad news to its mother, who is employed in cooking at a fire lighted on the ground.

On the opposite wall is the war against the Shorii. At the upper end, which is in reality the termination of the picture, Remeses is seated on a throne, at whose base is crouched a lion, his companion in battle. His eldest son brings into his presence a group of prisoners of that nation; and in the lower compartment is a deputation of Egyptian chiefs. Beyond this, the conqueror engages in single combat with one of the enemy's generals, and slays him with his sword, in the presence of his son and other Egyptian officers; and the next compartment represents him in his car, in the heat of the action, overtaking the leader of the hostile army, whom he also despatches with his sword. The enemy then fly in all directions to their fortified town, which the king advances to besiege. Some sue for peace; while his son, forcing the gates, strikes terror into the few who resist. Then trampling on the prostrate foe, Remeses seizes and slays their chiefs; and several others are brought in fetters before him by his son.

Such are the principal subjects in the area of this temple, which, next to Aboo-Simbel, is the most interesting monument in Nubia.

Dendoór. — The temple of *Dendoór* stands just within the tropic. It consists of a portico with two columns in front, two inner chambers, and the adytum; at the end of which is a tablet, with the figure of a goddess, apparently Isis. In front of the portico is a pylon, opening on an area enclosed by a low wall, and facing towards the river; and behind the temple is a small grotto excavated in the sandstone rock. It has the Egyptian cornice over the door, and before it is an entrance-passage built of stone.

The sculptures of Dendoór are of the time of Augustus, by whom it appears to have been founded. The chief deities were Osiris, Isis, and Horus, and the ancient town seems to have had the same name as Philæ, "the sacred abode," "the place of the *frontier*," where the same triad was adored.

Between El Meréëh and Gerf Hossáyn is a sandstone pier, but I know of no ruins of a town in the neighbourhood.

The ruined town of Sabagóora, nearly opposite Gerf Hossáyn, occupies the summit and slope of a hill, near the river, and is famous for the resistance made there by a desperate Nubian chief against the troops of Ibrahim Pasha.

Gerf Hossáyn. — *Gerf* (or *Jerf*) *Hossáyn* is the ancient *Tutzis*, in Coptic, Thosh; but from being under the special protection of Pthah, the deity of the place, it was called by the Egyptians Pthah-ei, or "the abode of Pthah." The resemblance of the Coptic name Thosh with Ethaush, signifying, in the same dialect, Ethiopia, is rendered peculiarly striking, from the word Kush (Cush), in the old Egyptian language "Ethiopia," being retained in the modern name of this place, which in Nubian is called Kish.

The temple is of the time of Remeses the Great, entirely excavated in the rock, except the portico or area in front. At the upper end of the adytum are several sitting figures in high relief. Other similar statues occur in the eight niches of the great hall, and in the two others within the area. This area had a row of four Osiride figures on either side, and four columns in front, but little now

[illegible] of the wall [illegible] second [illegible]. and the main mass of the [illegible] part [illegible] [illegible] [illegible]. The Greek legend [illegible] the wall are very badly executed. [illegible] according with the statement of the second Lemnian [illegible] are the names of the [illegible] of a [illegible] worthy of that era. The deity of the town was Pthah, the creator and "Lord of Truth," to whom the indications of the temple are inscribed; and Isis, Lemnocephalis the companion and "[illegible] of Pthah", and Anouké, each had a conspicuous place among the minor deities.

At Lemnah is a *doorway*, with the representation over it; and the remains of masonry near the bank. Here the Nile is fordable in May.

Dakkah. — *Dakkah* is the *Pakis* of the Itinerary, of Pliny, and of Ptolemy. Strabo, who calls it Pselchi, says it was an Ethiopian city in his time; the Romans having given up to the places south of Philæ and the cataracts, the natural frontier of Egypt. It was here that Petronius *defeated* the generals of Candace, and then, having taken the city, advanced to Primis (Premnis, and to Napata, the capital of the Ethiopian queen. Strabo mentions an island at this *spot*, in which many of the routed enemy, swimming across the river, *took* refuge, until they were made prisoners by the Romans, who crossed over in boats and rafts.

Dakkeh has a temple of the time of Ergamun, an Ethiopian king, and of the Ptolemies and Cæsars; but apparently built, as well as sculptured, during different reigns. The oldest part is the central chamber (with the doorway in front of it), which bears the name of the Ethiopian monarch, and was the original adytum.

1.

2.

This Ergamun or Ergamenes, according to Diodorus, was a contemporary of Ptolemy Philadelphus, and was remarkable for having been the first Ethiopian prince, who broke through the rules imposed upon his countrymen by the artifices of the priesthood. After speaking of the blind obedience paid by the Ethiopians to their laws, the historian says, "the most extraordinary thing is what relates to the death of their kings. The priests were superintend the worship of the gods, and the ceremonies of religion in Meroë, enjoy such unlimited power that, whenever they choose, they send a message to the king, ordering him to die, for that the gods had given this command, and no mortal could oppose their will without being guilty of a crime. They also add other reasons, which would influence a man of weak mind, accustomed to give way to old custom and prejudice, and without sufficient sense to oppose such irresistible commands. In former times the kings had obeyed the priests, not by compulsion but out of mere superstition, until Ergamenes, who ascended the throne of Ethiopia in the time of the second Ptolemy, a man instructed in the sciences and philosophy of Greece, was bold enough to defy their orders. And having made a resolution worthy of a prince, he repaired with his troops to a fortress (or high place, αβατον), where a golden temple of the Ethiopians stood, and there having slain all the priests, he abolished the ancient custom, and substituted other institutions according to his own will."

Ergamenes was not a man who mistook the priests for religion, or supposed that belief in the priests signified belief in the gods. These he failed not to honour with due respect. He is seen at Dakkeh presenting offerings to the different deities of the temple: and over one of the side doors he is styled "son of Neph, born of Sáté, nursed by Anoúkê;" and on the other side, "son of Osiris, born of Isis, nursed by Nephthys." His royal title and

ovals read "king of men [(1) the hand of Amun, the living, chosen of Re], son of the sun [(2) Ergamun, ever-living, the beloved of Isis]."

That any kings should blindly submit to the will of the priesthood, to such an extent as to give up their life at their bidding, may appear to us no less extraordinary than to the historian who relates it; but it is worthy of remark, that a very similar custom still continues in Ethiopia; and the expedition sent by Mohammed Ali, to trace the course and discover the sources of the *Bahr el Abiad*, or White Nile, found a tribe of Ethiopians on its banks, whose kings, when they feel the approach of death, give notice to their ministers, and are strangled to prevent their dying in the ordinary vulgar way of nature, like the meanest of their subjects. The same expedition also found that a corps of Amazons formed the body-guard of a king of another tribe, whose palace none but women were allowed to protect.

With regard to the two streams of the Nile, I may observe that the Bahr el Azrek, though smaller than the Abiad, may be considered the real Nile, from its having all the character of that river, in its alluvial deposit, and other features; and that it is improperly called by us "blue" river, *azrek* really signifying "black." When the Arabs wish to say "dark" or "jet black," they use Azrek, "blue" (black), and it is evidently here put in opposition to *abiad*, "white."

Ptolemy Philopator added to the sculptures at Dakkeh; and his oval occurs with that of his wife and sister Arsinoë — his father, Ptolemy Euergetes — and his mother, Berenice Euergetes; and on the corresponding side are those of Ptolemy Philadelphus and Arsinoë Philadelphe. Physcon or Euergetes II. afterwards built the portico, as we learn from a mutilated Greek inscription on the architrave, accompanied by the hieroglyphic name of that monarch; and by him the present adytum was perhaps also added. The oval of Augustus likewise occurs in the portico, but a great part of this building was left unfinished, as is generally found to be the case with the Roman and Ptolemaïc monuments in Nubia.

A large plan of this temple has been given by M. Gau, in which an endless succession of chambers is laid down around the principal building. But without wishing to detract from the honours paid by the Egyptians to Hermes Trismegistus, or from the merits of the valuable work of M. Gau, it may be doubted whether any authority exists for such complicated details, and the magnified size of the original building.

In the temple of Dakkeh is one of the many instances of an Egyptian portico, *in antis*, which was a mode of building frequently used in Egypt as well as in Greece.

The deity of Pselcis was Hermes Trismegistus, to whom a considerable number of Greek *exvotos* have been inscribed, on the propylon and other parts of the temple, by officers stationed about Elephantine and Philæ, and others who visited Pselcis, principally in the time of the Cæsars. He is styled the very great Hermes Pautnouphis. But the name was probably Taut-nouphis, which may be traced in the hieroglyphics over this deity, Taut-'n-pnubs, or Taut-'n-pnubsho, the "Thoth of Pnubs" or "Pnubsho," the Egyptian name of Pselcis. He is called in Arabic Hermes el *Moselles*, from his "*triple*" office of "king, prophet, and physician."

Opposite Dakkeh, on the east bank, are large crude-brick remains, apparently of a fortress; and close to it to the south, the ruins of a small temple having the names of Remeses VII. and VIII. A short distance beyond this, near the village, are some columns and substructions, with a lion-headed statue bearing the name of King Horus, of the 18th dynasty.

These doubtless mark the site of Metacompso, which, if Ptolemy is correct in placing it opposite Psalcis, must be the same as Contra Psalcis.

At *Kaorte*, or *Kerti*, the ancient *Corte*, and at *Maharraha*, or *Oafidema*, the remains are very trifling. At the former is a ruin of Roman time, built of blocks taken from older monuments. *Maharraha* is the *Hierasycaminon* of ancient writers; and on a wall there, is a rude representation of Isis seated under the *sacred fig-tree*, and some other figures of a Roman epoch. Near it is an hypæthral building, apparently of the time of the Cæsars, unfinished as usual; and as we learn from a Greek exvoto on one of the columns, dedicated to Isis and Sarapis. Like most of the edifices in Nubia, it has been used as a place of worship by the early Christians, and is the last that we find of the time of the Ptolemies or Cæsars, with the exception of Ibreem or Primis.

Sabóoa. — *Sabóoa*, so called from "the lions" (androsphinxes) of the dromos, is of the early epoch of Remeses the Great. It is all built of sandstone, with the exception of the adytum, which is excavated in the rock. The dromos was adorned with eight sphinxes on either side, and terminated by two statues with sculptured stelæ at their back; to this succeeded the two pyramidal towers of the propylon: the area, with eight Osiride figures attached to the pillars, supporting the architraves and roofs of the lateral corridors; and the interior chambers, which are now closed by the drifted sand. Amunre and Re were the chief deities, and from the worship of the god of Thebes the town bore the same name as that city — Amunei, or "the bode of Amun."

The natives of the modern village, and of the district around it, are of Bedouin extraction, and speak Arabic. After this the Nooba language begins, and continues to be used as far as Wadee Halfeh.

The river at Malkeh takes a considerable bend, and from Korosko to Derr the direction is about N. N. W., which often detains boats for a considerable time. On the same bank, at a place called *El Khawi*, between these two towns, are said to be some ruins, but I have not visited them.

A'mada. — At *Hassáia* is a small temple called *A'mada*, which already existed in the age of the third Thothmes. The names of his son Amunoph II., and his grandson Thothmes IV., also occur there; and Mr. Harris and M. Prisse found that of Osirtasen III., by whom it appears to have been founded. The sculptures are remarkable for the preservation of their colours, for which they were indebted to the unintentional aid of the early Christians. Here, as in many other places, they covered them with mud and mortar, to conceal them from their sight, thus protecting them from the ravages of time. Re was the deity of the sanctuary, but Amunre holds a conspicuous place among the contemplar gods. A portico, a transverse corridor, and three inner chambers, the central one of which is the adytum, constitute the whole of this small but elegant temple.

The district about Derr, on the east bank, abounds in date trees; and between that town and Korosko they reckon 20,000 that are taxed.

Derr.—*Derr*, or *Dayr*, the capital of Nubia, is a short distance to the south of Hassáia, on the opposite bank. It is worthy of remark that all the temples between the two cataracts, except Derr, Ibreem, and Feráyg, are situated on the west side of the Nile; and, instead of lying on the arable land, are all built on the sandy plain, or hewn in the rock. This was, doubtless, owing to their keeping the small portion of land they possessed for cultivation, while the towns and temples occupied what could be of no utility to the inhabitants.

The temple of Derr is of the time of Remeses the Great, and presents some of the spirited sculptures of that epoch, though in a very mutilated

state. In the area was a battle scene; but little now remains, except the imperfect traces of chariots and horses, and some confused figures. On the wall of the temple the king is represented, in the presence of Amunre, slaying the prisoners he has taken, and accompanied by a lion. This calls to mind the account given by Diodorus, of Osymandyas being followed to war by that animal; and on the opposite side, the lion seizes one of the falling captives, as he is held by the victorious monarch.

Re was the chief deity of the sanctuary, from whom the ancient town received the name of Ei-Re, "the abode of the sun;" and we find that this "temple of Remeses" was also considered under the special protection of Amunre and of Thoth. Pthah likewise held a distinguished place among the contemplar gods; and this custom of introducing the divinities of the neighbouring towns was common both in Egypt and Nubia.

The temple is cut in the rock; but is of no great size, the total depth being only about 110 feet. Nor are the sculptures of the interior worthy of the era of the Great Remeses, — a remark which equally applies to those of Sabóoa and Gerf Hossayn. At the upper end of the sanctuary is a niche containing four sitting figures.

ROUTE 31.

DERR TO ABOO-SIMBEL AND WADEE HALFEH.

	Miles.
Ibreem - - - -	13½
Aboo-Simbel (W.) - -	33½
Wadee Halfeh (E.) - -	40
	87

On the *road* from Derr to Ibreem, inland, is a grotto cut in the rock, called *El Dookhesra*, opposite Gattey, with sculptures of old time: and on the west bank, at a spot indicated in Mr. Scoles's map, above Geseeret Gattey, is a small *tomb*, inland in the desert, cut in a rock of pyramidal form, which bears the name of Remeses V. and his queen Nofre-t-aret. The person of the tomb was one "Poëri, a royal son of Cush" (Ethiopia), who is represented doing homage to the Egyptian Pharaoh.

Ibreem. — *Ibreem* is situated on a lofty cliff, commanding the river, as well as the road by land, and is the supposed site of *Primis Parva*. It contains no remains of antiquity, except part of the ancient wall on the south side, and a building, apparently also of Roman date, in the interior, towards the north side. The latter is built of stone, the lower part of large, the upper of small blocks. Over the door is the Egyptian cornice, and a projecting slab intended for the globe and asps; and in the face of the front wall is a perpendicular recess, similar to those in Egyptian temples for fixing the flag-staffs, on festivals. In front of this is a square pit, and at its mouth lies the capital of a Corinthian column of Roman time. The blocks used in building the outer wall were taken from more ancient monuments. Some of them bear the name of Tirhaka, the Ethiopian king, who ruled Egypt as well as his own country, and whose Ethiopian capital was Napata, now El Berkel.

It is probable that the Romans, finding the position of Ibreem so well adapted for the defence of their territories, stationed a garrison there as an advanced post, and that the wall is a part of their fortified works. It was in later times fixed upon by Sultan Selim, as one of the places peculiarly adapted for a permanent station of the troops left by him to keep the Nubians in check; whose descendants were expelled from it by the Memlooks or Ghooz, on their way to Shendy, in 1811.

Strabo, in speaking of the march of Petronius into Ethiopia, mentions a place called Primis, or, as he writes

it. Primnis, fortified by nature; where, on his return, he left a garrison of 400 men, with provisions for two years, to check the incursions of the Ethiopians. But this may apply to Primis Magna, which was further in the south (some suppose at Dongola, and not to Primis Parva or Ibreem); as Petronius is not said to have crossed the river after the taking of Psolcis, but to have continued his march across the sandy desert, evidently on the same side of the Nile. And this desert, as he says, was part of the same African plain where Cambyses' army was lost, though not, as he would lead us to infer, the very "sands, in which the Persians were overwhelmed."

He may, however, have mistaken the two; and his subsequent statement, of Petronius anticipating the march of Candace against Primis, argues in favour of the claims of Ibreem; which derives additional interest from such historical associations. The whole passage is curious, as it relates not merely to the country of Candace, but also to the northern part of Ethiopia, and explains the necessity of those precautions adopted in after-times by Diocletian, to check the inroads of the Blemmyes and other southern Ethiopians, by making military settlements of Nobatæ on the frontier of Egypt. "The Ethiopians," says Strabo, "taking advantage of the moment when part of the troops under Ælius Gallus had been withdrawn from Egypt, to prosecute the war in Arabia, suddenly attacked the Thebaïd, and the garrisons of three cohorts posted at Syene, Elephantine, and Philæ, made the inhabitants prisoners, and overthrew the statues of Cæsar; but Petronius, who had not quite 10,000 foot and 800 horse, to oppose their army of 30,000, forced them to fly for shelter to Psolcis (now Dakkeh), an Ethiopian city.

"He then sent a herald to demand restitution of all they had taken, and the reasons of their hostile attack. They replied that it was in consequence of the vexations of the governors; but Petronius, having told them that the country was not ruled by them but by Cæsar, and finding, on the expiration of the three days they had asked for deliberation, that he could not obtain satisfaction, advanced towards them and forced them to give battle. They were speedily routed, being ill disciplined, and badly armed, having only large shields covered with raw bulls' hides, and axes, javelins, or swords for their offensive weapons. Some fled to the town, some to the desert, while others swam over to the neighbouring island, there being very few crocodiles in this part, owing to the force of the current. Among them were the generals of Queen Candace, who continued to reign over Ethiopia even in my time. She was a woman of masculine courage, and had lost one eye.

"Petronius, passing his troops over the river on rafts and boats, took them all prisoners, and sent them immediately to Alexandria: he then advanced upon Psolchê (Psolcis), and took it, few of the enemy escaping with their lives. From Psolcis, crossing the desert in which the army of Cambyses was overwhelmed in the sands drifted by the wind, he came to Prêmnis (Primis), a place fortified by nature; and having carried it by assault, he advanced to Napata, the capital of Candace, where her son was then living. She herself was in a neighbouring place; whence she sent messengers to propose peace, and the restoration of the statues and prisoners taken from Syene. But Petronius, regardless of her offers, took Napata, which the prince had abandoned, and razed it to the ground. Thinking that the country beyond would present great difficulties, he returned with his booty; and having fortified Primis with stronger works, he left a garrison there of 400 men, with provisions for two years. He then returned to Alexandria. Of the captives he brought back, a thousand

were sent to Cæsar (Augustus), who had lately returned from the Cantabrian war, many of whom died of illness.

"Candace in the mean time advanced to attack the garrison of Primis, at the head of many thousand men; but Petronius having marched to its relief, threw troops into the place before she could invest it, and strengthened all the defences. Candace upon this sent messengers to Petronius, who ordered them to go to Cæsar; and on their saying they knew not who Cæsar was, or where he was to be found, he gave them an escort. On arriving at Samos, they found Cæsar preparing to go into Syria, and Tiberius ordered to march into Armenia; and having obtained from him all they wanted, the tribute was even remitted which had been imposed upon them."

Pliny also mentions this march of Petronius to Napata, the farthest point he reached being 870 M. P. from Syene. "The only towns he found on the way were Pselcis, Primis, Aboccis, Phthuris, Cambusis, Attena, and Stadisis," which stood near a very large cataract.

The name of Primis may possibly be connected with Papremis, the Egyptian Mars. Primis was also called Rhemnia, Primmis or Premnis; and to distinguish it from the other town of the same name, it was known as "Primis Parva."

In the rock below Ibreem are some small painted grottoes, bearing the names of Thothmes I. and III., of Amunoph II., and of Remeses II. of the eighteenth dynasty, with statues in high relief at their upper end.

About half way from Ibreem to Bostán, are a mound and a stela, about six feet high, with hieroglyphics. This spot I believe to be now called *Shóbuk*. Bostán is the Turkish name for "garden," and was probably given it by the soldiers of Sultan Selim.

A short way beyond it, at Tosk, Tushka, or Tosko (the Nubian word signifying "three"), are two reefs of rocks, stretching across the Nile, and nearly closing the passage in the month of May, when the river is low. They form a complete weir, and would be very dangerous to a boat coming down the stream without a pilot. In Nubia it is always customary to engage a pilot, on account of these and other dangerous rocks, which occur in different places, and which are rarely met with in any part of the Nile north of Asouan, except near How and Shekh Umbárak. The distance from Maharrakah (Hierasycaminon) to Shóbuk agrees very nearly with that given by Pliny from Hierasycaminon to Tama, 75 M. P., or about 68 miles English.

Near *Fakharit* are remains of a Christian church, and a chapel on the opposite bank.

Aboo-Simbel. — At *Aboo-Simbel* are the most interesting remains met with in Nubia, and, excepting Thebes, during the whole valley of the Nile. It has two temples, both of the time of Remeses the Great; which, independent of their grandeur and architectural beauties, contain highly finished sculptures, and throw great light on the history of that conqueror.

The small temple was dedicated to Athor, who is represented in the adytum under the form of the sacred cow, her emblem, which also occurs in the pictures on the walls. Her title here is "Lady of Aboshek" (Aboccis), the ancient name of Aboo-Simbel; which, being in the country of the Ethiopians, is followed in the hieroglyphics by the sign signifying "foreign land." The façade is adorned with several statues in prominent relief of the king and the deities, and the interior is divided into a hall of six square pillars bearing the head of Athor, a transverse corridor, with a small chamber at each extremity, and an adytum.

Among the contemplar deities are Re, Amunre, Isis, and Pthah; and Kneph, Sáté, and Anóuké, the triad of the cataracts. The monarch is frequently accompanied by his queen Nofri-ari. The total depth of this excavation is about ninety feet from the door.

The great temple is remarkable for the most beautiful colossi found in any of the Egyptian ruins, representing Remeses II. They are seated on thrones, attached to the rock, and the faces of some of them, which are fortunately well preserved, evince a beauty of expression, the more striking, as it is unlooked for, in statues of such dimensions. I had not an opportunity of ascertaining their total height, but from the length of the arm I calculate it to be about sixty feet, requiring a pedestal of at least seven more. Some of their dimensions are:—the ear 3 feet 5 in.; forefinger (*i. e.* to the fork of middle finger) 3 feet; from inner side of elbow joint to end of middle finger, 15 feet, &c. The total height of the façade of the temple may be between 90 and 100 feet. It was not till after my visit to Nubia, that Mr. Hay cleared to the base of the two colossi on the south side of the door. He also exposed to view the curious Greek inscription of the Ionian and Carian soldiers of Psamaticus, first discovered by Mr. Bankes and Mr. Salt, as well as some interesting hieroglyphic tablets.

The above-mentioned inscription is of very great interest, upon several accounts. It appears to have been written by the troops sent by the Egyptian king after the deserters, who are said by Herodotus to have left the service of Psamaticus in the following manner: —

"In the reign of Psammitichus these troops had been stationed at Elephantine, to protect the country from the Ethiopians; . . . and, having been kept three whole years in garrison, without being relieved, they resolved with one accord to desert the king, and go over to the Ethiopians. As soon as this news reached Psammitichus, he pursued them, and having overtaken them, he in vain endeavoured by entreaties and every argument to prevail on them not to abandon their country, their gods, their children, and their wives. . . . But, deaf to his arguments, they continued their route, and on arriving in Ethiopia, they gave themselves up to the king of the country, who rewarded them with the possession of lands belonging to certain refractory Ethiopians, whom they were ordered to expel. They therefore settled there; and the Ethiopians became more civilised by adopting the customs of these Egyptians." The position of their settlement he places above Meroë, after which city he says, "you arrive at the country of the Automoles (deserters) in as many days as it took you to go from Elephantine to the capital of the Ethiopians. These Automoles are called Asmach; which word translated signifies 'those who stand on the left hand of the king,' and their numbers when they deserted were 240,000."

The inscription is in a curious style of Greek, with a rude indication of the long vowels, the more remarkable, as it dates about 212 years before Simonides. It is not quite intelligible; but Colonel Leake gives the following version and translation: —

Βασιλευς ελθοντες ις Ελιφαντινην Ψαμματιχο (for ου)
ταυτα εγραψαν τοι συν Ψαμματιχῳ τῳ Θεοκλ [ους]
εκλιον ηλθον δι Κιρκιος κατυπερθιν ις ο (for ις ε) ποταμος
ενθη αλογλωσσος ο ηχιστασιμενος Αιγυπτιος δι Αμασις
εγραφι Δαμαραχον Αμοιβιχο[υ] και Πελιφος Ουδαμο[υ]

"King Psamatichus having come to Elephantine, those who were with Psamatichus, the son of Theocles, wrote this. They sailed, and came to above Kerkis, to where the river rises, ... the Egyptian Amasis. The writer was Damearchon, the son of Amœbichus, and Pelephus, the son of Udamus."

From this it appears that the "king Psamatichus" only went as far as Elephantine, and sent his troops after

the deserters by the river into Upper Ethiopia; the writer of the first part, who had the same name, being doubtless a Greek.

Besides this inscription are some others, written by Greeks who probably visited the place at a later time, as "Theopompus, the son of Plato," "Ptolemy, the son of Timostratus," and others.

The grand hall is supported by eight Osiride pillars, and to it succeed a second hall of four square pillars, a corridor, and the adytum, with two side chambers. Eight other rooms open on the grand hall, but they are very irregularly excavated; and some of them have lofty benches projecting from the walls. In the centre of the adytum is an altar, and at the upper end are four statues in relief. The dimensions of the colossi attached to the pillars in the great hall are,—from the shoulder to the elbow, 4 feet 6 inches; from the elbow to the wrist 4 feet 3 inches; from the nose to the chin, 8 inches; the ear, 1 foot 3 inches; the nose, about 10 inches; the face, nearly 2 feet; and the total height, without the cap and pedestal, 17 feet 8 inches.

The principal objects of the interior are the historical subjects, relating to the conquests of Remeses II., represented in the great hall. A large tablet, containing the date of his first year, extends over great part of the north wall; and another between the two last pillars on the opposite side of this hall, of his thirty-fifth year, has been added long after the temple was completed. The battle scenes on the south wall are particularly spirited; and it will not be without benefit to those who still adhere to the notion that the Egyptians were black, to observe the distinction maintained in the colour of the faces of the Negro, Ethiopian, and eastern captives, represented at Aboo-Simbel, and to compare them with that of the Egyptians; who are here, as on every other monument, of a red complexion, not even approaching the copper hue of the Ethiopians.

Re was the god of the temple and the protector of the place. In a niche over the entrance is a statue of this deity in relief, to whom the king is offering a figure of Truth; and he is one of the four at the end of the adytum. The Theban triad also holds a conspicuous place here; as well as Kneph, Khem, Osiris, and Isis. The total depth of this excavation, from the door, is about 200 feet, without the colossi and slope of the façade; and a short distance to the south are some hieroglyphic tablets on the rock, bearing the date of the thirty-eighth year of the same Remeses.

The great temple of Aboo-Simbel was formerly quite closed by the sand that pours down from the hills above. The first person who observed these two interesting monuments was Burckhardt; and in 1817, Belzoni, Captains Irby and Mangles, and Mr. Beechey, visited them, and resolved on clearing the entrance of the larger temple from the sand. After working eight hours a day for a whole fortnight, with the average heat of the thermometer from 112° to 116° Fahr. in the shade, they succeeded in gaining admittance; and though the sand closed it again, their labours enabled others to penetrate into it without much difficulty.

Nearly opposite Aboo-Simbel is *Ferâyg*, a small excavated temple, consisting of a hall, supported by four columns, two side chambers or wings, and an adytum. It has the name and sculptures of the successor of Amunoph III., and was dedicated to Amunre and Kneph.

Faras, or *Farras*, on the west bank, is supposed to be the Phthuris of Pliny; and from the many sculptured blocks and columns there, it is evident that some ancient town existed on that spot; though, judging from the style, they appear to belong to a Roman, rather than an Egyptian, epoch.

A little to the south is a small grotto with hieroglyphics of the time of Remeses II.; and in the hills to the westward are some chambers, hewn in the rock, with several *Coptic inscriptions*; from one of which, bearing the name of Diocletian, it seems that they served as places of refuge, during some of the early persecutions of the Christians. To the south-west are ruins of baked brick, with stone columns, of the low ages.

At *Serra* are the remains of what was once perhaps a quay; but there are no ruins of any ancient town in the vicinity, though it also lays claim to the site of Phthuris.

Opposite *Wadee Halfeh* are the vestiges of three buildings. One is a simple square of stone without sculpture; another has several stone pillars, the walls being of brick; but the third has been ornamented with a number of columns, parts of which still remain. Sufficient, however, still exists to tell us that it was an ancient Egyptian building; and that it was, at least originally, commenced by the third and fourth Thothmes, of the eighteenth dynasty, and apparently dedicated to Kneph.

The *second cataract* is a short walk of about 4½ miles above Wadee Halfeh. It is less interesting than that of Asouán, but more extensive, being a succession of rapids, which occupy a space of several miles, called Batn el Haggar, "the belly of stone." On the west bank, just below this rocky bed, is a high cliff, from which there is a fine and commanding view of the falls; and this is the ultima Thule of Egyptian travellers.

Samneh. — A short day and a half, or about 35 miles beyond Wadee Halfeh, are the village and cataract of *Samneh*; where on either bank is a small but interesting temple of the third Thothmes.

That on the eastern side consists of a portico: a hall parallel to it, extending across the whole breadth of the naos, and one large and three small chambers in the back part. It stands in an extensive court or enclosure surrounded by a strong crude-brick wall, commanding the river, which runs below it to the westward. In the portico is a tablet, bearing the name of Amunoph III.; but on the front of the naos, to which are two entrances, Thothmes III. is making offerings to Totouôn, the God of Samneh, and to Kneph, one of the contemplar deities. The name of Thothmes II. also occurs in the hieroglyphics; and those of Amunoph II. and of the third Osirtasen, a monarch of the seventeenth dynasty, and the ancestor of Thothmes, are introduced in another part of the temple.

That on the western bank, though small, is of a more elegant plan, and has a peristyle, or corridor, supported by pillars on two of its sides; but to cross the river it is necessary to put up with a ruder raft than the *pacton*, by which Strabo was carried over to Philæ, as it is merely formed of logs of the *dôm* palm, lashed together, and pushed forward by men who swim behind it.

This building only consists of one chamber, about thirty feet by eleven, with an entrance in front, and another on the west side, opposite whose northern jamb, instead of a square pillar, is a polygonal column, with a line of hieroglyphics, as usual, down its central face. On the pillars king Thothmes III. is represented in company with Totouôn, and other deities of the temple; and what is very remarkable, his ancestor Osirtasen III. is here treated as a god, and is seen presenting the king with the emblem of life. On the front wall is a tablet in relief, with the name of Ames, the first, and of Thothmes II., the fourth, Pharaoh of the eighteenth dynasty; and mention is made of the city of Thebes. But this tablet has been defaced by the hieroglyphics of another cut in intaglio over it, apparently by a Remeses.

At the upper end of the naos is a sitting statue of gritstone, with the

emblems of Osiris, intended perhaps to represent the king Osirtasen.

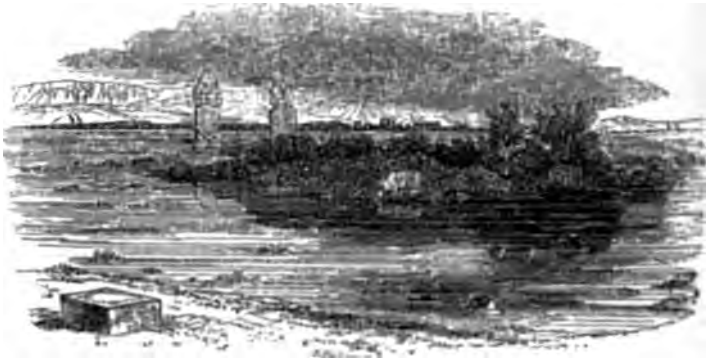
A brick wall enclosed and protected the temple, and the traces of a stone causeway show that a road led to the summit of the hill, on which it stands.

Below, on the east side, falls the Nile, through a narrow passage between the rocks that impede its course; and I have been informed that near this spot are a nilometer and some Greek inscriptions.

The ruins of Samneh are supposed to mark the site of Tasitia, or of Acina; and we may perhaps trace in the hieroglyphics the name of the ancient town, called in Egyptian Totosia; unless this be a general appellation of the country, including Samneh, Aboo-Simbel, and their vicinity, and related to the Coptic name Ethaush or Ethiopia. If Ptolemy is to be trusted, Tasitia was on the west side of the river, and Pnoups opposite it on the east, as he places both in latitude 22°; so that Samneh may include the sites of both those ancient villages.

To those who inquire whether they need pass beyond Philæ, I answer that Nubia is well worthy of a visit, if only to witness the unparalleled effect of the exterior of Aboo-Simbel. Beyond this there is nothing but the view of the Second Cataract, which it is as well to see if the time can be easily spared. At all events, Aboo-Simbel will amply repay the traveller, whose object is to take a rapid glance of Egyptian architecture; while the antiquary cannot fail to be pleased with the examination of the historical pictures in the sculptures of the interior, which he will find great satisfaction in comparing with similar subjects at Thebes.

For the ruins above Samneh I refer the reader to Mr. Hoskins's "Ethiopia," and to M. Caillaud's "Journey to Meroë and its Vicinity."



Colossi of the Plain at Thebes and Luxor beyond

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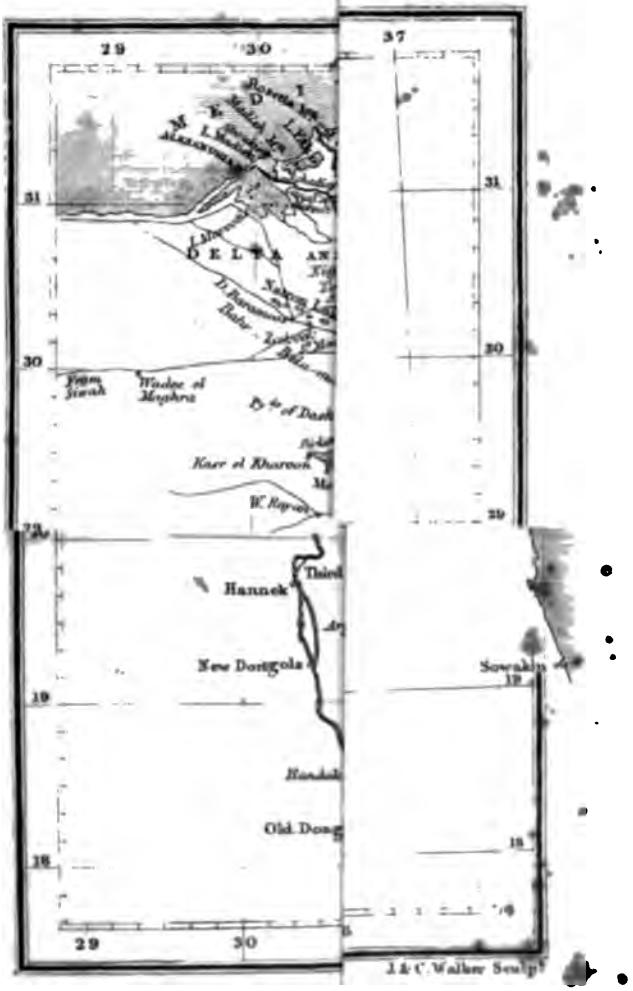
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1853.

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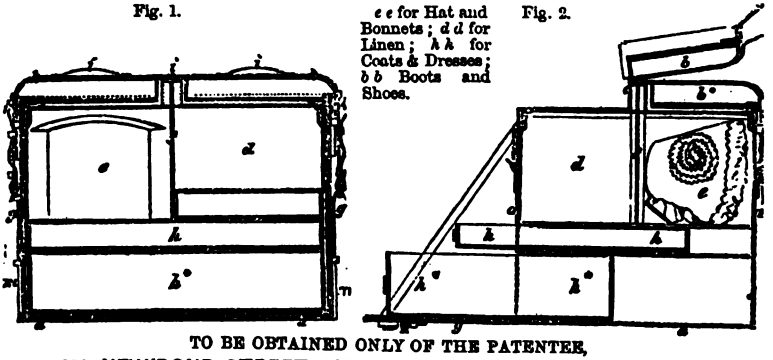

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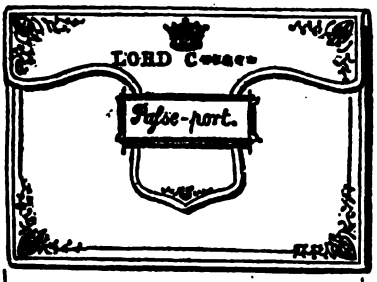

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